



The New

GREEK-ENGLISH

Interlinear

New Testament

A new interlinear translation of the *Greek New Testament*
United Bible Societies' Fourth, Corrected Edition
with
The New Revised Standard Version, New Testament

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Introduction to *The New Greek-English Interlinear New Testament*

ROBERT K. BROWN AND PHILIP W. COMFORT

New Testament Greek students all over the world recognize the superior quality of two editions of the Greek New Testament: the *Greek New Testament*, published by the United Bible Societies, and *Novum Testamentum Graece*, edited by Eberhard and Erwin Nestle, followed by Kurt Aland. These two volumes represent the best in modern textual scholarship. In the 1970s a group of international scholars, each an expert in Greek and textual criticism, worked together to produce a unified edition of these two texts. This unified edition was first displayed in the United Bible Societies' third edition of the *Greek New Testament* (1975), followed by the twenty-sixth edition of *Novum Testamentum Graece* (1979). Both editions share the same wording in the text; the two, however, differ as to punctuation, paragraph breaks, spelling (in some instances), and the critical apparatus. The United Bible Societies published a corrected edition of the *Greek New Testament* in 1983, and a fourth edition in 1993. This is the Greek text in this book.

This Greek text, with an accompanying English interlinear translation, is now made accessible to even more readers of the New Testament. Very few people learn Greek well enough to read the Greek New Testament unaided; so all Greek students (and former Greek students) can benefit from an accurate interlinear translation of the Greek New Testament. An interlinear translation also helps those who, though having very little knowledge of Greek, want the most basic, word-for-word, literal translation of the Greek text. The interlinear translation in this book should provide all such students and readers with a reliable, fresh rendering in modern English. The student can be assured that the translators used the best lexical sources in preparing this translation. The English translation of many Greek words and phrases (including idioms) very often agrees with definitions and renderings found in the second edition of *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, edited by Bauer, Arndt, Gingrich, and Danker.

It is difficult to translate one language into another on a word-for-word basis because each language has its own syntax, grammatical constructions, and idioms that are difficult—if not impossible—to replicate literally in another language. To compensate for this difficulty, we have created special symbols and procedures for rendering certain Greek grammatical constructions and idioms that cannot be translated smoothly into English on a word-for-word basis.

The following is a concise list of some of the more commonly occurring special cases. It is, of course, impossible within the confines of an introduction to be comprehensive, particularly in regard to idioms of the Greek New Testament (which occur with some regularity). For further clarifications, the reader is encouraged to consult the standard Greek grammars, lexicons, and reference works.

Procedures and Symbols in the English Translation

1. Paragraph breaks are indicated by an indent in both the English and Greek lines of a couplet. (Please do not confuse this with the frequent indent of the English line due to the presence of the chapter and verse number in the Greek line beginning at the left margin.)
2. ~ shows an inversion of the Greek order into English.
3. Superior numbering (¹, ², ³ etc.) indicates English word order.
4. () indicates alternative rendering—immediately following the previous word or words.
5. [] indicates a supplied translation that is not found in the Greek text but is required by the context.
6. You^o and your^o indicates “you” and “your” plural.
7. - (the short dash) under a Greek word (frequently with definite articles) indicates that it was not necessary to translate that particular word or particle into English.

Symbols in the Greek Text

1. ⏏ ⏏ indicate the beginning and ending of a textual variant; the variant readings will be shown at the bottom of the page (see John 1:18).
2. ⏏ indicates a textual addition will be shown at the bottom of the page (see John 5:3).
3. [] (single brackets) indicate that the enclosed words’ presence in the text is disputed.
4. [[]] (double brackets) indicate that the enclosed words are generally regarded as later additions to the text but have been retained because of their evident antiquity and their importance in the textual tradition.

Textual Notes

The textual notes for the Greek text are of two types: (1) those that provide Scripture references for portions of the Old Testament cited in the New Testament text (indicated in the Greek text by italics), and (2) those that provide significant variant readings (designated “var.”) of the Greek text. Each note includes a listing of various English translations that followed one particular variant reading over the other(s). The list also shows which translations noted a particular variant reading in the margin. In the Old Testament references, LXX is an abbreviation for the Septuagint.

Grammatical/Syntactical Constructions

1. *Genitives*

a. genitive absolute:

Ἀναχωρησάντων δὲ αὐτῶν
NOW [AFTER] THEY DEPARTED
(Matt. 2:13)

b. objective genitive:

ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ
THAT WE MIGHT BE JUSTIFIED BY FAITH OF(IN) CHRIST
(Gal. 2:16)

c. subjective genitive:

ἡ ἐπιθυμία τῆς σαρκὸς
THE LUST OF THE FLESH
(1 John 2:16)

d. genitive of comparison:

ἰσχυρότερός μου ἐστίν
STRONGER THAN ME IS
(Matt. 3:11)

2. Possessives

a. possessive pronouns:

ἐν τῇ καρδίᾳ αὐτῶν
IN THE HEART OF THEM
(Luke 1:66)

b. plural possessives:

ὑμῶν
your^o (when preceding the noun it modifies, otherwise, of you^o)

c. possessive articles used before nouns indicating body parts:

καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ
AND HAVING STRETCHED OUT THE (HIS) HAND HE TOUCHED HIM
(Matt. 8:3)

d. dative of possession:

ὄνομα αὐτῷ Ἰωάννης
NAME TO HIM JOHN
(John 1:6)

3. Particles

a. postpositive particles:

τέξεται δὲ υἱόν
AND~SHE WILL BEAR A SON
(Matt. 1:21)

b. negative particles adjacent to a verb:

οὐ δύναται πόλις κρυβῆναι
A CITY~IS NOT ABLE TO BE HIDDEN
(Matt. 5:14)

c. μὴ at the beginning of a question expecting a negative answer:

μὴ σὺ μέιζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ,
[SURELY] NOT YOU GREATER [THAN] ARE THE FATHER OF US, JACOB,
(John 4:12)

d. is not translated when it introduces direct speech or a quotation.

4. Plurals

- a. Some nouns are singular in form but collective/plural in thought. Many of these cases have been translated into the natural English idiom without indicating their actual grammatical form. Frequently, however, the form required in natural English idiom is supplied in parentheses immediately after the correct grammatical form.

τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν.
THE WORDS WHICH I HAVE SPOKEN TO YOU^o IS(ARE)~SPIRIT AND IS(ARE)~LIFE.
(John 6:63)

- b. A few English words that can convey a plural meaning in a singular form are left in the singular form when translating a Greek plural, such as, bread, lightning, fish, and incense.

5. Infinitives

- a. the articular infinitive in the genitive case expressing purpose or result:

μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.
³IS ABOUT ¹FOR ²HEROD TO SEEK THE CHILD - TO KILL IT.
(Matt. 2:13)

- b. accusative as the subject of the infinitive:

εἰς τὸ εἶναι αὐτὸν πατέρα
FOR - HIM~TO BE A FATHER
(Rom. 4:11)

- c. ἐν τῷ used in the temporal sense with the infinitive:

ἐν τῷ ὑποστρέφειν αὐτοῦς
WHEN THEY~RETURNED
(Luke 2:43)

- d. the infinitive translated as the main verb (rare):

Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην
AND~AFTER - ²WAS IMPRISONED - ¹JOHN
(Mark 1:14)

6. Verbs requiring their object to complete their sense are often treated as a unit:

σκανδαλίζει σε
CAUSES YOU TO SIN
(Matt. 5:29)

Some Common Idioms

- οὐ μὴ
NEVER
- ἵνα μὴ
LEST
- μὴ γένοιτο
MAY IT NOT BE
- δεῖ
IT IS NECESSARY
- Διὰ τοῦτο
THEREFORE
- καθ' ἡμέραν
DAILY
- τοῦτ' ἐστίν
THAT IS
- διὰ παντός
ALWAYS
- ἐπὶ τὸ αὐτό
TOGETHER

Transliterations

A number of Hebrew and Aramaic words carried over into the Greek language have been transliterated rather than translated, such as “Abba” (see Gal. 4:6), “amen” (see Eph. 3:21), “Maranatha” (see 1 Cor. 16:22), and “raca” (see Matt. 5:22). Also, measurements, weights, and currency have been transliterated rather than translated, such as “stadia” (see John 11:18), “talents” (see Matt. 25:15), and “denarius” (see Matt. 18:28).

VERBS AND PARTICIPLES

Tense and Voice

We have attempted to translate verbs and participles within the strict tense guidelines listed below. However, conditional sentences, idiomatic phrases, and at times the very context of the passage, demand a less rigid approach. The paradigm below could give the impression that tense for Greek verbs and participles is primarily temporal. Therefore, it must be said that “tense” in Greek indicates kind of action more than time of action. An aorist participle, for example, may not indicate some action done in the past; rather, it could designate a present action done at a point in time. The aorist participle may function as a participle of attendant circumstance without reflecting the temporal sense at all (which is reflected in the main verb). Thus, the aorist reflects a kind of action (called “punctiliar”—referring to a point in time) more than an action done in the past.

A Paradigm of English Renderings for Greek Verbs

| | ACTIVE | PASSIVE |
|------------|------------------|---------------------------|
| PLUPERFECT | I had loved | I had been loved |
| PERFECT | I have loved | I have been loved |
| IMPERFECT | I was loving | I was being loved |
| AORIST | I loved | I was loved |
| PRESENT | I love/am loving | I am loved/am being loved |
| FUTURE | I will love | I will be loved |

Note: The middle voice can rarely be distinguished from the passive voice in an English translation. Occasionally the middle voice can be seen in the use of reflexive pronouns, as in the translation of περιβεβλημένη, “having clothed herself with” (Rev. 18:16).

Mood

Subjunctive

We have used “might” or “may” whenever possible to indicate the presence of the subjunctive mood. But this was not always possible, particularly with conditional sentences (which automatically convey the subjunctive mood). Occasionally, “could” or “should” was used to indicate the subjunctive mood, especially in exhortations (technically called the “hortatory subjunctive”).

Optative

The optative mood is primarily used in conjunction with certain temporal or conditional clauses; it is also used to express a wish. It is less assured in tone than the subjunctive and fairly rare in the New Testament.

Imperative

It is very difficult to make a distinction in an English translation between the tenses in the imperative mood. The only distinctive feature we have employed is the use of “constantly” or “continually” for the present imperative where such an addition seemed particularly appropriate to the context.

A Paradigm of English Renderings for Greek Participles

| | ACTIVE | PASSIVE |
|---------|--------------|-------------------|
| PERFECT | having loved | having been loved |
| AORIST | having loved | having been loved |
| PRESENT | loving | being loved |

Noteworthy constructions involving the participle

1. Participles with the article:

τοῖς πιστεύουσιν
TO THE ONES BELIEVING
(John 1:12)

2. Adjectival participle:

ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ
BY THE ²TEACHING - ¹HEALTHY
(Titus 1:9)

3. Periphrastic constructions:

Periphrastic constructions consist of a main verb (usually εἰμί) followed by a participle which together form a single verbal construction. The main verb adds only grammatical information; it does not convey semantic information.

English Equivalents of Periphrastic Constructions

1. Present

present of εἰμί+ present participle

2. Imperfect

imperfect of εἰμί+ present participle

3. Future

future of εἰμί+ present participle

4. Perfect

present of εἰμί+ perfect participle

5. Pluperfect

imperfect of εἰμί+ perfect participle

6. Future perfect

future of εἰμί+ perfect participle

We, the translators, enjoyed working with one another and with the editor, J. D. Douglas, on this book. Our labor will be rewarded if this *New Greek-English Interlinear New Testament* provides greater accessibility to the original language of the New Testament, encourages further study of the Greek text and enhances fuller knowledge of God’s Word and his Son, Jesus Christ.

Introduction to The New Revised Standard Version, New Testament

TO THE READER

This preface is addressed to you by the Committee of translators, who wish to explain, as briefly as possible, the origin and character of our work. The publication of our revision is yet another step in the long, continual process of making the Bible available in the form of the English language that is most widely current in our day. To summarize in a single sentence: the New Revised Standard Version of the Bible is an authorized revision of the Revised Standard Version, published in 1952, which was a revision of the American Standard Version, published in 1901, which, in turn, embodied earlier revisions of the King James Version, published in 1611.

The need for issuing a revision of the Revised Standard Version of the Bible arises from three circumstances: (a) the acquisition of still older biblical manuscripts, (b) further investigation of linguistic features of the text, and (c) changes in preferred English usage. Consequently, in 1974 the Policies Committee of the Revised Standard Version, which is a standing committee of the National Council of the Churches of Christ in the U.S.A., authorized the preparation of a revision of the entire RSV Bible.

For the New Testament the Committee has based its work on the most recent edition of the *Greek New Testament*, prepared by an interconfessional and international committee and published by the United Bible Societies (1966; 3rd ed. corrected, 1983; information concerning changes to be introduced into the critical apparatus of the forthcoming 4th edition was available to the Committee). As in that edition, double brackets are used to enclose a few passages that are generally regarded to be later additions to the text, but which we have retained because of their evident antiquity and their importance in the textual tradition. Only in very rare instances have we replaced the text or the punctuation of the Bible Societies' edition by an alternative that seemed to us to be superior. Here and there in the footnotes the phrase, "Other ancient authorities read," identifies alternative readings preserved by Greek manuscripts and early versions. Alternative renderings of the text are indicated by the word "Or."

As for the style of English adopted for the present revision, among the mandates given to the Committee in 1980 by the Division of Education and Ministry of the National Council of Churches of Christ (which now holds the copyright of the RSV Bible) was the directive to continue in the tradition of the King James Bible, but to introduce such changes as are warranted on the basis of accuracy, clarity, euphony, and current English usage. Within the constraints set by the original texts and by the mandates of the Division, the Committee has followed the maxim, "As literal as possible, as free as necessary." As a consequence,

the New Revised Standard Version (NRSV) remains essentially a literal translation. Paraphrastic renderings have been adopted only sparingly, and then chiefly to compensate for a deficiency in the English language—the lack of a common gender third person singular pronoun.

During the almost half a century since the publication of the RSV, many in the churches have become sensitive to the danger of linguistic sexism arising from the inherent bias of the English language toward the masculine gender, a bias that in the case of the Bible has often restricted or obscured the meaning of the original text. The mandates from the Division specified that, in references to men and women, masculine oriented language should be eliminated as far as this can be done without altering passages that reflect the historical situation of ancient patriarchal culture. As can be appreciated, more than once the Committee found that the several mandates stood in tension and even in conflict. The various concerns had to be balanced case by case in order to provide a faithful and acceptable rendering without using contrived English. In the vast majority of cases, however, inclusiveness has been attained by introducing plural forms when this does not distort the meaning of the passage. Of course, in narrative and in parable no attempt was made to generalize the sex of individual persons.

It will be seen that in prayers addressed to God the archaic second person singular pronouns (*thee, thou, thine*) and verb forms (*art, hast, hadst*) are no longer used. Although some readers may regret this change, it should be pointed out that in the original languages neither the Old Testament nor the New makes any linguistic distinction between addressing a human being and addressing the Deity. Furthermore, in the tradition of the King James Bible one will not expect to find the use of capital letters for pronouns that refer to the Deity—such capitalization is an unnecessary innovation that has only recently been introduced into a few English translations of the Bible. Finally, we have left to the discretion of the licensed publishers such matters as section headings, cross-references, and clues to the pronunciation of proper names.

This new version seeks to preserve all that is best in the English Bible as it has been known and used through the years. It is intended for use in public reading and congregational worship, as well as in private study, instruction, and meditation. We have resisted the temptation to introduce terms and phrases that merely reflect current moods, and have tried to put the message of the Scriptures in simple, enduring words and expressions that are worthy to stand in the great tradition of the King James Bible and its predecessors. It is the hope and prayer of the translators that this version may continue to hold a large place in congregation life and to speak to all readers, young and old alike, helping them to understand and believe and respond to its message.

For the Committee,
Bruce M. Metzger

THE GOSPEL ACCORDING TO MATTHEW

CHAPTER 1

KATA ΜΑΘΘΑΙΟΝ

ACCORDING TO MATTHEW

1.1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ
A RECORD OF (THE) GENEALOGY OF JESUS CHRIST SON OF DAVID

υἱοῦ Ἀβραάμ.
SON OF ABRAHAM.

1.2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαὰκ δὲ
ABRAHAM FATHERED - ISAAC, AND~ISAAC

ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν
FATHERED - JACOB, AND~JACOB FATHERED - JUDAH

καὶ τοὺς ἀδελφοὺς αὐτοῦ, 1.3 Ἰούδας δὲ ἐγέννησεν τὸν
AND THE BROTHERS OF HIM, AND~JUDAH FATHERED -

Φάρες καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φάρες δὲ
PEREZ AND - ZERAH BY - TAMAR, AND~PEREZ

ἐγέννησεν τὸν Ἑσρὼμ, Ἑσρὼμ δὲ ἐγέννησεν τὸν
FATHERED - HEZRON, AND~HEZRON FATHERED -

Ἀράμ, 1.4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ,
ARAM, AND~ARAM FATHERED - AMMINADAB,

Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών δὲ
AND~AMMINADAB FATHERED - NASHON, AND~NASHON

ἐγέννησεν τὸν Σαλμών, 1.5 Σαλμών δὲ ἐγέννησεν τὸν
FATHERED - SALMON, AND~SALMON FATHERED -

Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβῆδ ἐκ
BOAZ BY - RAHAB, AND~BOAZ FATHERED - OBED BY

τῆς Ῥούθ, Ἰωβῆδ δὲ ἐγέννησεν τὸν Ἰεσσαί,
- RUTH, AND~OBED FATHERED - JESSE,

1.6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα.
AND~JESSE FATHERED - DAVID THE KING.

Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ
AND~DAVID FATHERED - SOLOMON BY THE [WIFE] -

Οὐρίου, 1.7 Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ,
OF URIAH, AND~SOLOMON FATHERED - REHOBOAM,

Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν
AND REHOBOAM FATHERED - ABIJAH, AND~ABIJAH FATHERED

τὸν Ἀσάφ, 1.8 Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ,
- ASAPH, AND~ASAPH FATHERED - JEHOSHAPHAT,

Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ
AND~JEHOSHAPHAT FATHERED - JORAM, AND~JORAM

ἐγέννησεν τὸν Ὀζιάν, 1.9 Ὀζίας δὲ ἐγέννησεν τὸν
FATHERED - UZZIAH, AND~UZZIAH FATHERED -

An account of the
genealogy^a of Jesus the
Messiah,^b the son of David,
the son of Abraham.

2 Abraham was the father
of Isaac, and Isaac the father
of Jacob, and Jacob the
father of Judah and his
brothers,³ and Judah the
father of Perez and Zerah by
Tamar, and Perez the father
of Hezron, and Hezron the
father of Aram,⁴ and Aram
the father of Aminadab, and
Aminadab the father of
Nahshon, and Nahshon the
father of Salmon,⁵ and
Salmon the father of Boaz
by Rahab, and Boaz the
father of Obed by Ruth, and
Obed the father of Jesse,
⁶and Jesse the father of King
David.

And David was the father
of Solomon by the wife of
Uriah,⁷ and Solomon the
father of Rehoboam, and
Rehoboam the father of
Abijah, and Abijah the
father of Asaph,^c ⁸and
Asaph^c the father of
Jehoshaphat, and Jehosha-
phat the father of Joram, and
Joram the father of Uzziah,
⁹and Uzziah the father of

^aOr birth

^bOr Jesus Christ

^cOther ancient authorities read Asa

Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah,¹⁰ and Hezekiah the father of Manasseh, and Manasseh the father of Amos,^d and Amos^d the father of Josiah,¹¹ and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

12 And after the deportation to Babylon: Jechoniah was the father of Salathiel, and Salathiel the father of Zerubbabel,¹³ and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor,¹⁴ and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud,¹⁵ and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob,¹⁶ and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called the Messiah.^e

17 So all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah,^e fourteen generations.

18 Now the birth of Jesus the Messiah^f took place in this way.

^d Other ancient authorities read *Amon*

^e Or *the Christ*

^f Or *Jesus Christ*

Ἰωαθάμ, Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ
JOTHAM, AND~JOTHAM FATHERED - AHAZ, AND~AHAZ

ἐγέννησεν τὸν Ἐζεκίαν, 1.10 Ἐζεκίας δὲ ἐγέννησεν τὸν
FATHERED - HEZEKIAH, AND~HEZEKIAH FATHERED -

Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμώς δὲ
MANASSEH. AND~MANASSEH FATHERED - AMOS, AND~AMOS

ἐγέννησεν τὸν Ἰωσίαν, 1.11 Ἰωσίας δὲ ἐγέννησεν τὸν
FATHERED - JOSIAH, AND~JOSIAH FATHERED -

Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς
JECONIAH AND THE BROTHERS OF HIM AT THE

μετοικεσίας Βαβυλῶνος.
DEPORTATION TO BABYLON.

1.12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας
AND~AFTER THE DEPORTATION TO BABYLON, JECONIAH

ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησεν τὸν
FATHERED - SHEALTIEL, AND~SHEALTIEL FATHERED -

Ζοροβαβέλ, 1.13 Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιούδ,
ZERUBBABEL, AND~ZERUBBABEL FATHERED - ABIUD,

Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ
AND~ABIUD FATHERED - ELIAKIM, AND~ELIAKIM

ἐγέννησεν τὸν Ἀζώρ, 1.14 Ἀζώρ δὲ ἐγέννησεν τὸν
FATHERED - AZOR, AND~AZOR FATHERED -

Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ
ZADOK, AND~ZADOK FATHERED - ACHIM, AND~ACHIM

ἐγέννησεν τὸν Ἐλιούδ, 1.15 Ἐλιούδ δὲ ἐγέννησεν τὸν
FATHERED - ELIUD, AND~ELIUD FATHERED -

Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν,
ELEAZAR, AND~ELEAZAR FATHERED - MATTHAN,

Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ, 1.16 Ἰακώβ δὲ
AND~MATTHAN FATHERED - JACOB, AND~JACOB

ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς
FATHERED - JOSEPH, THE HUSBAND OF MARY, FROM WHOM

ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.
WAS BORN JESUS THE ONE BEING CALLED CHRIST.

1.17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως
THUS~ALL THE GENERATIONS FROM ABRAHAM TO

Δαυὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυὶδ ἕως τῆς
DAVID [WERE] FOURTEEN~GENERATIONS, AND FROM DAVID TO THE

μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ
DEPORTATION TO BABYLON, FOURTEEN~GENERATIONS, AND FROM

τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ
THE DEPORTATION TO BABYLON TO THE CHRIST,

γενεαὶ δεκατέσσαρες.
FOURTEEN~GENERATIONS.

1.18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν.
- NOW OF JESUS CHRIST THE BIRTH WAS~THUS.

1:18 text: KJV ASV RSV NASB NIV TEV NJB NRSV. var. Χριστου Ιησου (Christ Jesus): none. var. Ιησου (Jesus): none. var. Χριστου (Christ): NEB.

μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ,
 BEING ENGAGED THE MOTHER OF HIM MARY - TO JOSEPH,
 πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα
 BEFORE THEY~CAME TOGETHER SHE WAS FOUND PREGNANT
 ἐκ πνεύματος ἁγίου. **1.19** Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς,
 BY [THE] HOLY~SPIRIT. NOW~JOSEPH, THE HUSBAND OF HER,
 δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη
 BEING~RIGHTEOUS AND NOT WISHING TO DISGRACE~HER, DECIDED
 λάθρα ἀπολῦσαι αὐτήν. **1.20** ταῦτα δὲ
 SECRETLY TO DIVORCE HER. ³[ON] THESE THINGS 'NOW
 αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ
²[WHILE] HE WAS THINKING, BEHOLD AN ANGEL OF [THE] LORD IN A DREAM
 ἐφάνη αὐτῷ λέγων, Ἰωσήφ υἱὸς Δαβὶδ, μὴ φοβηθῆς
 APPEARED TO HIM SAYING, JOSEPH, SON OF DAVID DO NOT BE AFRAID
 παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν
 TO TAKE MARY [TO BE] THE WIFE OF YOU; FOR~THE [CHILD] IN
 αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου.
 HER HAVING BEEN CONCEIVED ²FROM ⁴SPIRIT ¹IS ³[THE] HOLY.
1.21 τέξεται δὲ ᾠόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ
 AND~SHE WILL BEAR A SON, AND YOU WILL CALL THE NAME OF HIM
 Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν
 JESUS, FOR~HE WILL SAVE THE PEOPLE OF HIM FROM THE
 ἁμαρτιῶν αὐτῶν. **1.22** Τοῦτο δὲ ὅλον γέγονεν ἵνα
 SINS OF THEM. NOW~THIS ALL OCCURRED THAT
 πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ
 MIGHT BE FULFILLED THE [THING] SPOKEN BY [THE] LORD THROUGH THE
 προφήτου λέγοντος,
 PROPHET SAYING,
1.23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται
 BEHOLD THE VIRGIN WILL BE PREGNANT AND SHE WILL BEAR
 υἱόν,
 A SON,
 καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ,
 AND THEY WILL CALL THE NAME OF HIM IMMANUEL,
 ὃ ἐστιν μεθερμηνεύμενον Μεθ' ἡμῶν ὁ θεός.
 WHICH HAVING BEEN INTERPRETED MEANS ²WITH ³US - ¹GOD.
1.24 ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὥς
 THEN~RISING UP - JOSEPH FROM - SLEEP HE DID AS
 προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν
 COMMANDED HIM THE ANGEL OF [THE] LORD AND HE TOOK
 τὴν γυναῖκα αὐτοῦ, **1.25** καὶ οὐκ ἐγίνωσκεν αὐτήν
 THE WIFE OF HIM, AND HE DID NOT KNOW HER
 ἕως οὗ ἔτεκεν ᾠόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ
 UNTIL SHE BORE A SON; AND HE CALLED THE NAME OF HIM
 Ἰησοῦν.
 JESUS.

When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. ¹⁹Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. ²⁰But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. ²¹She will bear a son, and you are to name him Jesus, for he will save his people from their sins." ²²All this took place to fulfill what had been spoken by the Lord through the prophet:

²³"Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel," which means, "God is with us." ²⁴When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, ²⁵but had no marital relations with her until she had borne a son;⁸ and he named him Jesus.

⁸ Other ancient authorities read *her firstborn son*

CHAPTER 2

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men^h from the East came to Jerusalem, ²asking, “Where is the child who has been born king of the Jews? For we observed his star at its rising,ⁱ and have come to pay him homage.” ³When King Herod heard this, he was frightened, and all Jerusalem with him; ⁴and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah^j was to be born. ⁵They told him, “In Bethlehem of Judea; for so it has been written by the prophet:

⁶ ‘And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who is to shepherd^k my people Israel.’”

⁷ Then Herod secretly called for the wise men^h and learned from them the exact time when the star had appeared. ⁸Then he sent them to Bethlehem, saying, “Go and search diligently for the child; and when you have found him, bring me word so that I may also go

^h Or astrologers; Gk magi

ⁱ Or in the East

^j Or the Christ

^k Or rule

2.1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς

OF JUDEA IN [THE] DAYS OF HEROD THE KING, BEHOLD

μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα

MAGI FROM [THE] EAST ARRIVED IN JERUSALEM

2.2 λέγοντες, Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν

SAYING, WHERE IS THE ONE HAVING BEEN BORN KING OF THE

Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ

JEW? FOR~WE SAW HIS - STAR IN THE

ἀνατολῇ καὶ ἦλθομεν προσκυνῆσαι αὐτῷ.

EAST AND WE CAME TO WORSHIP HIM.

2.3 ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη καὶ

NOW~HAVING HEARD [THIS] - KING HEROD WAS TROUBLED AND

πάσα Ἱεροσόλυμα μετ’ αὐτοῦ, **2.4** καὶ συναγαγὼν

ALL JERUSALEM WITH HIM, AND HAVING ASSEMBLED

πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ

ALL THE CHIEF PRIESTS AND SCRIBES OF THE PEOPLE

ἐπυνθάνετο παρ’ αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται.

HE INQUIRED FROM THEM WHERE THE CHRIST IS BEING BORN.

2.5 οἱ δὲ εἶπαν αὐτῷ, Ἐν Βηθλέεμ τῆς Ἰουδαίας·

AND~THEY SAID TO HIM, IN BETHLEHEM - OF JUDEA;

οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου·

FOR~THUS IT HAS BEEN WRITTEN THROUGH THE PROPHET:

2.6 Καὶ σύ Βηθλέεμ, γῇ Ἰούδα,

AND YOU BETHLEHEM, [IN THE] LAND OF JUDAH,

οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν

BY NO MEANS LEAST ARE YOU AMONG THE RULERS

Ἰούδα·

OF JUDAH.

ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος,

FROM YOU FOR WILL COME A RULER,

ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

WHO WILL SHEPHERD THE PEOPLE OF ME - ISRAEL.

2.7 Τότε Ἡρώδης λάθρᾳ καλέσας τοὺς μάγους

THEN HEROD SECRETLY HAVING CALLED THE MAGI

ἠκρίβωσεν παρ’ αὐτῶν τὸν χρόνον τοῦ φαινομένου

ASCERTAINED FROM THEM THE TIME OF THE APPEARING

ἀστέρος, **2.8** καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν,

OF [THE] STAR, AND HAVING SENT THEM TO BETHLEHEM HE SAID,

Πορευθέντες ἐξετάσατε ἀκριβῶς, περὶ τοῦ παιδίου

GOING INQUIRE CAREFULLY CONCERNING THE CHILD;

ἐπὰν δὲ εὔρητε, ἀπαγγεῖλατέ μοι, ὅπως καὶ ἐλθὼν

AND~WHEN YOU FIND [HIM], REPORT TO ME, SO THAT I ALSO COMING

προσκυνήσω αὐτῷ. **2.9** οἱ δὲ ἀκούσαντες τοῦ βασιλέως
MAY WORSHIP HIM. SO~THEY, HAVING LISTENED TO THE KING,

ἐπορεύθησαν καὶ ἰδοὺ ὁ ἀστήρ, ὃν εἶδον ἐν τῇ
DEPARTED AND BEHOLD THE STAR, WHICH THEY SAW IN THE

ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἐλθὼν ἐστάθη
EAST, WENT BEFORE THEM, UNTIL HAVING COME IT STOOD

ἐπάνω οὗ ἦν τὸ παιδίον. **2.10** ἰδόντες δὲ τὸν
OVER [THE PLACE] WHERE ³WAS ¹THE ²CHILD. AND~SEEING THE

ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα. **2.11** καὶ
STAR, THEY REJOICED ³JOY ²GREAT ¹[WITH] EXCEEDING. AND

ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ
COMING INTO THE HOUSE THEY SAW THE CHILD WITH

Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν
MARY THE MOTHER OF HIM, AND FALLING DOWN, THEY WORSHIPED

αὐτῷ καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν
HIM AND HAVING OPENED THE TREASURES OF THEM,

προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ
THEY OFFERED TO HIM GIFTS, GOLD AND FRANKINCENSE AND

σμύρναν. **2.12** καὶ χρηματισθέντες κατ' ὄναρ μὴ
MYRRH. AND HAVING BEEN WARNED IN A DREAM NOT

ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν
TO RETURN TO HEROD, ²BY ³ANOTHER ⁴WAY ¹THEY DEPARTED

εἰς τὴν χώραν αὐτῶν.
TO THE COUNTRY OF THEM.

2.13 Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου
NOW [AFTER] THEY DEPARTED, BEHOLD AN ANGEL OF [THE] LORD

φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων, Ἐγερθεὶς
APPEARED IN A DREAM - TO JOSEPH SAYING, RISING UP

παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ
TAKE THE CHILD AND THE MOTHER OF HIM AND

φεύγε εἰς Αἴγυπτον καὶ ἵσθι ἐκεῖ ἕως ἂν εἴπω σοι·
FLEE TO EGYPT AND REMAIN THERE UNTIL I TELL YOU;

μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι
³IS ABOUT ¹FOR ²HEROD TO SEEK THE CHILD - TO KILL

αὐτό. **2.14** ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ
IT. - SO HAVING ARISEN, HE TOOK THE CHILD AND

τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς
THE MOTHER OF HIM DURING [THE] NIGHT AND DEPARTED FOR

Αἴγυπτον, **2.15** καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου·
EGYPT, AND HE WAS THERE UNTIL THE DEATH OF HEROD:

ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ
IN ORDER THAT MIGHT BE FULFILLED THE [THING] SPOKEN BY [THE] LORD THROUGH

τοῦ προφήτου λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν
THE PROPHET SAYING, OUT OF EGYPT I CALLED THE

υἱόν μου.
SON OF ME.

2:15 Hos. 11:1

and pay him homage.”

⁹When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising,¹ until it stopped over the place where the child was. ¹⁰When they saw that the star had stopped,^m they were overwhelmed with joy.

¹¹On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh.

¹²And having been warned in a dream not to return to Herod, they left for their own country by another road.

¹³Now after they had left, an angel of the Lord appeared to Joseph in a dream and said, “Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him.” ¹⁴Then Josephⁿ got up, took the child and his mother by night, and went to Egypt, ¹⁵and remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet, “Out of Egypt I have called my son.”

¹Or in the East

^mGk saw the star

ⁿGk he

16 When Herod saw that he had been tricked by the wise men,^o he was infuriated, and he sent and killed all the children in and around Bethlehem who were two years old or under, according to the time that he had learned from the wise men.^o 17 Then was fulfilled what had been spoken through the prophet Jeremiah:

18 "A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they are no more."

19 When Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt and said, 20 "Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child's life are dead." 21 Then Joseph got up, took the child and his mother, and went to the land of Israel. 22 But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the district of Galilee.

^o Or astrologers; Gk magi

^p Gk he

2.16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων
THEN HEROD, SEEING THAT HE WAS DECEIVED BY THE MAGI,

ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς
WAS ENRAGED GREATLY, AND HAVING SENT [ORDERS] HE KILLED ALL THE
παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσι τοῖς ὀρίοις
MALE CHILDREN - IN BETHLEHEM AND IN ALL THE DISTRICTS
αὐτῆς ἀπὸ διετούς καὶ κατωτέρω, κατὰ τὸν
OF IT FROM TWO YEARS OLD AND UNDER, ACCORDING TO THE
χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. **2.17** τότε
TIME WHICH HE ASCERTAINED FROM THE MAGI. THEN

ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου
WAS FULFILLED THE [THING] SPOKEN THROUGH JEREMIAH THE PROPHET
λέγοντος,
SAYING,

2.18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη,
A VOICE IN RAMAH WAS HEARD,

κλαυθμὸς καὶ ὄδυρμὸς πολὺς·
2 WEeping 3 AND 4 MOURNING 1 GREAT;

Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς,
RACHEL WEeping [FOR] THE CHILDREN OF HER,

καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι
AND SHE WOULD NOT BE COMFORTED, BECAUSE
οὐκ εἰσὶν.
THEY ARE NOT.

2.19 Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος
NOW~HAVING DIED - HEROD, BEHOLD AN ANGEL

κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ
OF [THE] LORD APPEARED IN A DREAM - TO JOSEPH IN EGYPT

2.20 λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν
SAYING, RISING UP TAKE THE CHILD AND THE

μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραὴλ·
MOTHER OF HIM AND GO INTO [THE] LAND OF ISRAEL.

τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ
FOR~HAVE DIED THE ONES SEEKING THE LIFE OF THE

παιδίου. **2.21** ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον
CHILD. - SO HAVING ARISEN HE TOOK THE CHILD

καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν
AND THE MOTHER OF HIM AND ENTERED INTO [THE] LAND

Ἰσραὴλ. **2.22** ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει
OF ISRAEL. BUT~HAVING HEARD THAT ARCHELAUS IS (WAS) REIGNING [OVER]

τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου
- JUDEA INSTEAD OF THE FATHER OF HIM, HEROD,

ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ
HE WAS AFRAID TO GO~THERE. AND~HAVING BEEN WARNED IN A DREAM,

ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,
HE DEPARTED INTO THE DISTRICTS - OF GALILEE,

2.23 καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην
AND HAVING COME HE SETTLED IN [THE] CITY CALLED
Ναζαρέτ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ
NAZARETH; SO THAT MIGHT BE FULFILLED THE [THING] SPOKEN THROUGH
τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.
THE PROPHETS - A NAZARENE HE WILL BE CALLED.

²³There he made his home in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, "He will be called a Nazorean."

CHAPTER 3

3.1 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται
NOW-IN - THOSE-DAYS COMES
Ἰωάννης ὁ βαπτιστῆς κηρύσσων ἐν τῇ ἐρήμῳ τῆς
JOHN THE BAPTIST PREACHING IN THE WILDERNESS -
Ἰουδαίας **3.2** [καὶ] λέγων, Μετανοεῖτε· ἤγγικεν γὰρ ἡ
OF JUDEA - SAYING, REPENT; FOR-HAS COME NEAR THE
βασιλεία τῶν οὐρανῶν. **3.3** οὗτος γὰρ ἐστὶν ὁ
KINGDOM OF THE HEAVENS. FOR-THIS IS THE ONE
ῥηθεὶς διὰ Ἰσαΐου τοῦ προφήτου λέγοντος,
SPOKEN [OF] THROUGH ISAIAH THE PROPHET SAYING,
Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·
A VOICE SHOUTING IN THE WILDERNESS:
Ἑτοιμάσατε τὴν ὁδὸν κυρίου,
PREPARE THE WAY OF [THE] LORD,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.
MAKE-STRAIGHT THE PATHS OF HIM.
3.4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ
³HIMSELF ¹NOW - ²JOHN HAD THE CLOTHING OF HIM FROM
τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν
[THE] HAIRS OF A CAMEL AND A LEATHER-BELT AROUND THE WAIST
αὐτοῦ, ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον.
OF HIM, AND-THE FOOD OF HIM-WAS LOCUSTS AND WILD-HONEY.
3.5 τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα
THEN WENT OUT TO HIM JERUSALEM AND ALL
ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου,
- JUDEA AND ALL THE REGION AROUND THE JORDAN,
3.6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ'
AND THEY WERE BAPTIZED IN THE JORDAN RIVER BY
αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.
HIM CONFESSING THE SINS OF THEM.
3.7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ
AND-SEEING MANY OF THE PHARISEES AND
Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ
SADDUCEES COMING TO THE BAPTISM OF HIM
εἶπεν αὐτοῖς, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν
HE SAID TO THEM, CHILDREN OF VIPERS, WHO WARNED YOU"

In those days John the Baptist appeared in the wilderness of Judea, proclaiming, ²"Repent, for the kingdom of heaven has come near."³ This is the one of whom the prophet Isaiah spoke when he said,

"The voice of one crying out in the wilderness:
'Prepare the way of the Lord,
make his paths straight.'"

⁴Now John wore clothing of camel's hair with a leather belt around his waist, and his food was locusts and wild honey. ⁵Then the people of Jerusalem and all Judea were going out to him, and all the region along the Jordan, ⁶and they were baptized by him in the river Jordan, confessing their sins.

⁷But when he saw many Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers! Who warned you

⁹Or *is at hand*

to flee from the wrath to come?⁸ Bear fruit worthy of repentance. ⁹Do not presume to say to yourselves, 'We have Abraham as our ancestor'; for I tell you, God is able from these stones to raise up children to Abraham. ¹⁰Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.

¹¹ "I baptize you with water for repentance, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire. ¹²His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary; but the chaff he will burn with unquenchable fire."

¹³ Then Jesus came from Galilee to John at the Jordan, to be baptized by him.

¹⁴ John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" ¹⁵ But Jesus answered him, "Let it be so now; for it is proper for us in this way to fulfill all righteousness." Then he consented.

^r Or in

φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; **3.8** ποιήσατε οὖν
TO FLEE FROM THE COMING WRATH? THEREFORE~PRODUCE

καρπὸν ἄξιον τῆς μετανοίας **3.9** καὶ μὴ δόξητε λέγειν
FRUIT WORTHY - OF REPENTANCE AND DO NOT THINK TO SAY

ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ.
WITHIN YOURSELVES, [AS OUR] FATHER WE HAVE - ABRAHAM.

λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν
FOR~I SAY TO YOU* THAT IS ABLE - GOD FROM -

λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.
THESE~STONES TO RAISE UP CHILDREN - TO ABRAHAM.

3.10 ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων
AND~ALREADY THE AXE AT THE ROOT OF THE TREES

κεῖται· πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν
IS LAID; THEREFORE~EVERY TREE NOT PRODUCING GOOD~FRUIT

ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. **3.11** ἐγὼ μὲν
IS CUT DOWN AND INTO [THE] FIRE IS THROWN. I -

ὕμᾱς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, ὁ δὲ
BAPTIZE~YOU* WITH WATER [LEADING] TO REPENTANCE, BUT~THE ONE

ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ
AFTER ME COMING STRONGER THAN ME IS, OF WHOM

οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς
I AM NOT WORTHY THE SANDALS TO REMOVE. HE

ὕμᾱς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ· **3.12** οὗ
WILL BAPTIZE~YOU* WITH [THE] HOLY~SPIRIT AND FIRE; OF WHOM

τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ
THE WINNOWER SHOVEL [IS] IN THE HAND OF HIM AND HE WILL CLEAN OUT

τὴν ἄλωνα αὐτοῦ καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς
THE THRESHING OF HIM AND HE WILL GATHER THE WHEAT OF HIM INTO

τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει
THE BARN, BUT~THE CHAFF HE WILL CONSUME

πυρὶ ἀσβέστῳ.
WITH AN INEXTINGUISHABLE~FIRE.

3.13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας
THEN COMES - JESUS FROM - GALILEE

ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι
TO THE JORDAN TO - JOHN - TO BE BAPTIZED

ὑπ' αὐτοῦ. **3.14** ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων,
BY HIM. - BUT JOHN TRIED TO PREVENT HIM SAYING,

Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ
I HAVE~NEED BY YOU TO BE BAPTIZED, AND [YET] YOU COME

πρὸς με; **3.15** ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς
TO ME? BUT~ANSWERING - JESUS SAID TO

αὐτόν, Ἄφες ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν
HIM, PERMIT [IT] NOW, FOR~THUS IT IS~PROPER FOR US

πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν.
TO FULFILL ALL RIGHTEOUSNESS. THEN HE PERMITS HIM.

3.16 βαπτισθείς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ
 AND~HAVING BEEN BAPTIZED, - JESUS IMMEDIATELY CAME UP FROM THE
 ὕδατος· καὶ ἰδοὺ ἠνεώχθησαν [αὐτῷ] οἱ οὐρανοί,
 WATER. AND BEHOLD WERE OPENED TO HIM THE HEAVENS,
 καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ
 AND HE SAW THE SPIRIT - OF GOD DESCENDING LIKE
 περιστερὰν [καὶ] ἐρχόμενον ἐπ' αὐτόν· **3.17** καὶ ἰδοὺ
 A DOVE AND COMING UPON HIM. AND BEHOLD
 φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, Οὗτός ἐστιν ὁ
 A VOICE [CAME] OUT OF THE HEAVENS SAYING, THIS IS THE
 υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.
 SON OF ME THE BELOVED, IN WHOM I AM WELL PLEASED.

3:16 text: KJV ASV RSVmg TEV NJBmg NRSV. omit: ASVmg RSV NASB NIV NEB NJB.

¹⁶And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. ¹⁷And a voice from heaven said, "This is my Son, the Beloved,^s with whom I am well pleased."

^s Or *my beloved Son*

CHAPTER 4

4.1 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ
 THEN - JESUS WAS LED UP INTO THE WILDERNESS BY THE
 πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου. **4.2** καὶ
 SPIRIT TO BE TEMPTED BY THE DEVIL. AND
 νηστεύσας ἡμέρας τεσσαράκοντα καὶ
 HAVING FASTED FORTY~DAYS AND
 νύκτας τεσσαράκοντα, ὕστερον ἐπείνασεν. **4.3** Καὶ
 FORTY~NIGHTS, AFTERWARDS HE HUNGERED. AND
 προσελθὼν ὁ πειράζων εἶπεν αὐτῷ, Εἰ
 HAVING APPROACHED, THE ONE TEMPTING SAID TO HIM, IF
 υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι
 YOU ARE~[THE] SON - OF GOD, SPEAK THAT - THESE~STONES
 ἄρτοι γένωνται. **4.4** ὁ δὲ ἀποκριθεὶς εἶπεν,
 MAY BECOME~BREAD. BUT~THE ONE HAVING ANSWERED SAID,
 Γέγραπται,
 IT HAS BEEN WRITTEN,

Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος,
 NOT BY BREAD ALONE WILL LIVE - MAN,

ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ
 BUT BY EVERY WORD PROCEEDING

διὰ στόματος θεοῦ.
 THROUGH THE MOUTH OF GOD.

4.5 Τότε παραλαμβάνει αὐτόν ὁ διάβολος εἰς τὴν
 THEN TAKES HIM THE DEVIL TO THE
 ἁγίαν πόλιν καὶ ἔστησεν αὐτόν ἐπὶ τὸ πτερύγιον τοῦ
 HOLY CITY AND SET HIM UPON THE PINNACLE OF THE

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ²He fasted forty days and forty nights, and afterwards he was famished. ³The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." ⁴But he answered, "It is written,

'One does not live by bread alone, but by every word that comes from the mouth of God.'

⁵ Then the devil took him to the holy city and placed him on the pinnacle of the

temple, ⁶saying to him, "If you are the Son of God, throw yourself down; for it is written,

'He will command his angels concerning you,'
and 'On their hands they will bear you up,
so that you will not dash your foot against a stone.'"

⁷Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.'"

⁸Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; ⁹and he said to him, "All these I will give you, if you will fall down and worship me." ¹⁰Jesus said to him, "Away with you, Satan! for it is written, 'Worship the Lord your God,

and serve only him.'"

¹¹Then the devil left him, and suddenly angels came and waited on him.

¹²Now when Jesus¹ heard that John had been arrested, he withdrew to Galilee. ¹³He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, ¹⁴so that what had been spoken through the prophet Isaiah might be fulfilled:

¹Gk he

ἱεροῦ, **4.6** καὶ λέγει αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ,
TEMPLE, AND SAYS TO HIM, IF YOU ARE~[THE] SON - OF GOD,

βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι
THROW YOURSELF DOWN. FOR~IT HAS BEEN WRITTEN -

Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ
THE ANGELS OF HIM HE WILL COMMAND CONCERNING YOU

καὶ ἐπὶ χειρῶν ἀρουσίν σε;
AND UPON [THEIR] HANDS THEY WILL LIFT UP YOU,

μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.
LEST YOU STRIKE AGAINST A STONE THE FOOT OF YOU.

4.7 ἔφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται,
SAID TO HIM - JESUS, AGAIN IT HAS BEEN WRITTEN,

Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. **4.8** Πάλιν
DO NOT TEMPT [THE] LORD THE GOD OF YOU. AGAIN

παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν
TAKES HIM THE DEVIL TO ³MOUNTAIN ²HIGH

λίαν καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ
¹A VERY AND SHOWS TO HIM ALL THE KINGDOMS OF THE

κόσμου καὶ τὴν δόξαν αὐτῶν **4.9** καὶ εἶπεν αὐτῷ,
WORLD AND THE GLORY OF THEM AND HE SAID TO HIM,

Ταῦτά σοι πάντα δώσω, ἐὰν πεσὼν
³THESE THINGS ⁴TO YOU ²ALL ¹I WILL GIVE, IF FALLING DOWN

προσκυνήσῃς μοι. **4.10** τότε λέγει αὐτῷ ὁ Ἰησοῦς,
YOU MAY WORSHIP ME. THEN SAYS TO HIM - JESUS,

Ὕπαγε, Σατανᾶ· γέγραπται γάρ,
GO AWAY, SATAN, FOR~IT HAS BEEN WRITTEN,

Κύριον τὸν θεόν σου προσκυνήσεις
[THE] LORD THE GOD OF YOU YOU SHALL WORSHIP

καὶ αὐτῷ μόνῳ λατρεύσεις.
AND HIM ALONE YOU SHALL SERVE.

4.11 Τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ
THEN LEAVES HIM THE DEVIL, AND BEHOLD

ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.
ANGELS CAME AND SERVED HIM.

4.12 Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν
NOW~HAVING HEARD THAT JOHN WAS ARRESTED HE DEPARTED

εἰς τὴν Γαλιλαίαν. **4.13** καὶ καταλιπὼν τὴν Ναζαρά
INTO - GALILEE. AND HAVING LEFT BEHIND - NAZARETH,

ἐλθὼν κατώκησεν εἰς Καφαρναοὺμ τὴν
HAVING COME HE SETTLED IN CAPERNAUM -

παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλίμ·
BESIDE THE SEA IN [THE] DISTRICTS OF ZEBULUN AND NAPHTALI,

4.14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἰσαΐου τοῦ
SO THAT MIGHT BE FULFILLED THE [THING] SPOKEN THROUGH ISAIAH THE

προφήτου λέγοντος,
PROPHET SAYING,

4:6 Ps. 91:11-12 **4:7** Deut. 6:16 **4:10** Deut. 6:13

4.15 Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλίμ,
 LAND OF ZEBULUN AND LAND OF NAPHTALI,
 ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου,
 ROAD TO THE SEA, BEYOND THE JORDAN,
 Γαλιλαία τῶν ἐθνῶν,
 GALILEE OF THE GENTILES,
4.16 ὁ λαὸς ὁ καθημένοσ ἐν σκότει
 THE PEOPLE - SITTING IN DARKNESS
 φῶς εἶδεν μέγα,
³LIGHT ¹SAW ²A GREAT,
 καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ
 AND TO THE ONES SITTING IN [THE] LAND AND SHADOW
 θανάτου
 OF DEATH,
 φῶς ἀνέτειλεν αὐτοῖς.
 A LIGHT ROSE UP AMONG THEM.

4.17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ
 FROM THEN BEGAN - JESUS TO PREACH AND
 λέγειν, Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν
 TO SAY, REPENT, FOR~IS NEAR THE KINGDOM OF THE
 οὐρανῶν.
 HEAVENS.

4.18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας
 AND~WALKING BESIDE THE SEA - OF GALILEE
 εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον
 HE SAW TWO BROTHERS, SIMON, THE ONE BEING CALLED PETER,
 καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας
 AND ANDREW THE BROTHER OF HIM, CASTING
 ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς.
 A NET INTO THE SEA; FOR~THEY WERE FISHERMEN.

4.19 καὶ λέγει αὐτοῖς, Δεῦτε ὀπίσω μου, καὶ ποιήσω
 AND HE SAYS TO THEM, COME FOLLOW ME, AND I WILL MAKE
 ὑμᾶς ἀλιεῖς ἀνθρώπων. **4.20** οἱ δὲ εὐθέως ἀφέντες τὰ
 YOU³ FISHERMEN OF MEN. - AND IMMEDIATELY LEAVING THE
 δίκτυα ἠκολούθησαν αὐτῷ. **4.21** Καὶ προβὰς ἐκείθεν
 NETS THEY FOLLOWED HIM. AND HAVING GONE ON FROM THERE
 εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ
 HE SAW TWO~OTHER BROTHERS, JAMES THE [SON] -
 Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ
 OF ZEBEDEE AND JOHN THE BROTHER OF HIM, IN THE
 πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας
 BOAT WITH ZEBEDEE THE FATHER OF THEM, REPAIRING
 τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς.
 THE NETS OF THEM, AND HE CALLED THEM.

¹⁵“Land of Zebulun, land of Naphtali, on the road by the sea, across the Jordan, Galilee of the Gentiles—

¹⁶the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned.”

¹⁷From that time Jesus began to proclaim, “Repent, for the kingdom of heaven has come near.”^u

18 As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. ¹⁹And he said to them, “Follow me, and I will make you fish for people.” ²⁰Immediately they left their nets and followed him. ²¹As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them.

^uOr is at hand

²²Immediately they left the boat and their father, and followed him.

²³Jesus^v went throughout Galilee, teaching in their synagogues and proclaiming the good news^w of the kingdom and curing every disease and every sickness among the people. ²⁴So his fame spread throughout all Syria, and they brought to him all the sick, those who were afflicted with various diseases and pains, demoniacs, epileptics, and paralytics, and he cured them. ²⁵And great crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and from beyond the Jordan.

^vGk He

^wGk gospel

4.22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα
- AND IMMEDIATELY LEAVING THE BOAT AND THE FATHER

αὐτῶν ἠκολούθησαν αὐτῷ.
OF THEM THEY FOLLOWED HIM.

4.23 Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ διδάσκων ἐν
AND HE WENT ABOUT IN ALL - GALILEE TEACHING IN

ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσω τὸ εὐαγγέλιον
THE SYNAGOGUES OF THEM AND PREACHING THE GOOD NEWS

τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ
OF THE KINGDOM AND HEALING EVERY DISEASE AND

πᾶσαν μαλακίαν ἐν τῷ λαῷ. **4.24** καὶ ἀπήλθεν ἡ
EVERY ILLNESS AMONG THE PEOPLE. AND WENT OUT THE

ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν
REPORT OF HIM INTO ALL - SYRIA; AND THEY BROUGHT

αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις
TO HIM ALL THE ONES HAVING~ILLNESS VARIOUS DISEASES

καὶ βασάνοις συνεχομένους [καὶ] δαιμονιζομένους καὶ
AND SUFFERING FROM~TORMENTS AND BEING DEMON-POSSESSED AND

σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθεράπευσεν
EPILEPTICS AND PARALYTICS, AND HE HEALED

αὐτούς. **4.25** καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ
THEM. AND FOLLOWED HIM MANY~CROWDS FROM

τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ
- GALILEE AND DECAPOLIS AND JERUSALEM AND

Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.
JUDEA AND BEYOND THE JORDAN.

CHAPTER 5

When Jesus^x saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. ²Then he began to speak, and taught them, saying:

³“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

⁴“Blessed are those who mourn, for they will be comforted.

^xGk he

5.1 Ἴδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ
AND~HAVING SEEN THE CROWDS HE WENT UP TO THE MOUNTAIN, AND

καθίσαντος αὐτοῦ προσήλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ·
[WHEN] HE SAT DOWN CAME TO HIM THE DISCIPLES OF HIM.

5.2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτούς
AND OPENING THE MOUTH OF HIM HE TAUGHT THEM

λέγων,
SAYING,

5.3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι,
BLESSED [ARE] THE POOR - IN SPIRIT,

ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
FOR THEIRS IS THE KINGDOM OF THE HEAVENS.

5.4 μακάριοι οἱ πενθοῦντες,
BLESSED [ARE] THE ONES MOURNING,

ὅτι αὐτοὶ παρακληθήσονται.
FOR THEY WILL BE COMFORTED.

5.5 μακάριοι οἱ πραεῖς,
BLESSED [ARE] THE HUMBLE,

ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.
FOR THEY WILL INHERIT THE EARTH.

5.6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν
BLESSED [ARE] THE ONES HUNGERING AND THIRSTING -

δικαιοσύνην,
[FOR] RIGHTEOUSNESS,

ὅτι αὐτοὶ χορτασθήσονται.
FOR THEY WILL BE SATISFIED.

5.7 μακάριοι οἱ ἐλεήμονες,
BLESSED [ARE] THE MERCIFUL,

ὅτι αὐτοὶ ἐλεηθήσονται.
FOR THEY WILL BE SHOWN MERCY.

5.8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ,
BLESSED [ARE] THE PURE - IN HEART,

ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
FOR THEY - WILL SEE~GOD.

5.9 μακάριοι οἱ εἰρηνοποιοί,
BLESSED [ARE] THE PEACEMAKERS,

ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.
FOR THEY SONS OF GOD WILL BE CALLED.

5.10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης,
BLESSED [ARE] THE ONES BEING PERSECUTED BECAUSE OF RIGHTEOUSNESS,

ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
FOR THEIRS IS THE KINGDOM OF THE HEAVENS.

5.11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ
BLESSED ARE YOU* WHEN THEY REPROACH YOU* AND

διώξωσιν καὶ εἰπωσιν πᾶν πονηρὸν καθ' ὑμῶν
PERSECUTE [YOU*] AND SPEAK ALL [KINDS OF] EVIL AGAINST YOU*

[ψευδόμενοι] ἕνεκεν ἐμοῦ. **5.12** χαίrete καὶ
TELLING LIES BECAUSE OF ME. REJOICE AND

ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς
BE GLAD, FOR THE REWARD OF YOU* [IS] GREAT IN THE

οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς
HEAVENS. FOR~THUS THEY PERSECUTED THE PROPHETS -

πρὸ ὑμῶν.
BEFORE YOU*.

5.13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας
YOU* ARE THE SALT OF THE EARTH. BUT~IF THE SALT

μωρανθῇ, ἐν τίνι ἀλισθησεται; εἰς οὐδὲν
BECOMES TASTELESS, IN WHAT WAY WILL IT BECOME SALTY [AGAIN]? FOR NOTHING

ισχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι
IT IS GOOD [ANY] LONGER EXCEPT HAVING BEEN THROWN OUT TO BE TRAMPLED UPON

ὑπὸ τῶν ἀνθρώπων. **5.14** Ὑμεῖς ἐστε τὸ φῶς τοῦ
BY - MEN. YOU* ARE THE LIGHT OF THE

κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους
WORLD. A CITY~IS NOT ABLE TO BE HIDDEN ON A MOUNTAIN

5 "Blessed are the meek, for they will inherit the earth.

6 "Blessed are those who hunger and thirst for righteousness, for they will be filled.

7 "Blessed are the merciful, for they will receive mercy.

8 "Blessed are the pure in heart, for they will see God.

9 "Blessed are the peacemakers, for they will be called children of God.

10 "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

11 "Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely^y on my account.

¹²Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

13 "You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.

14 "You are the light of the world. A city built on a hill cannot be hid.

^yOther ancient authorities lack *falsely*

¹⁵No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. ¹⁶In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

¹⁷“Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill.

¹⁸For truly I tell you, until heaven and earth pass away, not one letter,^z not one stroke of a letter, will pass from the law until all is accomplished. ¹⁹Therefore, whoever breaks^a one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. ²⁰For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

²¹“You have heard that it was said to those of ancient times, ‘You shall not murder’; and ‘whoever murders shall be liable to judgment.’ ²²But I say to you that if you are angry with a brother or sister,^b you will be liable to judgment;

^z Gk. *one iota*

^a Or *annuls*

^b Gk. *a brother*; other ancient authorities add *without cause*

κειμένη· **5.15** οὐδὲ καίουσιν λύχνον καὶ τιθέασιν
LYING; NOR DO THEY LIGHT A LAMP AND PLACE

αὐτὸν ὑπὸ τὸν μόδιον ἀλλ’ ἐπὶ τὴν λυχνίαν, καὶ
IT UNDER THE GRAIN BUCKET, BUT UPON THE LAMPSTAND, AND

λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. **5.16** οὕτως λαμψάτω
IT LIGHTS ALL THE ONES IN THE HOUSE. THUS LET SHINE

τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν
THE LIGHT OF YOU* BEFORE - MEN, SO THAT THEY MAY SEE

ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν
YOUR* THE GOOD WORKS AND GLORIFY THE FATHER OF YOU*

τὸν ἐν τοῖς οὐρανοῖς.
- IN THE HEAVENS.

5.17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ
DO NOT THINK THAT I CAME TO ABOLISH THE LAW OR

τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι.
THE PROPHETS. I DID NOT COME TO ABOLISH, BUT TO FULFILL.

5.18 Ἀμὴν γὰρ λέγω ὑμῖν· ἕως ἂν παρέλθῃ ὁ οὐρανὸς
FOR~TRULY I SAY TO YOU*, UNTIL MAY PASS AWAY - HEAVEN

καὶ ἡ γῆ, ἰὼτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ
AND - EARTH, ONE~LETTER OR ONE STROKE MAY IN NO WAY PASS FROM

τοῦ νόμου, ἕως ἂν πάντα γένηται. **5.19** ὃς ἐὰν οὖν
THE LAW, UNTIL EVERYTHING TAKES PLACE. THEREFORE~WHOEVER

λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ
BREAKS ONE - ³COMMANDMENTS ¹OF THESE - ²LEAST AND

διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν
TEACHES THUS - [TO] MEN, HE WILL BE CALLED~LEAST IN

τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ’ ἂν ποιήσῃ καὶ
THE KINGDOM OF THE HEAVENS. BUT~WHOEVER PRACTICES AND

διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ
TEACHES [THEM], THIS ONE WILL BE CALLED~GREAT IN THE KINGDOM

τῶν οὐρανῶν. **5.20** λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ
OF THE HEAVENS. FOR~I SAY TO YOU* THAT UNLESS

περισεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν
EXCEEDS YOUR* - RIGHTEOUSNESS BEYOND [THAT] OF THE

γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν
SCRIBES AND PHARISEES, YOU* MAY NEVER ENTER INTO THE

βασιλείαν τῶν οὐρανῶν.
KINGDOM OF THE HEAVENS.

5.21 Ἦκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις,
YOU* HEARD THAT IT WAS SAID TO THE ANCIENTS,

Οὐ φονεύσεις· ὃς δ’ ἂν φονεύσῃ, ἐνοχὸς ἔσται τῇ
YOU* SHALL NOT MURDER; AND WHOEVER MIGHT MURDER, WILL BE~SUBJECT -

κρίσει. **5.22** ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος
TO JUDGMENT. BUT~I SAY TO YOU* - EVERYONE BEING ANGRY

τῷ ἀδελφῷ αὐτοῦ[†] ἐνοχὸς ἔσται τῇ κρίσει·
WITH THE BROTHER OF HIM WILL BE~SUBJECT - TO JUDGMENT.

5:21 Exod. 20:13; Deut. 5:17 **5:22** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add *εἰκη* (without cause): KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NRSVmg.

ὅς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά,
 AND~WHOEVER MIGHT SAY TO THE BROTHER OF HIM, RACA,
 ἔνοχος ἔσται τῷ συνεδρίῳ· ὅς δ' ἂν εἴπῃ, Μωρέ,
 WILL BE~SUBJECT TO THE SANHEDRIN; AND WHOEVER MIGHT SAY, FOOL,
 ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. **5.23** ἐὰν οὖν
 WILL BE~SUBJECT TO THE GEHENNA(HELL) - OF FIRE. THEREFORE~IF
 προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κακεῖ
 YOU MIGHT BRING THE GIFT OF YOU TO THE ALTAR AND THERE
 μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,
 YOU REMEMBER THAT THE BROTHER OF YOU HAS SOMETHING AGAINST YOU,
5.24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ
 LEAVE THERE THE GIFT OF YOU BEFORE THE
 θυσιαστηρίου καὶ ὑπάγε πρῶτον διαλλάγηθι τῷ
 ALTAR AND GO FIRST [AND] BE RECONCILED TO THE
 ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.
 BROTHER OF YOU, AND THEN COMING OFFER THE GIFT OF YOU.
5.25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου
 BE WELL-DISPOSED TO THE OPPONENT OF YOU QUICKLY, WHILE
 εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μήποτε σε παραδῷ ὁ
 YOU ARE WITH HIM ON THE ROAD, LEST ⁴YOU ³MIGHT DELIVER ¹THE
 ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ καὶ
²OPPONENT TO THE JUDGE AND THE JUDGE, TO THE OFFICIAL, AND
 εἰς φυλακὴν βληθήσῃ· **5.26** ἀμὴν λέγω σοι,
 INTO PRISON YOU MAY BE THROWN. TRULY I SAY TO YOU,
 οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον
 YOU MAY NEVER COME OUT [FROM] THERE UNTIL YOU REPAY THE LAST
 κοδράντην.
 PENNY.
5.27 Ἠκούσατε ὅτι ἐρρέθη, Οὐ μοιχεύσεις.
 YOU^o HAVE HEARD THAT IT WAS SAID, YOU^o SHALL NOT COMMIT ADULTERY.
5.28 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα
 BUT~I SAY TO YOU^o THAT EVERYONE - LOOKING [UPON] A WOMAN
 πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη ἐμοίχευσεν
 WITH A VIEW - TO DESIRE HER HAS COMMITTED ADULTERY~ALREADY
 αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. **5.29** εἰ δὲ ὁ ὀφθαλμός
 [WITH] HER IN THE HEART OF HIM. AND~IF THE ²EYE
 σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε
³OF YOU - ¹RIGHT CAUSES YOU TO SIN, TEAR OUT IT AND THROW [IT]
 ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν
 FROM YOU. FOR~IT IS BETTER FOR YOU THAT BE LOST ONE OF THE
 μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς
 MEMBERS OF YOU AND NOT [THE] WHOLE - BODY OF YOU BE THROWN INTO
 γέενναν. **5.30** καὶ εἰ ἡ δεξιὰ σου χεὶρ
 GEHENNA(HELL). AND IF THE RIGHT HAND~OF YOU
 σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ·
 CAUSES YOU TO SIN, CUT OFF IT AND THROW [IT] FROM YOU.

5:27 Exod. 20:14; Deut. 5:18

and if you insult^c a brother or sister,^d you will be liable to the council; and if you say, 'You fool,' you will be liable to the hell^e of fire. ²³So when you are offering your gift at the altar, if you remember that your brother or sister^f has something against you, ²⁴leave your gift there before the altar and go; first be reconciled to your brother or sister,^f and then come and offer your gift. ²⁵Come to terms quickly with your accuser while you are on the way to court^g with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. ²⁶Truly I tell you, you will never get out until you have paid the last penny.

²⁷"You have heard that it was said, 'You shall not commit adultery.' ²⁸But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. ²⁹If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into hell.^h ³⁰And if your right hand causes you to sin, cut it off and throw it

^c Gk *say Raca to* (an obscure term of abuse)

^d Gk *a brother*

^e Gk *Gehenna*

^f Gk *your brother*

^g Gk *lacks to court*

^h Gk *Gehenna*

away; it is better for you to lose one of your members than for your whole body to go into hell.^h

31 "It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.'³² But I say to you that anyone who divorces his wife, except on the ground of unchastity, causes her to commit adultery; and whoever marries a divorced woman commits adultery.

33 "Again, you have heard that it was said to those of ancient times, 'You shall not swear falsely, but carry out the vows you have made to the Lord.'³⁴ But I say to you, Do not swear at all, either by heaven, for it is the throne of God,³⁵ or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King.³⁶ And do not swear by your head, for you cannot make one hair white or black.³⁷ Let your word be 'Yes, Yes' or 'No, No'; anything more than this comes from the evil one.ⁱ

38 "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'

³⁹ But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also;⁴⁰ and if anyone wants

^h Gk Gehenna
ⁱ Or evil

συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου
FOR~IT IS BETTER FOR YOU THAT BE LOST ONE OF THE MEMBERS OF YOU

καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.
AND NOT [THE] WHOLE - BODY OF YOU INTO GEHENNA(HELL) MAY GO.

5.31 Ἐρρέθη δέ, Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,
AND~IT WAS SAID, WHOEVER DIVORCES THE WIFE OF HIM,

δότω αὐτῇ ἀποστάσιον. **5.32** ἐγὼ δὲ λέγω ὑμῖν
LET HIM GIVE TO HER A CERTIFICATE OF DIVORCE. BUT~I SAY TO YOU*

ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς
THAT EVERYONE - DIVORCING THE WIFE OF HIM EXCEPT [FOR]

λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ
[THE] MATTER OF FORNICATION, MAKES HER TO COMMIT ADULTERY, AND

ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾷται.
WHOEVER MARRIES~A DIVORCED WOMAN COMMITS ADULTERY.

5.33 Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις,
AGAIN, YOU* HAVE HEARD THAT IT WAS SAID TO THE ANCIENTS,

Οὐκ ἐπιорκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς
YOU SHALL NOT BREAK YOUR VOWS, BUT~YOU SHALL REPAY TO THE LORD THE

ὅρκους σου. **5.34** ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως·
VOWS OF YOU. BUT~I SAY TO YOU* DO NOT SWEAR AT ALL,

μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ,
NEITHER BY - HEAVEN, FOR IT IS~[THE] THRONE - OF GOD,

5.35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν
NOR BY - EARTH, FOR IT IS~[THE] FOOTSTOOL OF THE FEET

αὐτοῦ, μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ
OF HIM, NOR BY JERUSALEM, FOR IT IS~[THE] CITY OF THE

μεγάλου βασιλέως, **5.36** μήτε ἐν τῇ κεφαλῇ σου
GREAT KING, NOR BY THE HEAD OF YOU

ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ
SWEAR, FOR YOU ARE NOT ABLE ONE HAIR WHITE TO MAKE OR

μέλαιναν. **5.37** ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐ
BLACK. BUT~LET THE WORD OF YOU* [BE] YES, YES[OR], NO,

οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.
NO. - BUT BEYOND THESE FROM - EVIL IS.

5.38 Ἦκούσατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ
YOU* HAVE HEARD THAT IT WAS SAID, AN EYE FOR

ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. **5.39** ἐγὼ δὲ λέγω
AN EYE AND A TOOTH FOR A TOOTH. BUT~I SAY

ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις
TO YOU* NOT TO OPPOSE THE EVIL ONE, BUT WHOEVER

σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα [σου], στρέψον
HITS [YOU] ON THE RIGHT CHEEK OF YOU, TURN

αὐτῷ καὶ τὴν ἄλλην· **5.40** καὶ τῷ θέλοντί
TO HIM ALSO THE OTHER; AND TO THE ONE WISHING

5:31 Deut. 24:1 **5:33** Lev. 19:12; Num. 30:2 **5:38** Exod. 21:24; Lev. 24:20; Deut. 19:21

σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἅφες αὐτῷ
TO SUE~YOU AND THE SHIRT OF YOU TO TAKE, GIVE TO HIM

καὶ τὸ ἱμάτιον· **5.41** καὶ ὅστις σε ἀγγαρεύσει
ALSO THE (YOUR) COAT. AND WHOEVER WILL FORCE~YOU [TO GO]

μίλιον ἓν, ὑπάγε μετ' αὐτοῦ δύο. **5.42** τῷ
ONE~MILE, GO WITH HIM TWO. (FROM) THE ONE

αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ
ASKING YOU [TO] GIVE, AND THE ONE WISHING FROM YOU

δανίσασθαι μὴ ἀποστραφῆς.
TO BORROW DO NOT TURN AWAY.

5.43 Ἦκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον
YOU* HAVE HEARD THAT IT WAS SAID, YOU SHALL LOVE THE NEIGHBOR

σου καὶ μισήσεις τὸν ἐχθρόν σου. **5.44** ἐγὼ δὲ λέγω
OF YOU AND YOU SHALL HATE THE ENEMY OF YOU. BUT~I SAY

ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς[†] ὑμῶν καὶ [†]προσεύχεσθε
TO YOU*, LOVE THE ENEMIES OF YOU* AND PRAY

ὑπὲρ τῶν διωκόντων ὑμᾶς,[†] **5.45** ὅπως γένησθε
FOR THE ONES PERSECUTING YOU*, SO THAT YOU* MAY BECOME

υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον
SONS OF THE FATHER OF YOU* - IN (THE) HEAVENS, FOR THE SUN

αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ
OF HIM HE MAKES TO RISE UPON EVIL AND GOOD AND

βρέχει ἐπὶ δικαίους καὶ ἀδίκους. **5.46** ἐὰν γὰρ
RAINS UPON (THE) JUST AND UNJUST. FOR~IF

ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν
YOU* LOVE THE ONES LOVING YOU*, WHAT REWARD

ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;
DO YOU* HAVE? ²NOT ³EVEN ⁴THE ⁵TAX-COLLECTORS ⁶THE ⁷SAME ¹DO?

5.47 καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον,
AND IF YOU* GREET THE BROTHERS OF YOU* ONLY,

τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ
WHAT EXTRAORDINARY (THING) ARE YOU* DOING? ²NOT ³EVEN ⁴THE ⁵GENTILES ⁶THE

αὐτὸ ποιοῦσιν; **5.48** Ὑπερβαλεῖτε ὑμεῖς τέλει ὡς ὁ
⁷SAME ¹DO? THEREFORE~WILL BE, YOU* PERFECT AS THE

πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.
²FATHER ³OF YOU* - ¹HEAVENLY IS~PERFECT.

5:43 Lev. 19:18 **5:44a** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς (bless the ones cursing you, do good to the ones hating you) [see Luke 6:27-28]: KJV NIVmg NEBmg NJBmg. **5:44b** text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων ὑμᾶς (pray for the ones treating you spitefully and persecuting you) [see Luke 26:7-8]: KJV NEBmg NJBmg.

to sue you and take your coat, give your cloak as well; ⁴¹and if anyone forces you to go one mile, go also the second mile. ⁴²Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you.

⁴³ "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' ⁴⁴But I say to you, Love your enemies and pray for those who persecute you, ⁴⁵so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. ⁴⁶For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷And if you greet only your brothers and sisters,^j what more are you doing than others? Do not even the Gentiles do the same? ⁴⁸Be perfect, therefore, as your heavenly Father is perfect.

^jGk. your brothers

CHAPTER 6

"Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven.

² "So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward.

³ But when you give alms, do not let your left hand know what your right hand is doing, ⁴ so that your alms may be done in secret; and your Father who sees in secret will reward you.^k

⁵ "And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. ⁶ But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.^k

^k Other ancient authorities add *openly*

6.1 Προσέχετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ
BUT~BE CAREFUL THE RIGHTEOUSNESS OF YOU* NOT

ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ
TO DEMONSTRATE BEFORE - MEN WITH THE AIM -

θεαθῆναι αὐτοῖς· εἰ δὲ μή γε, μισθὸν οὐκ ἔχετε παρὰ
TO BE SEEN BY THEM; OTHERWISE, YOU* HAVE NO~REWARD WITH

τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.
THE FATHER OF YOU* - IN THE HEAVENS.

6.2 Ὅταν οὖν ποιῇς ἐλεημοσύνην,
THEREFORE,~WHENEVER YOU DO(GIVE) ALMS,

μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ
DO NOT SOUND A TRUMPET BEFORE YOU, AS THE HYPOCRITES

ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις,
DO IN THE SYNAGOGUES AND IN THE STREETS,

ὥπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω
SO THAT THEY MAY BE GLORIFIED BY - MEN. TRULY I SAY

ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. **6.3** σοὺ δὲ
TO YOU*, THEY HAVE THE REWARD OF THEM. BUT~YOU

ποιούντος ἐλεημοσύνην μὴ γνῶτω ἡ ἀριστερά σου
DOING(GIVING) ALMS DO NOT LET KNOW THE LEFT[HAND] OF YOU

τί ποιεῖ ἡ δεξιὰ σου, **6.4** ὥπως ἡ σου ἡ
WHAT DOES THE RIGHT[HAND] OF YOU, SO THAT ³MAY BE ¹YOUR -

ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ
²ALMS IN - SECRET. AND THE FATHER OF YOU THE ONE

βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι^τ.
SEEING IN - SECRET WILL REPAY YOU.

6.5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ
AND WHENEVER YOU* PRAY, DO NOT BE AS THE

ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν
HYPOCRITES, FOR THEY LOVE IN THE SYNAGOGUES AND ON

ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες
THE CORNERS OF THE STREETS HAVING BEEN STANDING

προσεύχεσθαι, ὥπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν
TO PRAY, SO THAT THEY MAY BE SEEN - BY MEN. TRULY

λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. **6.6** σὺ δὲ
I SAY TO YOU*, THEY HAVE THE REWARD OF THEM. ³YOU ¹BUT

ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμεῖόν σου καὶ
²WHENEVER PRAY, ENTER INTO THE HIDDEN ROOM OF YOU AND

κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου
HAVING SHUT THE DOOR OF YOU PRAY TO THE FATHER OF YOU

τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ
THE ONE IN - SECRET. AND THE FATHER OF YOU THE ONE

βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι^τ.
SEEING IN - SECRET WILL REPAY YOU.

6:4, 6 text: ASV RSV NASB NIV NEB TEV NJB NRSV. add ἐν τῷ φανερώ (openly): KJV NEBmg.

6.7 Προσευχόμενοι δὲ μὴ βατταλογήσητε ὥσπερ οἱ
 BUT~PRAYING DO NOT BABBLE AS THE
 ἔθνη· δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν
 GENTILES, FOR~THEY THINK THAT IN THE WORDINESS OF THEM
 εἰσακουσθήσονται. **6.8** μὴ οὖν ὁμοιωθήτε αὐτοῖς·
 THEY WILL BE HEARD. THEREFORE~DO NOT BE LIKE THEM.
 οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὧν χρεῖαν ἔχετε πρὸ
 FOR~KNOWS THE FATHER OF YOU OF WHAT THINGS YOU HAVE~NEED BEFORE
 τοῦ ὑμᾶς αἰτῆσαι αὐτόν. **6.9** Οὕτως οὖν προσεύχεσθε
 - YOU ASK HIM. THEREFORE~THUS PRAY
 ὑμεῖς·
 YOU:

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·
 FATHER OF US THE ONE IN THE HEAVENS,

ἁγιασθήτω τὸ ὄνομά σου·
 LET BE REVERED THE NAME OF YOU,

6.10 ἐλθέτω ἡ βασιλεία σου·
 LET COME THE KINGDOM OF YOU,

γενηθήτω τὸ θέλημά σου,
 LET BE DONE THE WILL OF YOU,

ὥς ἐν οὐρανῷ καὶ ἐπὶ γῆς·
 AS IN HEAVEN ALSO ON EARTH.

6.11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν
 THE ²BREAD ³OF US - ¹DAILY GIVE TO US
 σήμερον·
 TODAY.

6.12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,
 AND FORGIVE US THE DEBTS OF US,

ὥς καὶ ἡμεῖς ἀφήκαμεν τοῖς
 AS ALSO WE HAVE FORGIVEN THE

ὀφειλέταις ἡμῶν·
 DEBTORS OF US.

6.13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
 AND DO NOT BRING US INTO TEMPTATION,
 ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ[†].
 BUT RESCUE US FROM THE EVIL ONE.

6.14 Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ
 FOR~IF YOU FORGIVE - MEN THE

παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν
 TRESPASSES OF THEM, WILL FORGIVE ALSO YOU THE ²FATHER ³OF YOU

ὁ οὐράνιος· **6.15** ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις,
 - ¹HEAVENLY. BUT~IF YOU DO NOT FORGIVE - MEN,

οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.
 NEITHER THE FATHER OF YOU WILL FORGIVE THE TRESPASSES OF YOU.

6:13 text: ASV RSV NIV NEB TEV NJB NRSV. add ὅτι σου ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν (because yours is the kingdom and the power and the glory forever. amen) [see 1 Chron. 29:11-13]: KJV ASVmg RSVmg NASB NIVmg NEBmg TEVmg NJBmg NRSVmg.

7 "When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words. ⁸Do not be like them, for your Father knows what you need before you ask him.

9 "Pray then in this way: Our Father in heaven, hallowed be your name.

¹⁰ Your kingdom come. Your will be done, on earth as it is in heaven.

¹¹ Give us this day our daily bread.¹

¹² And forgive us our debts, as we also have forgiven our debtors.

¹³ And do not bring us to the time of trial,^m but rescue us from the evil one.ⁿ

¹⁴For if you forgive others their trespasses, your heavenly Father will also forgive you; ¹⁵but if you do not forgive others, neither will your Father forgive your trespasses.

¹Or our bread for tomorrow

^mOr us into temptation

ⁿOr from evil. Other ancient authorities add, in some form, For the kingdom and the power and the glory are yours forever. Amen.

16 "And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward.^o 17 But when you fast, put oil on your head and wash your face, 18 so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you.^o

19 "Do not store up for yourselves treasures on earth, where moth and rust^p consume and where thieves break in and steal; 20 but store up for yourselves treasures in heaven, where neither moth nor rust^p consumes and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also.

22 "The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light; 23 but if your eye is unhealthy, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

24 "No one can serve two masters; for a slave will either hate the one and love

^o Other ancient authorities add *openly*
^p Gk *eating*

6.16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ
AND~WHENEVER YOU* FAST, DO NOT BE AS THE

ὑποκριταὶ σκυθρωποί, ἀφανίζουν γὰρ τὰ πρόσωπα
GLOOMY~HYPOCRITES, FOR~THEY DISFIGURE THE FACES

αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες·
OF THEM SO THAT THEY MAY APPEAR - TO MEN [AS] ONES FASTING.

ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.
TRULY I SAY TO YOU*, THEY HAVE THE REWARD OF THEM.

6.17 σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ
BUT~YOU FASTING ANOINT OF YOU THE HEAD AND THE

πρόσωπόν σου νίψαι, **6.18** ὅπως μὴ φανῇς τοῖς
FACE OF YOU WASH, SO THAT YOU MAY NOT APPEAR -

ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρί σου τῷ ἐν
TO MEN [AS] ONES FASTING BUT TO THE FATHER OF YOU THE ONE IN

τῷ κρυφαίῳ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ
- SECRET. AND THE FATHER OF YOU THE ONE SEEING IN -

κρυφαίῳ ἀποδώσει σοι.
SECRET WILL REPAY YOU.

6.19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς,
DO NOT STORE UP FOR YOU* TREASURES UPON THE EARTH,

ὅπου σῆς καὶ βρώσις ἀφανίζει καὶ ὅπου κλέπται
WHERE MOTH AND RUST DESTROY AND WHERE THIEVES

διορύσσουσιν καὶ κλέπτουσιν· **6.20** θησαυρίζετε δὲ
BREAK IN AND STEAL. BUT~STORE UP

ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε
FOR YOU* TREASURES IN HEAVEN, WHERE NEITHER MOTH NOR

βρώσις ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν
RUST DESTROYS AND WHERE THIEVES DO NOT BREAK IN

οὐδὲ κλέπτουσιν· **6.21** ὅπου γὰρ ἐστὶν ὁ θησαυρός
NOR STEAL. FOR~WHERE IS THE TREASURE

σου, ἐκεῖ ἔσται καὶ ἡ καρδιά σου.
OF YOU, THERE WILL BE ALSO THE HEART OF YOU.

6.22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν
THE LAMP OF THE BODY IS THE EYE. IF

οὖν ἡ ὁ ὀφθαλμός σου ἀπλοῦς, ὅλον τὸ σῶμά σου
THEREFORE IS THE EYE OF YOU HEALTHY, THE~WHOLE BODY OF YOU

φωτεινὸν ἔσται· **6.23** ἐὰν δὲ ὁ ὀφθαλμός σου
WILL BE~SHINING. BUT~IF THE EYE OF YOU

πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ
IS~EVIL, THE~WHOLE BODY OF YOU WILL BE~DARKNESS. IF

οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος
THEREFORE THE LIGHT - IN YOU IS~DARKNESS, ²THE ³DARKNESS

πόσον.

¹HOW GREAT [IS].

6.24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ
NO ONE IS ABLE TWO MASTERS TO SERVE. FOR~EITHER

τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς
THE ONE HE WILL HATE AND THE OTHER HE WILL LOVE, OR ONE

ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε
HE WILL HOLD TO AND THE OTHER HE WILL DESPISE. YOU ARE NOT ABLE
θεῷ δουλεύειν καὶ μαμωνᾷ.
TO SERVE-GOD AND MAMMON.

6.25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ
THEREFORE I SAY TO YOU, DO NOT BE ANXIOUS [ABOUT] THE LIFE
ὑμῶν τί φάγητε [ἢ τί πίητε], μηδὲ τῷ
OF YOU WHAT YOU MIGHT EAT OR WHAT YOU MIGHT DRINK, NOR FOR THE
σώματι ὑμῶν τί ἐνδύσησθε. οὐχὶ ἡ ψυχὴ πλείον
BODY OF YOU WHAT YOU MIGHT PUT ON. NOT - LIFE MORE THAN
ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;
IS - FOOD AND THE BODY [MORE THAN] - CLOTHING?

6.26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι
LOOK TO THE BIRDS - OF HEAVEN FOR
οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς
THEY DO NOT SOW NOR REAP NOR GATHER INTO
ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει
BARNs, AND THE FATHER OF YOU - HEAVENLY FEEDS
αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;
THEM. NOT YOURSELVES MORE ARE YOU WORTH [THAN] THEY?

6.27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ
AND-WHO AMONG YOU BEING ANXIOUS IS ABLE TO ADD TO
τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; **6.28** καὶ περὶ
THE LIFE SPAN OF HIM ONE-CUBIT? AND CONCERNING
ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ
CLOTHING WHY BE ANXIOUS? OBSERVE THE LILIES OF THE
ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν·
FIELD HOW THEY GROW. THEY DO NOT LABOR NOR SPIN.

6.29 λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ
BUT-I SAY TO YOU THAT NOT [EVEN] SOLOMON IN ALL THE
δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. **6.30** εἰ δὲ τὸν
GLORY OF HIM WAS CLOTHED AS ONE OF THESE. AND-IF THE
χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς
GRASS OF THE FIELD TODAY BEING AND TOMORROW INTO
κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν,
AN OVEN BEING THROWN - GOD THUS CLOTHES,

οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;
[WILL HE] NOT MUCH MORE [CLOTHE] YOU, ONES OF LITTLE FAITH?

6.31 μὴ οὖν μεριμνήσητε λέγοντες, Τί φάγωμεν; ἢ,
THEREFORE-DO NOT BE ANXIOUS SAYING, WHAT MIGHT WE EAT? OR,

Τί πίωμεν; ἢ, Τί περιβαλώμεθα;
WHAT MIGHT WE DRINK? OR, WHAT MIGHT WE CLOTHE OURSELVES [WITH]?

6.32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν·
FOR-ALL THESE THINGS THE GENTILES STRIVE FOR.

οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρήζετε
FOR-HAS KNOWN THE FATHER OF YOU - HEAVENLY THAT YOU NEED

τούτων ἀπάντων. **6.33** ζητεῖτε δὲ πρῶτον τὴν βασιλείαν
ALL-THese THINGS. BUT-SEEK FIRST THE KINGDOM

the other, or be devoted to the one and despise the other. You cannot serve God and wealth.⁹

25 "Therefore I tell you, do not worry about your life, what you will eat or what you will drink,⁷ or about your body, what you will wear. Is not life more than food, and the body more than clothing?²⁶ Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?²⁷ And can any of you by worrying add a single hour to your span of life?²⁸ And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin,²⁹ yet I tell you, even Solomon in all his glory was not clothed like one of these.³⁰ But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith?

³¹ Therefore do not worry, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear?'³² For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. ³³ But strive first for the kingdom

⁹ Gk *mammon*

⁷ Other ancient authorities lack or *what you will drink*

⁵ Or *add one cubit to your height*

of God¹ and his⁴ righteousness, and all these things will be given to you as well.

34 "So do not worry about tomorrow, for tomorrow will bring worries of its own. Today's trouble is enough for today.

¹ Other ancient authorities lack *of God*
⁴ Or *its*

[τοῦ θεοῦ] καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ
- OF GOD AND THE RIGHTEOUSNESS OF HIM, AND

ταῦτα πάντα προστεθήσεται ὑμῖν.
ALL ~THESE THINGS WILL BE ADDED TO YOU^o.

6.34 μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἡ γὰρ αὔριον
THEREFORE ~DO NOT BE ANXIOUS FOR - TOMORROW, - FOR TOMORROW

μεριμνήσει ἑαυτῆς· ἄρκετόν τῇ ἡμέρᾳ ἡ κακία
WILL BE ANXIOUS FOR ITSELF. SUFFICIENT FOR THE DAY [IS] THE EVIL

αὐτῆς.
OF IT.

CHAPTER 7

"Do not judge, so that you may not be judged. ²For with the judgment you make you will be judged, and the measure you give will be the measure you get. ³Why do you see the speck in your neighbor's^v eye, but do not notice the log in your own eye? ⁴Or how can you say to your neighbor,^w 'Let me take the speck out of your eye,' while the log is in your own eye? ⁵You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor's^v eye.

6 "Do not give what is holy to dogs; and do not throw your pearls before swine, or they will trample them under foot and turn and maul you.

7 "Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. ⁸For everyone who asks receives, and everyone who searches finds, and for everyone who knocks,

^v Gk *brother's*

^w Gk *brother*

7.1 Μὴ κρίνετε, ἵνα μὴ κριθῆτε· **7.2** ἐν ᾧ γὰρ
DO NOT JUDGE LEST YOU^o BE JUDGED. ²WITH ³WHAT ¹FOR

κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ
JUDGMENT YOU^o JUDGE YOU^o WILL BE JUDGED, AND WITH WHAT MEASURE

μετρεῖτε μετρηθήσεται ὑμῖν. **7.3** τί δὲ βλέπεις τὸ
YOU^o MEASURE IT WILL BE MEASURED TO YOU^o. AND ~WHY DO YOU SEE THE

κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ
SPECK - IN THE EYE OF THE BROTHER OF YOU, BUT ~THE

ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; **7.4** ἢ πῶς
²IN - ³YOUR ⁴EYE ¹BEAM YOU DO NOT CONSIDER? OR HOW

ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ κάρφος
WILL YOU SAY TO THE BROTHER OF YOU, LET [ME] TAKE OUT THE SPECK

ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ
FROM THE EYE OF YOU, AND BEHOLD THE BEAM [IS] IN THE

ὀφθαλμῷ σου; **7.5** ὑποκριτά, ἐκβαλε πρῶτον ἐκ τοῦ
EYE OF YOU? HYPOCRITE, FIRST ~TAKE OUT FROM THE

ὀφθαλμοῦ σου τὴν δοκὸν καὶ τότε διαβλέψεις
EYE OF YOU THE BEAM AND THEN YOU WILL SEE CLEARLY [ENOUGH]

ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ
TO TAKE OUT THE SPECK FROM THE EYE OF THE BROTHER

σου. **7.6** Μὴ δώτε τὸ ἅγιον τοῖς κυσὶν μηδὲ βάλητε
OF YOU. DO NOT GIVE - HOLY THINGS - TO DOGS, NOR THROW

τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε
THE PEARLS OF YOU^o BEFORE THE PIGS, LEST

καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ
THEY WILL TRAMPLE THEM WITH THE FEET OF THEM AND

στραφέντες ῥήξωσιν ὑμᾶς.
HAVING TURNED, THEY WILL TEAR [INTO PIECES] YOU^o.

7.7 Αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ
ASK AND IT WILL BE GIVEN TO YOU^o, SEEK AND

εὕρήσετε, κρούετε καὶ ἀνοιγήσεται ὑμῖν· **7.8** πᾶς γὰρ
YOU^o WILL FIND, KNOCK AND IT WILL BE OPENED TO YOU^o. FOR ~EVERYONE

ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ
- ASKING RECEIVES AND THE ONE SEEKING FINDS AND TO THE ONE

κρούοντι ἀνοιγήσεται. **7.9** ἢ τίς ἐστὶν ἐξ ὑμῶν
 KNOCKING IT WILL BE OPENED. OR 'WHAT ³IS THERE ⁴AMONG ⁵YOU"
 ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ
²MAN, WHOM WILL ASK THE SON OF HIM [FOR] BREAD, [SURELY] NOT
 λίθον ἐπιδώσει αὐτῷ; **7.10** ἢ καὶ ἰχθύν αἰτήσῃ,
 A STONE WILL HE GIVE TO HIM? OR [IF] ALSO [FOR] A FISH HE ASKS,
 μὴ ὄφιν ἐπιδώσει αὐτῷ; **7.11** εἰ οὖν ὑμεῖς
 [SURELY] NOT A SNAKE WILL HE GIVE TO HIM? IF THEREFORE YOU"
 πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς
 BEING~EVIL KNOW GOOD~GIFTS TO GIVE TO THE
 τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὑμῶν ὁ ἐν
 CHILDREN OF YOU", HOW MUCH MORE THE FATHER OF YOU", THE ONE IN
 τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.
 THE HEAVENS, WILL GIVE GOOD THINGS TO THE ONES ASKING HIM.
7.12 Πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν
 THEREFORE~EVERYTHING THAT YOU" WISH THAT ²DO ³FOR YOU"
 οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς.
 - 'MEN, THUS ALSO YOU" DO FOR THEM.
 οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.
 FOR~THIS IS THE LAW AND THE PROPHETS.
7.13 Εἰσελθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεία
 ENTER THROUGH THE NARROW GATE, FOR WIDE [IS]
 ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν
 THE GATE AND BROAD [IS] THE WAY - LEADING TO -
 ἀπώλειαν καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι'
 DESTRUCTION AND MANY ARE THE ONES ENTERING THROUGH
 αὐτῆς· **7.14** τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ
 IT. HOW NARROW [IS] THE GATE AND CONSTRICTED THE
 ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν καὶ ὀλίγοι εἰσὶν
 ROAD - LEADING TO - LIFE AND FEW ARE
 οἱ εὐρίσκοντες αὐτήν.
 THE ONES FINDING IT.
7.15 Προσεχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες
 BEWARE OF - FALSE PROPHETS, WHO
 ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἔσωθεν δέ
 COME TO YOU" IN CLOTHING OF SHEEP, BUT~WITHIN
 εἰσιν λύκοι ἄρπαγες. **7.16** ἀπὸ τῶν καρπῶν αὐτῶν
 ARE RAVENOUS~WOLVES. BY THE FRUITS OF THEM
 ἐπιγνώσεσθε αὐτούς. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν
 YOU" WILL KNOW THEM. ²ARE NOT GATHERED ³FROM ⁴THORNS
 σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα; **7.17** οὕτως πᾶν
¹[SURELY] GRAPES ⁵OR ⁷FROM ⁸THISTLES ⁹FIGS? SO EVERY
 δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν
 GOOD~TREE GOOD~FRUITS PRODUCES, BUT~THE ROTTEN
 δένδρον καρποὺς πονηροὺς ποιεῖ. **7.18** οὐ δύναται
 TREE BAD~FRUIT PRODUCES. IS NOT ABLE

the door will be opened. ⁹Is there anyone among you who, if your child asks for bread, will give a stone? ¹⁰Or if the child asks for a fish, will give a snake? ¹¹If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!

¹² "In everything do to others as you would have them do to you; for this is the law and the prophets.

¹³ "Enter through the narrow gate; for the gate is wide and the road is easy^x that leads to destruction, and there are many who take it. ¹⁴For the gate is narrow and the road is hard that leads to life, and there are few who find it.

¹⁵ "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. ¹⁶You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? ¹⁷In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. ¹⁸A good tree cannot

^x Other ancient authorities read *for the road is wide and easy*

bear bad fruit, nor can a bad tree bear good fruit. ¹⁹Every tree that does not bear good fruit is cut down and thrown into the fire. ²⁰Thus you will know them by their fruits.

²¹ "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. ²²On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?' ²³Then I will declare to them, 'I never knew you; go away from me, you evildoers.'

²⁴ "Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. ²⁵The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock. ²⁶And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand.

δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν οὐδὲ
A GOOD~TREE BAD~FRUIT TO PRODUCE NOR [IS]

δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. 7.19 πᾶν
A ROTTEN~TREE [ABLE] GOOD~FRUIT TO PRODUCE. EVERY

δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς
TREE NOT PRODUCING GOOD~FRUIT IS CUT OFF AND INTO

πῦρ βάλλεται. 7.20 ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν
[THE] FIRE IS THROWN. THEREFORE, BY THE FRUITS OF THEM

ἐπιγνώσεσθε αὐτοὺς.
YOU* WILL KNOW THEM.

7.21 Οὐ πᾶς ὁ λέγων μοι, Κύριε κύριε,
NOT ALL THE ONES SAYING TO ME, LORD, LORD,

εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ'
WILL ENTER INTO THE KINGDOM OF THE HEAVENS, BUT

ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς
THE ONE DOING THE WILL OF THE FATHER OF ME, THE ONE IN THE

οὐρανοῖς. 7.22 πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ
HEAVENS. MANY WILL SAY TO ME ON THAT -

ἡμέρᾳ, Κύριε κύριε, οὐ τῷ σῷ ὀνόματι
DAY, LORD, LORD, NOT - IN YOUR NAME

ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι
DID WE PROPHECY AND - IN YOUR NAME

δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι
CAST OUT~DEMONS, AND - IN YOUR NAME

δυνάμεις πολλὰς ἐποιήσαμεν; 7.23 καὶ τότε ὁμολογήσω
MANY~MIGHTY WORKS PERFORM? AND THEN I WILL DECLARE

αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ'
TO THEM - I NEVER KNEW YOU*. DEPART FROM

ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.
ME THE ONES WORKING - LAWLESSNESS.

7.24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους
THEREFORE,~EVERYONE WHO HEARS OF ME - THESE~WORDS

καὶ ποιεῖ αὐτοὺς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις
AND DOES THEM, WILL BE COMPARED TO A WISE~MAN, WHO

ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν.
BUILT HIS - HOUSE UPON THE ROCK.

7.25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ
AND CAME DOWN THE RAIN AND CAME THE RIVERS AND

ἐπνευσαν οἱ ἄνεμοι καὶ προσέπесαν τῇ οἰκίᾳ ἐκείνῃ,
BLEW THE WINDS AND BEAT AGAINST - THAT~HOUSE,

καὶ οὐκ ἔπεσεν, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.
AND IT DID NOT FALL, FOR~IT HAD BEEN FOUNDED UPON THE ROCK.

7.26 καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ
AND EVERYONE - HEARING OF ME - THESE~WORDS AND

μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις
NOT DOING THEM WILL BE COMPARED TO A FOOLISH~MAN, WHO

ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον.
BUILT HIS - HOUSE UPON THE SAND.

7.27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ
AND CAME DOWN THE RAIN AND CAME THE RIVERS AND
ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ,
BLEW THE WINDS AND BEAT AGAINST - THAT-HOUSE,
καὶ ἔπεσεν καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.
AND IT FELL AND ⁴WAS ¹THE ²FALL ³OF IT ⁵GREAT.

7.28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς
AND IT CAME ABOUT WHEN FINISHED - JESUS -
λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ
THESE-WORDS, WERE AMAZED THE CROWDS AT THE TEACHING
αὐτοῦ· **7.29** ἦν γὰρ διδάσκων αὐτοὺς ὥς
OF HIM. FOR-HE WAS TEACHING THEM AS
ἐξουσίαν ἔχων καὶ οὐχ ὥς οἱ γραμματεῖς αὐτῶν.
HAVING-AUTHORITY AND NOT AS THE SCRIBES OF THEM.

²⁷The rain fell, and the floods came, and the winds blew and beat against that house, and it fell—and great was its fall!”

²⁸ Now when Jesus had finished saying these things, the crowds were astounded at his teaching, ²⁹for he taught them as one having authority, and not as their scribes.

CHAPTER 8

8.1 Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν
AND-[WHEN] HE CAME DOWN FROM THE MOUNTAIN FOLLOWED
αὐτῷ ὄχλοι πολλοί. **8.2** καὶ ἰδοὺ λεπρὸς προσελθὼν
HIM MANY-CROWDS. AND BEHOLD A LEPER HAVING APPROACHED
προσεκύνει αὐτῷ λέγων, Κύριε, ἐὰν θέλῃς δύνασαι
WORSHIPED HIM SAYING, LORD, IF YOU ARE WILLING YOU ARE ABLE
με καθαρίσαι. **8.3** καὶ ἐκτείνας τὴν χεῖρα
TO CLEANSE-ME. AND HAVING STRETCHED OUT THE (HIS) HAND
ἥψατο αὐτοῦ λέγων, Θέλω, καθαρίσθητι· καὶ
HE TOUCHED HIM SAYING, I AM WILLING, BE CLEANSED. AND
εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. **8.4** καὶ λέγει
IMMEDIATELY WAS CLEANSED HIS - LEPROSY. AND SAYS
αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδενὶ εἶπης, ἀλλὰ ὑπάγε
TO HIM - JESUS, SEE [THAT] YOU TELL-NO ONE, BUT GO [AND]
σεαυτὸν δείξον τῷ ἱερεῖ καὶ προσένεγκον τὸ δῶρον
SHOW-YOURSELF TO THE PRIEST AND OFFER THE GIFT
ὃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.
WHICH MOSES-COMMANDED, FOR A TESTIMONY TO THEM.

8.5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ προσῆλθεν
NOW-[WHEN] HE ENTERED INTO CAPERNAUM, APPROACHED
αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν **8.6** καὶ λέγων,
HIM A CENTURION BEGGING HIM AND SAYING,
Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ
LORD, THE CHILD OF ME HAS BEEN BEDRIDDEN IN THE HOUSE
παραλυτικός, δεινῶς βασανιζόμενος. **8.7** καὶ λέγει αὐτῷ,
PARALYZED, BEING TORTURED-TERRIBLY. AND HE SAYS TO HIM,
Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. **8.8** καὶ ἀποκριθεὶς ὁ
I COMING WILL HEAL HIM. AND HAVING ANSWERED THE
ἑκατόνταρχος ἔφη, Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου
CENTURION SAID, LORD, I AM NOT WORTHY THAT ⁴OF ME

When Jesus^y had come down from the mountain, great crowds followed him; ²and there was a leper^z who came to him and knelt before him, saying, “Lord, if you choose, you can make me clean.” ³He stretched out his hand and touched him, saying, “I do choose. Be made clean!” Immediately his leprosy^z was cleansed. ⁴Then Jesus said to him, “See that you say nothing to anyone; but go, show yourself to the priest; and offer the gift that Moses commanded, as a testimony to them.”

⁵ When he entered Capernaum, a centurion came to him, appealing to him ⁶and saying, “Lord, my servant is lying at home paralyzed, in terrible distress.” ⁷And he said to him, “I will come and cure him.” ⁸The centurion answered, “Lord, I am not worthy

^y Gk. *he*

^z The terms *leper* and *leprosy* can refer to several diseases

to have you come under my roof; but only speak the word, and my servant will be healed. ⁹For I also am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and the slave does it." ¹⁰When Jesus heard him, he was amazed and said to those who followed him, "Truly I tell you, in no one^a in Israel have I found such faith. ¹¹I tell you, many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven, ¹²while the heirs of the kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth."

¹³And to the centurion Jesus said, "Go; let it be done for you according to your faith." And the servant was healed in that hour.

¹⁴ When Jesus entered Peter's house, he saw his mother-in-law lying in bed with a fever; ¹⁵he touched her hand, and the fever left her, and she got up and began to serve him. ¹⁶That evening they brought to him many who were possessed with demons; and he cast out the spirits

^a Other ancient authorities read *Truly I tell you, not even*

ὑπὸ τὴν στέγην εἰσέλθης, ἀλλὰ μόνον εἶπὲ λόγῳ,
¹UNDER ²THE ³ROOF YOU MIGHT COME, BUT ONLY SAY IN A WORD,

καὶ ἰαθήσεται ὁ παῖς μου. **8.9** καὶ γὰρ ἐγὼ
AND WILL BE HEALED THE CHILD OF ME. FOR~ALSO I

ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν
AM~A MAN UNDER AUTHORITY, HAVING UNDER MYSELF

στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται,
SOLDIERS, AND I SAY TO THIS ONE, GO, AND HE GOES,

καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου,
AND TO ANOTHER, COME, AND HE COMES, AND TO THE SLAVE OF ME,

Ποίησον τοῦτο, καὶ ποιεῖ. **8.10** ἀκούσας δὲ ὁ
DO THIS, AND HE DOES [IT]. AND~HAVING HEARD [THIS] -

Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν,
JESUS MARVELED AND SAID TO THE ONES FOLLOWING,

Ἀμὴν λέγω ὑμῖν, Ἦπαρ οὐδενὶ τοσαύτην πίστιν ἐν
TRULY I SAY TO YOU^a, WITH NO ONE SUCH GREAT FAITH IN

τῷ Ἰσραὴλ εὑρον⁷. **8.11** λέγω δὲ ὑμῖν ὅτι πολλοὶ
- ISRAEL I HAVE FOUND. AND~I SAY TO YOU^a THAT MANY

ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται
FROM EAST AND WEST WILL COME AND WILL RECLINE AT TABLE

μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ
WITH ABRAHAM AND ISAAC AND JACOB IN THE KINGDOM

τῶν οὐρανῶν, **8.12** οἱ δὲ υἱοὶ τῆς βασιλείας
OF THE HEAVENS, BUT~THE SONS OF THE KINGDOM

ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται
WILL BE THROWN OUT INTO THE ²DARKNESS - ¹EXTREME. THERE WILL BE

ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. **8.13** καὶ
- WEeping AND - GRINDING OF THE TEETH. AND

εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ, Ὑπαγε, ὡς
SAID - JESUS TO THE CENTURION, GO, AS

ἐπίστευσας γενηθήτω σοι. καὶ ἰάθη ὁ παῖς
YOU BELIEVED LET IT BE FOR YOU. AND WAS HEALED THE CHILD

[αὐτοῦ] ἐν τῇ ὥρᾳ ἐκείνῃ.
OF HIM AT - THAT~HOUR.

8.14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν
AND COMING - JESUS INTO THE HOUSE OF PETER, HE SAW

τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν·
THE MOTHER-IN-LAW OF HIM HAVING BEEN BEDRIDDEN AND FEVER-STRICKEN.

8.15 καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτήν
AND HE TOUCHED THE HAND OF HER, AND LEFT HER

ὁ πυρετός, καὶ ἠγέρθη καὶ διηκόνει αὐτῷ.
THE FEVER, AND SHE AROSE AND WAS SERVING HIM.

8.16 Ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ
AND~[WHEN] EVENING HAD COME THEY BROUGHT TO HIM

δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα
MANY~DEMON-POSSESSED [PEOPLE]. AND HE CAST OUT THE SPIRITS

8:10 text: ASVmg RSVmg NASB NIV TEV NJB NRSV. var. οὐδε ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον (not even in Israel I found such faith) [see Luke 7:9]: KJV ASV RSV NASBmg NEB NRSVmg.

λόγῳ καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν,
WITH A WORD, AND ALL THE ONES ILLNESS HAVING HE HEALED.

8.17 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἰσαΐου τοῦ
THUS WAS FULFILLED THE (THING) SPOKEN THROUGH ISAIAH THE

προφήτου λέγοντος,
PROPHET SAYING,

Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν
HE THE WEAKNESSES OF US TOOK

καὶ τὰς νόσους ἐβάστασεν.
AND THE DISEASES [OF US] HE REMOVED.

8.18 Ἴδων δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν ἐκέλευσεν
³SEEING ¹AND - ²JESUS A CROWD AROUND HIM COMMANDED

ἀπελθεῖν εἰς τὸ πέραν. **8.19** καὶ προσελθὼν εἷς
TO GO TO THE OTHER SIDE. AND HAVING APPROACHED ONE

γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι
SCRIBE SAID TO HIM, TEACHER, I WILL FOLLOW YOU

ὅπου ἐὰν ἀπέρχῃ. **8.20** καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ
WHEREVER YOU GO. AND SAYS TO HIM - JESUS, THE

ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ
FOXES HAVE~HOLES AND THE BIRDS - OF HEAVEN,

κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει
NESTS, BUT~THE SON - OF MAN DOES NOT HAVE [A PLACE]

ποῦ τὴν κεφαλὴν κλίνει. **8.21** ἕτερος δὲ τῶν μαθητῶν
WHERE THE (HIS) HEAD HE MAY LAY. AND~ANOTHER OF THE DISCIPLES

[αὐτοῦ] εἶπεν αὐτῷ, Κύριε, ἐπίτρεψόν μοι πρῶτον
OF HIM SAID TO HIM, LORD, ALLOW ME FIRST

ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. **8.22** ὁ δὲ
TO GO AND BURY THE FATHER OF ME. - BUT

Ἰησοῦς λέγει αὐτῷ, Ἀκολουθεῖ μοι καὶ ἄφες τοὺς
JESUS SAYS TO HIM, FOLLOW ME AND PERMIT THE

νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς.
DEAD TO BURY THE DEAD~OF THEMSELVES.

8.23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν
AND HE~HAVING EMBARKED INTO THE BOAT, FOLLOWED

αὐτῷ οἱ μαθηταὶ αὐτοῦ. **8.24** καὶ ἰδοὺ σεισμὸς μέγας
HIM THE DISCIPLES OF HIM. AND BEHOLD A GREAT~STORM

ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον
CAME ABOUT ON THE LAKE, SO THAT THE BOAT

καλύπτεσθαι ὑπὸ τῶν κυμάτων, αὐτὸς δὲ ἐκάθευδεν.
[WAS ABOUT] TO BE COVERED BY THE WAVES, BUT~HE WAS SLEEPING.

8.25 καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες, Κύριε,
AND HAVING APPROACHED THEY AROUSED HIM SAYING, LORD,

σώσον, ἀπολλύμεθα. **8.26** καὶ λέγει αὐτοῖς, Τί
SAVE [US], WE ARE PERISHING. AND HE SAYS TO THEM, WHY

δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν
ARE YOU~FEARFUL, ONES OF LITTLE FAITH? THEN ARISING HE REBUKED

with a word, and cured all who were sick. ¹⁷This was to fulfill what had been spoken through the prophet Isaiah, "He took our infirmities and bore our diseases."

¹⁸Now when Jesus saw great crowds around him, he gave orders to go over to the other side. ¹⁹A scribe then approached and said, "Teacher, I will follow you wherever you go." ²⁰And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head." ²¹Another of his disciples said to him, "Lord, first let me go and bury my father." ²²But Jesus said to him, "Follow me, and let the dead bury their own dead."

²³And when he got into the boat, his disciples followed him. ²⁴A wind-storm arose on the sea, so great that the boat was being swamped by the waves; but he was asleep. ²⁵And they went and woke him up, saying, "Lord, save us! We are perishing!" ²⁶And he said to them, "Why are you afraid, you of little faith?" Then he got up and rebuked

the winds and the sea; and there was a dead calm.

²⁷They were amazed, saying, "What sort of man is this, that even the winds and the sea obey him?"

²⁸When he came to the other side, to the country of the Gadarenes,^b two

demoniacs coming out of the tombs met him. They were so fierce that no one could pass that way. ²⁹Suddenly they shouted, "What have you to do with us, Son of God? Have you come here to torment us before the time?"

³⁰Now a large herd of swine was feeding at some distance from them. ³¹The demons begged him, "If you cast us out, send us into the herd of swine." ³²And he said to them, "Go!" So they came out and entered the swine; and suddenly, the whole herd rushed down the steep bank into the sea and perished in the water. ³³The swineherds ran off, and on going into the town, they told the whole story about what had happened to the demoniacs. ³⁴Then the whole town came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood.

^b Other ancient authorities read *Gergesenes*; others, *Gerasenes*

τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο
THE WINDS AND THE LAKE, AND THERE WAS

γαλήνη μεγάλη. **8.27** οἱ δὲ ἄνθρωποι ἐθαύμασαν
GREAT~CALM. AND~THE MEN WERE AMAZED

λέγοντες, Ποταπὸς ἐστὶν οὗτος ὅτι καὶ οἱ ἄνεμοι
SAYING, OF WHAT SORT IS THIS [MAN] THAT EVEN THE WINDS

καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν;
AND THE LAKE OBEY~HIM?

8.28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν
AND HE~HAVING COME TO THE OTHER SIDE TO THE COUNTRY

τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι
OF THE GADARENES, MET HIM TWO DEMON-POSSESSED [MEN]

ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε
OUT OF THE TOMBS COMING OUT [WHO WERE] VERY~DANGEROUS, SO THAT

μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.
SOME~WERE NOT ABLE TO PASS BY THROUGH - THAT~WAY.

8.29 καὶ ἰδοὺ ἐκράξαν λέγοντες, Τί ἡμῖν καὶ σοί,
AND BEHOLD THEY CALLED OUT SAYING, WHAT TO US AND TO YOU,

υἱὲ τοῦ θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι
SON - OF GOD? HAVE YOU COME HERE BEFORE [THE] TIME TO TORTURE

ἡμᾶς; **8.30** ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη
US? NOW~THERE WAS FAR AWAY FROM THEM A HERD

χοίρων πολλῶν βοσκομένη. **8.31** οἱ δὲ δαίμονες
OF MANY~PIGS FEEDING. AND~THE DEMONS

παρεκάλουν αὐτὸν λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς,
BEGGED HIM SAYING, IF YOU CAST OUT US,

ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων. **8.32** καὶ
SEND US INTO THE HERD - OF PIGS. AND

εἶπεν αὐτοῖς, Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον
HE SAID TO THEM, GO AWAY. SO~THE ONES COMING OUT WENT AWAY

εἰς τοὺς χοίρους· καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη
INTO THE PIGS. AND BEHOLD RUSHED ALL THE HERD

κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν καὶ ἀπέθανον ἐν
DOWN THE BANK INTO THE LAKE AND THEY DIED IN

τοῖς ὕδασι. **8.33** οἱ δὲ βόσκοντες ἐφύγον, καὶ
THE WATERS. BUT~THE ONES FEEDING FLED, AND

ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ
HAVING GONE AWAY INTO THE CITY, THEY REPORTED EVERYTHING AND

τὰ τῶν δαιμονιζομένων. **8.34** καὶ ἰδοὺ πᾶσα
THE [THINGS] OF THE ONES DEMON-POSSESSED. AND BEHOLD ALL

ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ, καὶ
THE CITY CAME OUT TO A MEETING - WITH JESUS, AND

ιδόντες αὐτὸν παρεκάλεσαν ὥπως μεταβῇ ἀπὸ τῶν
SEEING HIM THEY BEGGED THAT HE MIGHT PASS OVER FROM THE

ὁρίων αὐτῶν.
BOUNDARIES OF THEM.

8:28 text [see Mark 5:1; Luke 8:26]: ASV RSV NASB NIV NEB TEV NJB NRSV. var. Γεργεσηνων (Gergesenes) KJV RSVmg NIVmg NJBmg NRSVmg. var. Γερασσηνων (Gerasenes): RSVmg NIVmg NJBmg NRSVmg.

CHAPTER 9

9.1 Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν καὶ ἦλθεν
 AND HAVING EMBARKED INTO A BOAT HE CROSSED OVER AND CAME
 εἰς τὴν ἰδίαν πόλιν. **9.2** καὶ ἰδοὺ προσέφερον αὐτῷ
 INTO THE(HIS) OWN CITY. AND BEHOLD THEY BROUGHT TO HIM
 παραλυτικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ
 A PARALYTIC UPON A STRETCHER LYING. AND HAVING SEEN -
 Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ,
 JESUS THE FAITH OF THEM, HE SAID TO THE PARALYTIC,
 Θάρσει, τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι. **9.3** καὶ
 CHEER UP, CHILD, ARE FORGIVEN OF YOU THE SINS. AND
 ἰδοὺ τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς, Οὗτος
 BEHOLD SOME OF THE SCRIBES SAID AMONG THEMSELVES, THIS ONE
 βλασφημεῖ. **9.4** καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις
 BLASPHEMES. AND HAVING SEEN - JESUS THE THOUGHTS
 αὐτῶν εἶπεν, Ἰνατί ἐνθυμείσθε πονηρὰ ἐν ταῖς
 OF THEM SAID, WHY ARE YOU^c THINKING EVIL IN THE
 καρδίαις ὑμῶν; **9.5** τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν,
 HEARTS OF YOU^c? FOR~WHICH IS EASIER TO SAY,
 Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἐγειρε καὶ
 ARE FORGIVEN OF YOU THE SINS, OR TO SAY, RISE UP AND
 περιπάτει; **9.6** ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει
 WALK? BUT~IN ORDER THAT YOU^c MAY KNOW THAT AUTHORITY HAS
 ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι
 THE SON - OF MAN ON - EARTH TO FORGIVE
 ἁμαρτίας—τότε λέγει τῷ παραλυτικῷ, Ἐγερθεὶς ἄρῃ
 SINS—THEN HE SAID TO THE PARALYTIC, RISING UP, TAKE
 σου τὴν κλίνην καὶ ὑπάγε εἰς τὸν οἶκόν σου.
 OF YOU THE STRETCHER AND GO TO THE HOUSE OF YOU.
9.7 καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.
 AND RISING UP HE WENT AWAY TO THE HOUSE OF HIM.
9.8 ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν
 AND~HAVING SEEN [THIS], THE CROWDS WERE AFRAID AND GLORIFIED
 τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς
 - GOD, THE ONE HAVING GIVEN SUCH~AUTHORITY -
 ἀνθρώποις.
 TO MEN.

9.9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον
 AND GOING AWAY - ²JESUS ¹FROM THERE ³SAW A MAN
 καθήμενον ἐπὶ τὸ τελώνιον, Μαθθαῖον λεγόμενον, καὶ
 SITTING IN THE TAX OFFICE, BEING CALLED~MATTHEW, AND
 λέγει αὐτῷ, Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν
 HE SAYS TO HIM, FOLLOW ME. AND RISING HE FOLLOWED
 αὐτῷ. **9.10** Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν
 HIM. AND IT CAME ABOUT [WHILE] HE WAS RECLINING AT TABLE IN
 τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ
 THE HOUSE, AND BEHOLD MANY TAX COLLECTORS AND SINNERS

And after getting into a boat he crossed the sea and came to his own town.

2 And just then some people were carrying a paralyzed man lying on a bed. When Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven." ³Then some of the scribes said to themselves, "This man is blaspheming." ⁴But Jesus, perceiving their thoughts, said, "Why do you think evil in your hearts? ⁵For which is easier, to say, 'Your sins are forgiven,' or to say, 'Stand up and walk'? ⁶But so that you may know that the Son of Man has authority on earth to forgive sins"—he then said to the paralytic—"Stand up, take your bed and go to your home." ⁷And he stood up and went to his home. ⁸When the crowds saw it, they were filled with awe, and they glorified God, who had given such authority to human beings.

9 As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, "Follow me." And he got up and followed him.

10 And as he sat at dinner^c in the house, many tax collectors and sinners

^c Gk *reclined*

came and were sitting^d with him and his disciples.

¹¹When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"

¹²But when he heard this, he said, "Those who are well have no need of a physician, but those who are sick. ¹³Go and learn what this means, 'I desire mercy, not sacrifice.' For I have come to call not the righteous but sinners."

¹⁴Then the disciples of John came to him, saying, "Why do we and the Pharisees fast often,^e but your disciples do not fast?" ¹⁵And Jesus said to them, "The wedding guests cannot mourn as long as the bridegroom is with them, can they? The days will come when the bridegroom is taken away from them, and then they will fast. ¹⁶No one sews a piece of unshrunk cloth on an old cloak, for the patch pulls away from the cloak, and a worse tear is made.

¹⁷Neither is new wine put into old wineskins; otherwise, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put

^d Gk. were reclining

^e Other ancient authorities lack often

ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
HAVING COME RECLINED AT TABLE WITH - JESUS AND WITH THE DISCIPLES

αὐτοῦ. **9.11** καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς
OF HIM. AND HAVING SEEN [THIS] THE PHARISEES WERE SAYING TO THE

μαθηταῖς αὐτοῦ, Διὰ τί μετὰ τῶν τελωνῶν καὶ
DISCIPLES OF HIM, WHY WITH - TAX COLLECTORS AND

ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; **9.12** ὁ δὲ
SINNERS EATS THE TEACHER OF YOU? BUT~THE ONE

ἀκούσας εἶπεν, Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες
HAVING HEARD SAID, NO NEED HAVE THE ONES BEING STRONG

ἱατροῦ ἀλλ' οἱ κακῶς ἔχοντες. **9.13** πορευθέντες δὲ
OF A PHYSICIAN BUT THE ONES HAVING~ILLNESS. BUT~GOING

μάθετε τί ἐστίν, Ἐλεος θέλω καὶ οὐ
LEARN WHAT IS [THE MEANING OF THIS], I DESIRE~MERCY AND NOT

θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ
SACRIFICE. FOR~I HAVE NOT COME TO CALL [THE] RIGHTEOUS, BUT

ἁμαρτωλοῦς.
SINNERS.

9.14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου
THEN APPROACHED HIM THE DISCIPLES OF JOHN

λέγοντες, Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν
SAYING, WHY [DO] WE AND THE PHARISEES FAST

[πολλά], οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν; **9.15** καὶ
OFTEN, BUT~THE DISCIPLES OF YOU DO NOT FAST? AND

εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ
SAID TO THEM - JESUS, ARE NOT ABLE [SURELY] THE

υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν
SONS[RELATIVES] FOR THE BRIDEGROOM TO MOURN AS LONG AS WITH THEM

ἐστίν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ
IS THE BRIDEGROOM? BUT~WILL COME DAYS WHEN IS TAKEN AWAY

ἅπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.
FROM THEM THE BRIDEGROOM, AND THEN THEY WILL FAST.

9.16 οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ
BUT~NO ONE SEWS A PATCH OF UNSHRUNK~CLOTH ON

ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ
AN OLD~GARMENT. FOR~IT TAKES AWAY THE FULLNESS OF IT FROM

τοῦ ἱματίου καὶ χεῖρον σχίσμα γίνεται. **9.17** οὐδὲ
THE GARMENT, AND A WORSE TEAR RESULTS. NO ONE

βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς·
PUTS NEW~WINE INTO OLD~WINEKINS.

εἰ δὲ μή γε, ῥήγνυνται οἱ ἀσκοὶ καὶ ὁ οἶνος
OTHERWISE, ARE TORN THE WINEKINS AND THE WINE

ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ βάλλουσιν
IS POURED OUT AND THE WINEKINS ARE RUINED. BUT THEY POUR

οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφότεροι
NEW WINE INTO FRESH~WINESKINS, AND BOTH

συντηροῦνται.
ARE PRESERVED.

9.18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἰς
[WHILE] HE WAS SPEAKING~THESE THINGS TO THEM BEHOLD ONE~RULER

ἐλθὼν προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου
COMING WORSHIPED HIM SAYING - THE DAUGHTER OF ME

ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου
DIED~JUST NOW; BUT COMING LAY THE HAND OF YOU

ἐπ' αὐτήν, καὶ ζήσεται. **9.19** καὶ ἐγερθεὶς ὁ Ἰησοῦς
UPON HER, AND SHE WILL LIVE. AND HAVING ARISEN - JESUS

ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. **9.20** Καὶ
FOLLOWED HIM ALSO THE DISCIPLES OF HIM. AND

ἰδοὺ γυνὴ αἱμορροοῦσα δώδεκα ἔτη προσελθοῦσα
BEHOLD A WOMAN HEMORRHAGING TWELVE YEARS HAVING APPROACHED

ὀπίσθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·
BEHIND TOUCHED THE EDGE OF THE GARMENT OF HIM.

9.21 ἔλεγεν γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον ἅψωμαι τοῦ
FOR~SHE WAS SAYING TO HERSELF, IF ONLY I MIGHT TOUCH THE

ἱματίου αὐτοῦ σωθήσομαι. **9.22** ὁ δὲ Ἰησοῦς στραφεὶς
GARMENT OF HIM I WILL BE HEALED. - AND JESUS TURNING

καὶ ἰδὼν αὐτήν εἶπεν, Θάρσει, θύγατερ· ἡ πίστις
AND SEEING HER SAID, CHEER UP, DAUGHTER; THE FAITH

σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς
OF YOU HAS HEALED YOU. AND WAS HEALED THE WOMAN FROM -

ώρας ἐκείνης. **9.23** Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν
THAT~HOUR. AND HAVING COME - JESUS INTO THE

οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ
HOUSE OF THE RULER AND HAVING SEEN THE FLUTE PLAYERS AND

τὸν ὄχλον θορυβούμενον **9.24** ἔλεγεν, Ἀναχωρεῖτε,
THE DISORDERLY~CROWD HE WAS SAYING, GO AWAY,

οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει. καὶ
FOR~NOT DIED THE GIRL BUT SHE SLEEPS. AND

κατεγέλων αὐτοῦ. **9.25** ὅτε δὲ ἐξεβλήθη ὁ ὄχλος
THEY WERE RIDICULING HIM. BUT~WHEN WAS PUT OUT THE CROWD,

εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἡγέρθη τὸ
HAVING ENTERED HE GRASPED THE HAND OF HER, AND WAS RAISED THE

κοράσιον. **9.26** καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν
GIRL. AND WENT OUT - THIS~REPORT INTO ALL -

γῆν ἐκείνην.
THAT~REGION.

9.27 Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ ἠκολούθησαν
AND ²GOING AWAY ³FROM THERE - ¹JESUS FOLLOWED

[αὐτῷ] δύο τυφλοὶ κρίζοντες καὶ λέγοντες, Ἐλέησον
HIM TWO BLIND [MEN] CRYING OUT AND SAYING, HAVE MERCY

into fresh wineskins, and so both are preserved."

18 While he was saying these things to them, suddenly a leader of the synagogue^f came in and knelt before him, saying, "My daughter has just died; but come and lay your hand on her, and she will live."

¹⁹And Jesus got up and followed him, with his disciples. ²⁰Then suddenly a woman who had been suffering from hemorrhages for twelve years came up behind him and touched the fringe of his cloak, ²¹for she said to herself, "If I only touch his cloak, I will be made well." ²²Jesus turned, and seeing her he said, "Take heart, daughter; your faith has made you well."

And instantly the woman was made well. ²³When Jesus came to the leader's house and saw the flute players and the crowd making a commotion, ²⁴he said, "Go away; for the girl is not dead but sleeping."

And they laughed at him. ²⁵But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. ²⁶And the report of this spread throughout that district.

²⁷As Jesus went on from there, two blind men followed him, crying loudly, "Have mercy

^fGk lacks of the synagogue

on us, Son of David!"
²⁸When he entered the house, the blind men came to him; and Jesus said to them, "Do you believe that I am able to do this?" They said to him, "Yes, Lord."
²⁹Then he touched their eyes and said, "According to your faith let it be done to you."
³⁰And their eyes were opened. Then Jesus sternly ordered them, "See that no one knows of this."
³¹But they went away and spread the news about him throughout that district.
³²After they had gone away, a demoniac who was mute was brought to him.
³³And when the demon had been cast out, the one who had been mute spoke; and the crowds were amazed and said, "Never has anything like this been seen in Israel."
³⁴But the Pharisees said, "By the ruler of the demons he casts out the demons."^g

³⁵Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness.
³⁶When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.
³⁷Then he said to his disciples, "The harvest is plentiful, but the laborers are few;

^g Other ancient authorities lack this verse

ἡμᾶς, υἱὸς Δαυίδ. **9.28** ἐλθόντι δὲ εἰς τὴν οἰκίαν
 (ON) US, SON OF DAVID. AND~HAVING COME INTO THE HOUSE,

προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ
 APPROACHED HIM THE BLIND [MEN], AND SAYS TO THEM -

Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι;
 JESUS, DO YOU* BELIEVE THAT I AM ABLE TO DO~THIS?

λέγουσιν αὐτῷ, Ναὶ κύριε. **9.29** τότε ἥψατο τῶν
 THEY SAY TO HIM, YES, LORD. THEN HE TOUCHED THE

ὀφθαλμῶν αὐτῶν λέγων, Κατὰ τὴν πίστιν ὑμῶν
 EYES OF THEM SAYING, ACCORDING TO THE FAITH OF YOU*

γενηθήτω ὑμῖν. **9.30** καὶ ἠνεώχθησαν αὐτῶν οἱ
 LET IT BE DONE TO YOU*. AND WERE OPENED THEIR -

ὀφθαλμοί. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων,
 EYES. AND STERNLY WARNED THEM - JESUS SAYING,

Ὅρατε μηδεὶς γινωσκέτω. **9.31** οἱ δὲ ἐξελθόντες
 TAKE CARE, LET NO ONE KNOW. BUT~THE ONES HAVING GONE OUT

διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.
 MADE HIM KNOWN IN ²ENTIRE - ³REGION ¹THAT.

9.32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ
 AND~THEY GOING OUT, BEHOLD THEY BROUGHT TO HIM

ἄνθρωπον κωφὸν δαιμονιζόμενον. **9.33** καὶ ἐκβλήθέντος
 A MUTE~MAN BEING DEMON-POSSESSED. AND CASTING OUT

τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν
 THE DEMONS, SPOKE THE MUTE [MAN]. AND WERE AMAZED

οἱ ὄχλοι λέγοντες, Οὐδέποτε ἐφάνη οὕτως ἐν τῷ
 THE CROWDS SAYING, NEVER HAPPENED THUS IN -

Ἰσραὴλ. **9.34** οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ
 ISRAEL. BUT~THE PHARISEES WERE SAYING, BY THE

ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.⁷
 RULER OF THE DEMONS HE CASTS OUT - DEMONS.

9.35 Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας
 AND WENT ABOUT - JESUS (THROUGH) ²THE ³CITIES ¹ALL

καὶ τὰς κώμας διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
 AND THE VILLAGES TEACHING IN THE SYNAGOGUES OF THEM

καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ
 AND PREACHING THE GOOD NEWS OF THE KINGDOM AND

θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.
 HEALING EVERY DISEASE AND EVERY ILLNESS.

9.36 Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν,
 AND~HAVING SEEN THE CROWDS, HE FELT SYMPATHY FOR THEM,

ὅτι ᾔσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα
 FOR THEY WERE DISTRESSED AND WEARY AS SHEEP

μὴ ἔχοντα ποιμένα. **9.37** τότε λέγει τοῖς μαθηταῖς
 NOT HAVING A SHEPHERD. THEN HE SAYS TO THE DISCIPLES

αὐτοῦ, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι.
 OF HIM, INDEED~THE HARVEST [IS] GREAT, BUT~THE WORKERS [ARE] FEW.

9:34 text: KJV ASV RSV NASB NIV NEBmg TEV NJB NRSV. omit: RSVmg NEB NJBmg NRSVmg.

9.38 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως
THEREFORE~ASK THE LORD OF THE HARVEST SO THAT
ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.
HE MAY SEND OUT WORKERS INTO THE HARVEST OF HIM.

³⁸therefore ask the Lord of the harvest to send out laborers into his harvest."

CHAPTER 10

10.1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς
AND SUMMONING THE TWELVE DISCIPLES
αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων
OF HIM, HE GAVE TO THEM AUTHORITY [OVER] UNCLEAN~SPIRITS
ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ
SO AS TO CAST OUT THEM AND TO HEAL EVERY DISEASE AND
πᾶσαν μαλακίαν. **10.2** Τῶν δὲ δώδεκα ἀποστόλων τὰ
EVERY ILLNESS. NOW~OF THE TWELVE APOSTLES THE
ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος
NAMES ARE THESE: FIRST, SIMON, THE ONE BEING CALLED
Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος
PETER AND ANDREW THE BROTHER OF HIM, AND JAMES
ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ,
THE [SON] - OF ZEBEDEE AND JOHN THE BROTHER OF HIM,
10.3 Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ
PHILIP AND BARTHOLOMEW, THOMAS AND
Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου
MATTHEW, THE TAX COLLECTOR, JAMES THE [SON] - OF ALPHEUS
καὶ Θαδδαῖος, **10.4** Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ
AND THADDAEUS, SIMON THE CANANAEAN AND JUDAS -
Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.
ISCARIOT THE ONE ALSO BETRAYING HIM.

10.5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς
THESE - TWELVE ²SENT OUT - ¹JESUS
παραγγείλας αὐτοῖς λέγων, Εἰς ὁδὸν ἐθνῶν
COMMANDING THEM SAYING, IN [THE] WAY OF THE GENTILES
μὴ ἀπέλθῃτε καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθῃτε·
DO NOT GO AND INTO A CITY OF SAMARITANS DO NOT ENTER.
10.6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ
BUT~GO INSTEAD TO - ³SHEEP ¹THE
ἀπολωλότα οἴκου Ἰσραὴλ. **10.7** πορευόμενοι δὲ
²LOST OF [THE] HOUSE OF ISRAEL. AND~[WHILE] GOING
κηρύσσετε λέγοντες ὅτι Ἦγγικεν ἡ βασιλεία τῶν
PREACH SAYING - IS NEAR THE KINGDOM OF THE
οὐρανῶν. **10.8** ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε,
HEAVENS. HEAL~[THE] AILING, RAISE~[THE] DEAD,
λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν
CLEANSE~[THE] LEPERS, CAST OUT~DEMONS. FREELY
ἐλάβετε, δωρεὰν δότε. **10.9** Μὴ κτήσησθε χρυσὸν μηδὲ
YOU^a RECEIVED, FREELY GIVE. DO NOT ACQUIRE GOLD, NOR

Then Jesus^b summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. ²These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; ³Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus;ⁱ ⁴Simon the Cananaean, and Judas Iscariot, the one who betrayed him.

⁵ These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, ⁶but go rather to the lost sheep of the house of Israel. ⁷As you go, proclaim the good news, "The kingdom of heaven has come near."^j ⁸Cure the sick, raise the dead, cleanse the lepers,^k cast out demons. You received without payment; give without payment. ⁹Take no gold, or

^h Gk he

ⁱ Other ancient authorities read Lebbaeus, or Lebbaeus called Thaddaeus

^j Or is at hand

^k The terms leper and leprosy can refer to several diseases

silver, or copper in your belts, ¹⁰no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. ¹¹Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. ¹²As you enter the house, greet it. ¹³If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. ¹⁴If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. ¹⁵Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town. ¹⁶“See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves. ¹⁷Beware of them, for they will hand you over to councils and flog you in their synagogues; ¹⁸and you will be dragged before governors and kings because of me, as a testimony to them and the Gentiles. ¹⁹When they hand you over, do not worry about how you are to speak or what you are to say;

ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, **10.10** μὴ
SILVER NOR COPPER IN THE BELTS OF YOU*, NOR
πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα
A KNAPSACK FOR [THE] ROAD NOR TWO SHIRTS NOR SANDALS,
μηδὲ ῥάβδον· ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς
NOR A STAFF. FOR-[IS] WORTHY THE WORKER OF THE FOOD
αὐτοῦ. **10.11** εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε,
OF HIM. AND-INTO WHICHEVER CITY OR VILLAGE YOU* ENTER,
ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κακεῖ μέινετε
INQUIRE WHO IN IT IS-WORTHY. AND THERE REMAIN
ἕως ἂν ἐξέλθῃτε. **10.12** εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν
UNTIL YOU* LEAVE. AND-ENTERING INTO THE HOUSE,
ἀσπάσασθε αὐτήν· **10.13** καὶ ἐὰν μὲν ᾗ ἡ οἰκία
GREET IT. AND IF INDEED ³IS ¹THE ²HOUSE
ἄξια, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν, ἐὰν δὲ μὴ ᾗ
WORTHY, LET COME THE PEACE OF YOU* UPON IT; BUT-IF IT IS NOT
ἄξια, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.
WORTHY, THE PEACE OF YOU* TO YOU* LET RETURN.
10.14 καὶ ὅς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς
AND WHOEVER DOES NOT RECEIVE YOU* NOR LISTEN TO THE
λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς
WORDS OF YOU*, GOING OUT OUTSIDE OF THE HOUSE OR -
πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν
THAT-CITY, SHAKE OFF THE DUST OF THE FEET
ὑμῶν. **10.15** ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται
OF YOU*. TRULY I SAY TO YOU*, IT WILL BE-MORE TOLERABLE
γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως
[FOR THE] LAND OF SODOM AND GOMORRAH ON [THE] DAY OF JUDGMENT
ἢ τῇ πόλει ἐκείνῃ.
THAN - [FOR] THAT-CITY.
10.16 Ἴδού ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν
BEHOLD I SEND YOU* AS SHEEP IN
μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις
[THE] MIDST OF WOLVES. THEREFORE-BE WISE AS - SERPENTS
καὶ ἀκέραιοι ὡς αἱ περιστεραί. **10.17** προσέχετε δὲ
AND INNOCENT AS - DOVES. AND-BEWARE
ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς
OF - MEN. FOR-THey WILL DELIVER UP YOU* TO
συνέδρια καὶ ἐν ταῖς συναγωγαῖς αὐτῶν
[THE] COUNCILS, AND IN THE SYNAGOGUES OF THEM
μαστιγώσουσιν ὑμᾶς· **10.18** καὶ ἐπὶ ἡγεμόνας δὲ καὶ
THEY WILL SCOURGE YOU*, AND BEFORE GOVERNORS AND ALSO
βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον
KINGS YOU* WILL BE LED FOR [THE] SAKE OF ME AS A TESTIMONY
αὐτοῖς καὶ τοῖς ἔθνεσιν. **10.19** ὅταν δὲ παραδῶσιν
TO THEM AND TO THE GENTILES. BUT-WHEN THEY DELIVER UP
ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε·
YOU*, DO NOT BE ANXIOUS [ABOUT] HOW OR WHAT YOU* MAY SAY,

δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε·
FOR~IT WILL BE GIVEN TO YOU° IN THAT - HOUR WHAT YOU° MAY SAY.

10.20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ
FOR~NOT YOU° ARE THE ONES SPEAKING BUT THE

πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.
SPIRIT OF THE FATHER OF YOU° [WILL BE] THE ONE SPEAKING IN YOU°.

10.21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ
°WILL DELIVER UP °AND °BROTHER BROTHER TO DEATH AND

πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα
A FATHER [WILL DELIVER UP HIS] CHILD, AND CHILDREN~WILL RISE UP

ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. **10.22** καὶ
AGAINST [THEIR] PARENTS AND PUT TO DEATH THEM. AND

ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομα
YOU° WILL BE HATED BY ALL ON ACCOUNT OF THE NAME

μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.
OF ME. BUT~THE ONE HAVING ENDURED TO [THE] END, THIS ONE WILL BE SAVED.

10.23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ,
AND~WHEN THEY PERSECUTE YOU° IN - THIS~CITY,

φεύγετε εἰς τὴν ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν,
FLEE TO - ANOTHER. FOR~TRULY I SAY TO YOU°,

οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ
YOU° WILL BY NO MEANS FINISH [GOING THROUGH] THE CITIES - OF ISRAEL

ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.
UNTIL COMES THE SON - OF MAN.

10.24 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ
A DISCIPLE~IS NOT ABOVE THE TEACHER NEITHER [IS]

δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. **10.25** ἄρκετὸν τῷ
A SLAVE ABOVE THE MASTER OF HIM. [IT IS] ENOUGH FOR THE

μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ καὶ
DISCIPLE THAT HE BE LIKE THE TEACHER OF HIM AND

ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν
[FOR] THE SLAVE [TO BE] LIKE THE MASTER OF HIM. IF THE

οἰκοδεσπότην Βεελζεβούλ ἐπεκάλεσαν, πόσω μᾶλλον
HOUSE MASTER THEY CALLED~BEELZEBUL, HOW MUCH MORE

τοὺς οἰκιακοὺς αὐτοῦ.
THE MEMBERS OF THE HOUSEHOLD OF HIM.

10.26 Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ
THEREFORE,~DO NOT BE AFRAID OF THEM. FOR~NOTHING

ἔστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ
HAS BEEN VEILED WHICH WILL NOT BE REVEALED, AND [NOTHING]

κρυπτόν ὃ οὐ γνωσθήσεται. **10.27** ὃ λέγω ὑμῖν ἐν
HIDDEN WHICH WILL NOT BE MADE KNOWN. WHAT I SAY TO YOU° IN

τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτί, καὶ ὃ εἰς τὸ οὖς
THE DARKNESS SPEAK IN THE LIGHT, AND WHAT IN YOUR EAR

ἀκούετε κηρύξατε ἐπὶ τῶν δωμάτων. **10.28** καὶ
YOU° HEAR PREACH ON THE HOUSETOPS. AND

μὴ φοβείσθε ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα, τὴν δὲ
DO NOT BE AFRAID OF THE ONES KILLING THE BODY, BUT~THE

for what you are to say will be given to you at that time; ²⁰for it is not you who speak, but the Spirit of your Father speaking through you.

²¹Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; ²²and you will be hated by all because of my name. But the one who endures to the end will be saved. ²³When they persecute you in one town, flee to the next; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes.

²⁴“A disciple is not above the teacher, nor a slave above the master; ²⁵it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!

²⁶“So have no fear of them; for nothing is covered up that will not be uncovered, and nothing secret that will not become known. ²⁷What I say to you in the dark, tell in the light; and what you hear whispered, proclaim from the house-tops. ²⁸Do not fear those who kill the body but

cannot kill the soul; rather fear him who can destroy both soul and body in hell.¹

²⁹Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father.

³⁰And even the hairs of your head are all counted. ³¹So do not be afraid; you are of more value than many sparrows.

³²“Everyone therefore who acknowledges me before others, I also will acknowledge before my Father in heaven; ³³but whoever denies me before others, I also will deny before my Father in heaven.

³⁴“Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword.

³⁵For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law;

³⁶and one’s foes will be members of one’s own household.

³⁷Whoever loves father or mother more than me

¹Gk. Gehenna

ψυχὴν μὴ δυναμένων ἀποκτείνει· φοβεῖσθε δὲ μᾶλλον
SOUL NOT BEING ABLE TO KILL. BUT~FEAR INSTEAD

τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν
THE ONE BEING ABLE BOTH SOUL AND BODY TO DESTROY IN

γεέννη. **10.29** οὐχὶ δύο στρουθία ἄσσανι πωλεῖται;
GEHENNA(HELL). ARE NOT TWO SPARROWS SOLD~FOR A PENNY?

καὶ ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν
AND ONE OF THEM WILL NOT FALL ON THE EARTH

ἄνευ τοῦ πατρὸς ὑμῶν. **10.30** ὑμῶν δὲ καὶ
WITHOUT [THE KNOWLEDGE OF] THE FATHER OF YOU*. AND~OF YOU* EVEN

αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσίν.
THE HAIRS OF THE HEAD ALL NUMBERED ARE.

10.31 μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε
THEREFORE, ~DO NOT BE AFRAID. ³THAN MANY ⁴SPARROWS ²ARE WORTH MORE

ὑμεῖς.
‘YOU’.

10.32 Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ
THEREFORE~EVERYONE WHO CONFESSES - ME

ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐγὼ ἐν αὐτῷ
BEFORE - MEN, I ALSO~WILL CONFESS - HIM

ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς·
BEFORE THE FATHER OF ME, THE ONE IN THE HEAVENS.

10.33 ὅστις δ’ ἂν ἀρνήσεται με ἔμπροσθεν τῶν
AND~WHOEVER WILL DENY ME BEFORE -

ἀνθρώπων, ἀρνήσομαι καὶ ἐγὼ αὐτὸν ἔμπροσθεν τοῦ
MEN, I ALSO~WILL DENY HIM BEFORE THE

πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς.
FATHER OF ME, THE ONE IN THE HEAVENS.

10.34 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν
DO NOT THINK THAT I CAME TO BRING PEACE ON THE

γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν.
EARTH. I HAVE NOT COME TO BRING PEACE BUT A SWORD.

10.35 ἦλθον γὰρ διχάσαι
FOR~I CAME TO DIVIDE

ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ
A MAN AGAINST THE FATHER OF HIM,

καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς
AND A DAUGHTER AGAINST THE MOTHER OF HER,

καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς,
AND A DAUGHTER-IN-LAW AGAINST THE MOTHER-IN-LAW OF HER,

10.36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ
AND [THE] ENEMIES OF THE MAN [WILL BE] THE

οἰκιακοὶ αὐτοῦ.
MEMBERS OF THE HOUSEHOLD OF HIM.

10.37 Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ
THE ONE LOVING A FATHER OR MOTHER MORE THAN ME

οὐκ ἔστιν μου ἄξιος, καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα
IS NOT WORTHY~OF ME, AND THE ONE LOVING A SON OR A DAUGHTER

ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· **10.38** καὶ ὅς
MORE THAN ME IS NOT WORTHY~OF ME. AND (THE ONE) WHO

οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω
DOES NOT TAKE UP THE CROSS OF HIM AND FOLLOW AFTER

μου, οὐκ ἔστιν μου ἄξιος. **10.39** ὁ εὕρων τὴν
ME, IS NOT WORTHY~OF ME. THE ONE HAVING FOUND THE

ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν
LIFE OF HIM WILL LOSE IT, AND THE ONE HAVING LOST THE

ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὕρήσει αὐτήν.
LIFE OF HIM BECAUSE OF ME WILL FIND IT.

10.40 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ
THE ONE RECEIVING YOU*, RECEIVES~ME AND THE ONE

ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.
RECEIVING~ME RECEIVES THE ONE HAVING SENT ME.

10.41 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου
THE ONE RECEIVING A PROPHET IN [THE] NAME OF A PROPHET

μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος
[THE] REWARD OF A PROPHET WILL RECEIVE, AND THE ONE RECEIVING

δικαίον εἰς ὄνομα δικαίου μισθὸν
A RIGHTEOUS PERSON IN [THE] NAME OF A RIGHTEOUS PERSON [THE] REWARD

δικαίου λήμψεται. **10.42** καὶ ὃς ἂν ποτίσῃ ἓνα
OF A RIGHTEOUS PERSON WILL RECEIVE. AND WHOEVER GIVES TO DRINK ONE

τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα
- OF THESE~LITTLE ONES A CUP OF COLD WATER ONLY IN [THE] NAME

μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν
OF A DISCIPLE, TRULY I SAY TO YOU*, HE WILL BY NO MEANS LOSE THE REWARD

αὐτοῦ.
OF HIM.

is not worthy of me; and whoever loves son or daughter more than me is not worthy of me;³⁸ and whoever does not take up the cross and follow me is not worthy of me.³⁹ Those who find their life will lose it, and those who lose their life for my sake will find it.

40 "Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me.⁴¹ Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous;⁴² and whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward."

CHAPTER 11

11.1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσειν
AND IT CAME ABOUT WHEN FINISHED - JESUS GIVING ORDERS

τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ
TO THE TWELVE DISCIPLES OF HIM, HE MOVED ON FROM THERE -

διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.
TO TEACH AND TO PREACH IN THE CITIES OF THEM.

11.2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμοτηρίῳ τὰ
- NOW JOHN HAVING HEARD IN THE PRISON THE

ἔργα τοῦ Χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ
WORKS OF THE CHRIST HAVING SENT BY WAY OF THE DISCIPLES OF HIM

11.3 εἶπεν αὐτῷ, Σὺ εἶ ὁ ἐρχόμενος ἢ
SAID TO HIM, ARE~YOU THE ONE COMING OR

ἕτερον προσδοκῶμεν; **11.4** καὶ ἀποκριθεὶς ὁ Ἰησοῦς
SHOULD WE EXPECT~ANOTHER? AND ANSWERING - JESUS

Now when Jesus had finished instructing his twelve disciples, he went on from there to teach and proclaim his message in their cities.

2 When John heard in prison what the Messiah^m was doing, he sent word by hisⁿ disciples and said to him, "Are you the one who is to come, or are we to wait for another?"⁴ Jesus answered

^m Or *the Christ*

ⁿ Other ancient authorities read *two of his*

them, "Go and tell John what you hear and see: ⁵the blind receive their sight, the lame walk, the lepers^o are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them. ⁶And blessed is anyone who takes no offense at me."

⁷ As they went away, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to look at? A reed shaken by the wind? ⁸What then did you go out to see? Someone^p dressed in soft robes? Look, those who wear soft robes are in royal palaces. ⁹What then did you go out to see? A prophet?^q Yes, I tell you, and more than a prophet. ¹⁰This is the one about whom it is written,

'See, I am sending my messenger ahead of you, who will prepare your way before you.'

¹¹ Truly I tell you, among those born of women no one has arisen greater than John the Baptist; yet the least in the kingdom of heaven is greater than he. ¹²From the days of John the Baptist until now the kingdom of heaven

^o The terms *leper* and *leprosy* can refer to several diseases

^p Or *Why then did you go out? To see someone*

^q Other ancient authorities read *Why then did you go out? To see a prophet?*

εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ
SAID TO THEM, GOING REPORT TO JOHN WHAT
ἀκούετε καὶ βλέπετε· 11.5 τυφλοὶ ἀναβλέπουσιν καὶ
YOU^o HEAR AND SEE. [THE] BLIND RECEIVE SIGHT AND

χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ
[THE] CRIPPLED WALK, LEPERS ARE CLEANSED AND
κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ
[THE] DEAF HEAR, AND [THE] DEAD ARE RAISED AND [THE] POOR

εὐαγγελίζονται· 11.6 καὶ μακάριός ἐστιν ὃς ἐάν
ARE EVANGELIZED. AND BLESSED IS WHOEVER

μὴ σκανδαλισθῇ ἐν ἐμοί. 11.7 Τούτων δὲ πορευομένων
DOES NOT TAKE OFFENSE AT ME. AND~[AS] THESE ONES WERE LEAVING,

ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου,
BEGAN - JESUS TO SAY TO THE CROWDS CONCERNING JOHN,

Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον
WHAT DID YOU^o GO OUT INTO THE WILDERNESS TO SEE? A REED

ὑπὸ ἀνέμου σαλευόμενον; 11.8 ἀλλὰ τί ἐξήλθατε
BY [THE] WIND BEING SHAKEN? BUT WHAT DID YOU^o GO OUT

ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον; ἰδοὺ
TO SEE? A MAN IN SOFT CLOTHES DRESSED? BEHOLD

οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν
THE ONES - WEARING~SOFT CLOTHES IN THE HOUSES -

βασιλέων εἰσίν. 11.9 ἀλλὰ τί ἐξήλθατε ἰδεῖν;
OF KINGS ARE. BUT WHAT DID YOU^o GO OUT TO SEE?

προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον
A PROPHET? YES, I TELL YOU^o, AND [ONE] GREATER THAN

προφήτου. 11.10 οὗτός ἐστιν περὶ οὗ γέγραπται,
A PROPHET. THIS IS[HE] ABOUT WHOM IT HAS BEEN WRITTEN,

Ἴδου ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ
BEHOLD I SEND THE MESSENGER OF ME BEFORE

προσώπου σου,
[THE] FACE OF YOU,

ὃς κατασκευάσει τὴν ὁδὸν σου ἐμπροσθέν
WHO WILL PREPARE THE WAY OF YOU IN FRONT OF

σου.
YOU.

11.11 ἀμὴν λέγω ὑμῖν· οὐκ ἐγήγερται ἐν
TRULY I SAY TO YOU^o, THERE HAS NOT ARISEN AMONG [THOSE]

γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ·
BORN OF WOMEN[ONE] GREATER THAN JOHN THE BAPTIST.

ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων
BUT~THE LEAST IMPORTANT IN THE KINGDOM OF THE HEAVENS GREATER THAN

αὐτοῦ ἐστιν. 11.12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ
HIM IS. AND~FROM THE DAYS OF JOHN THE

βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν
BAPTIST UNTIL NOW, THE KINGDOM OF THE HEAVENS

βιάζεται καὶ βιασταὶ ἀρπάζουσιν αὐτήν.
IS FORCIBLY ENTERED, AND VIOLENT MEN SEIZE IT.

11.13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως
FOR-ALL THE PROPHETS AND THE LAW UNTIL

Ἰωάννου ἐπροφήτευσαν· **11.14** καὶ εἰ θέλετε
JOHN PROPHESED. AND IF YOU* ARE WILLING

δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι.
TO ACCEPT [IT], HE IS ELIJAH, THE ONE ABOUT TO COME.

11.15 ὁ ἔχων ὦτα ἀκουέτω.
THE ONE HAVING EARS, LET THAT ONE HEAR.

11.16 Τίτι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;
BUT-TO WHAT WILL I COMPARE - THIS-GENERATION?

ὁμοία ἐστὶν παιδίῳ καθήμενῳ ἐν ταῖς ἀγοραῖς
IT IS-LIKE CHILDREN SITTING IN THE MARKETPLACES

ἃ προσφωνοῦντα τοῖς ἑτέροις **11.17** λέγουσιν,
WHO, CALLING TO THE OTHERS SAY,

Ἠυλῆσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε,
WE PLAYED THE FLUTE FOR YOU* AND YOU* DID NOT DANCE;

ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε.
WE SANG A DIRGE AND YOU* DID NOT MOURN.

11.18 ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων,
FOR-CAME JOHN NEITHER EATING NOR DRINKING,

καὶ λέγουσιν, Δαιμόνιον ἔχει. **11.19** ἦλθεν ὁ υἱὸς τοῦ
AND THEY SAY, HE HAS-A DEMON. CAME THE SON -

ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, Ἴδου
OF MAN EATING AND DRINKING, AND THEY SAY, BEHOLD

ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος
A MAN GLUTTONOUS AND WINE-DRINKING, A FRIEND-OF TAX COLLECTORS

καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν
AND SINNERS. AND IS JUSTIFIED - WISDOM BY THE

ἔργων αὐτῆς.
WORKS OF HER

11.20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς
THEN HE BEGAN TO REPROACH THE CITIES IN WHICH

ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι
WERE PERFORMED THE MAJORITY [OF THE] MIRACLES OF HIM, BECAUSE

οὐ μετενόησαν· **11.21** Οὐαὶ σοι, Χοραζὶν, οὐαὶ σοι,
THEY DID NOT REPENT. WOE TO YOU, CHORAZIN, WOE TO YOU,

Βηθσαϊδὰ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ
BETHSAIDA. FOR IF IN TYRE AND SIDON WERE PERFORMED THE

δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν
MIRACLES, THE ONES HAVING BEEN PERFORMED AMONG YOU*, LONG AGO - IN

σάκκῳ καὶ σποδῷ μετενόησαν. **11.22** πλὴν
SACKCLOTH AND ASHES THEY WOULD HAVE REPENTED. NEVERTHELESS,

λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν
I SAY YOU*, FOR TYRE AND SIDON IT WILL BE-MORE BEARABLE IN

has suffered violence,⁷ and the violent take it by force.
¹³For all the prophets and the law prophesied until John came; ¹⁴and if you are willing to accept it, he is Elijah who is to come. ¹⁵Let anyone with ears⁸ listen!

¹⁶“But to what will I compare this generation? It is like children sitting in the marketplaces and calling to one another,

¹⁷“We played the flute for you, and you did not dance;

we wailed, and you did not mourn.”

¹⁸For John came neither eating nor drinking, and they say, ‘He has a demon’; ¹⁹the Son of Man came eating and drinking, and they say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is vindicated by her deeds.”

²⁰Then he began to reproach the cities in which most of his deeds of power had been done, because they did not repent. ²¹“Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. ²²But I tell you, on the day of judgment it will be more tolerable for Tyre and Sidon

⁷Or *has been coming violently*

⁸Other ancient authorities add *to hear*

⁹Other ancient authorities read *children*

than for you. ²³And you, Capernaum,

will you be exalted to heaven?

No, you will be brought down to Hades.

For if the deeds of power done in you had been done in Sodom, it would have remained until this day.

²⁴But I tell you that on the day of judgment it will be more tolerable for the land of Sodom than for you."

²⁵At that time Jesus said, "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; ²⁶yes, Father, for such was your gracious will." ²⁷All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

²⁸"Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. ²⁹Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. ³⁰For my yoke is easy, and my burden is light."

^uOr praise

^vOr for so it was well-pleasing in your sight

ἡμέρα κρίσεως ἢ ὑμῖν. **11.23** καὶ σύ, Καφαρναούμ,
[THE] DAY OF JUDGMENT THAN FOR YOU°. AND YOU, CAPERNAUM,

μὴ ἕως οὐρανοῦ ὑψωθήσῃ;

²NOT ⁴AS FAR AS ⁵HEAVEN ¹WERE YOU ³LIFTED UP?

ἕως ᾗδου καταβήσῃ·

AS FAR AS HADES YOU WILL BE BROUGHT DOWN.

ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ
FOR IF IN SODOM HAD BEEN PERFORMED THE MIRACLES, THE ONES

γενόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς
HAVING BEING PERFORMED AMONG YOU, IT WOULD HAVE REMAINED - UNTIL -

σήμερον. **11.24** πλὴν λέγω ὑμῖν· ὅτι γῇ
TODAY. NEVERTHELESS, I SAY TO YOU°, THAT FOR [THE] LAND

Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ
OF SODOM IT WILL BE ~MORE TOLERABLE IN [THE] DAY OF JUDGMENT THAN

σοί.

FOR YOU.

11.25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς ·
AT THAT - TIME HAVING ANSWERED - JESUS

εἶπεν, Ἐξομολογούμαι σοί, πάτερ, κύριε τοῦ οὐρανοῦ
SAID, I PRAISE YOU, FATHER, LORD - OF HEAVEN

καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ
AND - EARTH, BECAUSE YOU HID THESE THINGS FROM [THE] WISE AND

συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις· **11.26** ναὶ ὁ
INTELLIGENT AND REVEALED THEM TO INFANTS. YES, -

πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.
FATHER, FOR THUS IT WAS ~PLEASING BEFORE YOU.

11.27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ
ALL THINGS WERE GIVEN ~TO ME BY THE FATHER OF ME, AND

οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν
NO ONE KNOWS THE SON EXCEPT THE FATHER, NOR THE

πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ
FATHER [DOES] ANYONE KNOW EXCEPT THE SON AND

ὃς ἂν βούληται ὁ υἱὸς ἀποκαλύψαι.
[THOSE] TO WHOM IF ³WISHES ¹THE ²SON TO REVEAL.

11.28 Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ
COME TO ME ALL THE ONES BECOMING WEARY AND

πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. **11.29** ἄρατε τὸν
BEING BURDENED, AND I WILL GIVE REST TO YOU°. TAKE UP THE

ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι
YOKE OF ME UPON YOU° AND LEARN FROM ME, FOR

πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε
I AM ~HUMBLE AND LOWLY IN HEART, AND YOU° WILL FIND

ἀνάπausιν ταῖς ψυχαῖς ὑμῶν· **11.30** ὁ γὰρ ζυγὸς μου
REST FOR THE SOULS OF YOU°. FOR ~THE YOKE OF ME [IS]

χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.
EASY AND THE LOAD OF ME IS ~LIGHT.

CHAPTER 12

12.1 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς
 AT THAT - TIME WENT - JESUS ON THE
 σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ
 SABBATH THROUGH THE GRAINFIELDS. AND~THE DISCIPLES OF HIM
 ἐπείνασαν καὶ ἤρξαντο τίλλειν στάχυν καὶ
 HUNGERED AND THEY BEGAN TO PICK [THE] HEADS OF WHEAT AND
 ἐσθίειν. **12.2** οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ,
 TO EAT [THEM]. BUT~THE PHARISEES, SEEING [THIS] SAID TO HIM,
 Ἴδου οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν
 BEHOLD THE DISCIPLES OF YOU ARE DOING WHAT IS NOT PERMITTED TO DO
 ἐν σαββάτῳ. **12.3** ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε τί
 ON [THE] SABBATH. BUT~HE SAID TO THEM, HAVE YOU° NOT READ WHAT
 ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν καὶ οἱ μετ' αὐτοῦ,
 DAVID~DID WHEN HE HUNGERED AND THE ONES WITH HIM,
12.4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς
 HOW HE ENTERED INTO THE HOUSE - OF GOD AND THE
 ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἐξὸν ἦν
 BREAD OF THE PRESENTATION ATE, WHICH WAS~NOT PERMISSIBLE
 αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ εἰ μὴ τοῖς
 FOR HIM TO EAT NOR FOR THE ONES WITH HIM, EXCEPT FOR THE
 ἱερεῦσιν μόνοις; **12.5** ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι
 PRIESTS ALONE? OR HAVE YOU° NOT READ IN THE LAW THAT
 τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον
 ON THE SABBATHS THE PRIESTS IN THE TEMPLE THE SABBATH
 βεβηλοῦσιν καὶ ἀναίτιοι εἰσιν; **12.6** λέγω δὲ ὑμῖν ὅτι
 DESECRATE AND INNOCENT ARE? BUT~! SAY TO YOU° THAT
 τοῦ ἱεροῦ μείζον ἐστὶν ὧδε. **12.7** εἰ δὲ
 °THE °TEMPLE °[SOMETHING] GREATER THAN IS HERE. BUT~IF
 ἐγνώκετε τί ἐστίν, Ἰλεος θέλω καὶ οὐ θυσίαν,
 YOU HAD KNOWN WHAT THIS MEANS. I DESIRE~MERCY AND NOT SACRIFICE,
 οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους. **12.8** κύριος γάρ
 YOU° WOULD NOT HAVE CONDEMNED THE INNOCENT. °LORD °FOR
 ἐστὶν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.
 °IS °OF THE °SABBATH °THE °SON - °OF MAN.
12.9 Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν
 AND HAVING GONE FROM THERE HE CAME INTO THE SYNAGOGUE
 αὐτῶν· **12.10** καὶ ἰδὼν ἄνθρωπος χεῖρα ἔχων ξηράν.
 OF THEM. AND BEHOLD A MAN °HAND °HAVING °A WITHERED.
 καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Εἰ ἔξεστιν τοῖς
 AND THEY QUESTIONED HIM ASKING, IF IT IS PERMISSIBLE ON THE
 σάββασιν θεραπεύσαι; ἵνα κατηγορήσωσιν αὐτοῦ.
 SABBATHS TO HEAL? IN ORDER THAT THEY MIGHT ACCUSE HIM.
12.11 ὁ δὲ εἶπεν αὐτοῖς, Τίς ἔσται ἐξ ὑμῶν
 BUT~HE SAID TO THEM, WHAT °WILL THERE BE °AMONG °YOU°

At that time Jesus went through the grainfields on the sabbath; his disciples were hungry, and they began to pluck heads of grain and to eat. ²When the Pharisees saw it, they said to him, "Look, your disciples are doing what is not lawful to do on the sabbath." ³He said to them, "Have you not read what David did when he and his companions were hungry? ⁴He entered the house of God and ate the bread of the Presence, which it was not lawful for him or his companions to eat, but only for the priests. ⁵Or have you not read in the law that on the sabbath the priests in the temple break the sabbath and yet are guiltless? ⁶I tell you, something greater than the temple is here. ⁷But if you had known what this means, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless. ⁸For the Son of Man is lord of the sabbath."

⁹He left that place and entered their synagogue; ¹⁰a man was there with a withered hand, and they asked him, "Is it lawful to cure on the sabbath?" so that they might accuse him. ¹¹He said to them, "Suppose one

of you has only one sheep and it falls into a pit on the sabbath; will you not lay hold of it and lift it out?
¹²How much more valuable is a human being than a sheep! So it is lawful to do good on the sabbath."

¹³Then he said to the man, "Stretch out your hand." He stretched it out, and it was restored, as sound as the other. ¹⁴But the Pharisees went out and conspired against him, how to destroy him.

¹⁵When Jesus became aware of this, he departed. Many crowds^w followed him, and he cured all of them, ¹⁶and he ordered them not to make him known. ¹⁷This was to fulfill what had been spoken through the prophet Isaiah:

¹⁸"Here is my servant, whom I have chosen, my beloved, with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles.

¹⁹He will not wrangle or cry aloud,

^w Other ancient authorities lack crowds

ἄνθρωπος ὃς ἔξει πρόβατον ἓν καὶ ἐὰν
 'MAN WHO WILL HAVE ONE~SHEEP, AND IF

ἐμπίεση τοῦτο τοῖς σάββασις εἰς βόθυνον,
 THIS ONE~FALLS ON THE SABBATHS INTO A PIT,

οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ;
 WILL NOT TAKE HOLD OF IT AND RAISE [IT] UP?

12.12 πόσω οὖν διαφέρει ἄνθρωπος προβάτου.
 THEREFORE, ~HOW MUCH MORE VALUABLE IS A MAN THAN A SHEEP.

ὥστε ἔξεστιν τοῖς σάββασις καλῶς ποιεῖν.
 FOR THIS REASON IT IS PERMISSIBLE ON THE SABBATHS TO DO~GOOD.

12.13 τότε λέγει τῷ ἀνθρώπῳ, Ἔκτεινόν σου τὴν χεῖρα.
 THEN HE SAYS TO THE MAN, STRETCH OUT YOUR - HAND.

καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ὑγιής ὡς ἡ
 AND HE STRETCHED [IT] OUT AND IT WAS RESTORED HEALTHY AS THE

ἄλλη. **12.14** ἐξελθόντες δὲ οἱ Φαρισαῖοι
 OTHER. AND~HAVING GONE THE PHARISEES

συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως
 TOOK~COUNSEL AGAINST HIM SO THAT

αὐτὸν ἀπολέσωσιν.
 THEY MIGHT DESTROY~HIM.

12.15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν.
 - BUT JESUS KNOWING [THIS] DEPARTED FROM THERE.

καὶ ἠκολούθησαν αὐτῷ [ὄχλοι] πολλοί, καὶ
 AND FOLLOWED HIM MANY~CROWDS AND

ἐθεράπευσεν αὐτοὺς πάντας **12.16** καὶ ἐπετίμησεν
 HE HEALED THEM ALL AND HE WARNED

αὐτοῖς ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν, **12.17** ἵνα
 THEM THAT ²NOT ³MANIFEST ⁴HIM ¹THEY SHOULD MAKE, THAT

πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου
 MIGHT BE FULFILLED THE THING SPOKEN THROUGH ISAIAH THE PROPHET

λέγοντος,
 SAYING,

12.18 Ἴδου ὁ παῖς μου ὃν ἠρέτισα,
 BEHOLD THE SERVANT OF ME WHOM I CHOSE,

ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ
 THE BELOVED OF ME IN WHOM WAS WELL PLEASED THE

ψυχὴ μου.
 SOUL OF ME.

θήσω τὸ πνεῦμά μου ἐπ' αὐτόν,
 I WILL PUT THE SPIRIT OF ME UPON HIM,

καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.
 AND JUDGMENT TO THE NATIONS HE WILL PROCLAIM.

12.19 οὐκ ἐρίσει οὐδὲ κραυγάζει,
 HE WILL NOT QUARREL NOR SHOUT,

12:18-20 Isa. 42:1-3

οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν
NOR WILL HEAR ANYONE IN THE STREETS THE
φωνὴν αὐτοῦ.
VOICE OF HIM.

12.20 κάλαμον συντετριμμένον οὐ κατεάξει
A REED BEING CRUSHED HE WILL NOT BREAK

καὶ λίνον τυφόμενον οὐ σβέσει,
AND A SMOKING~LAMP WICK HE WILL NOT EXTINGUISH,

ἕως ἄν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.
UNTIL HE LEADS ²TO ³VICTORY - ¹JUSTICE.

12.21 καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.
AND IN THE NAME OF HIM [THE] GENTILES WILL HOPE.

12.22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος
THEN WAS BROUGHT TO HIM A DEMON-POSSESSED [MAN WHO WAS]

τυφλὸς καὶ κωφός, καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν
BLIND AND MUTE, AND HE HEALED HIM, SO THAT THE

κωφὸν λαλεῖν καὶ βλέπειν. **12.23** καὶ ἐξίσταντο
MUTE [MAN WAS ABLE] TO SPEAK AND TO SEE. AND WERE AMAZED

πάντες οἱ ὄχλοι καὶ ἔλεγον, Μήτι οὗτός ἐστιν ὁ
ALL THE CROWDS AND THEY WERE SAYING, SURELY THIS ONE IS [NOT] THE

υἱὸς Δαυίδ; **12.24** οἱ δὲ Φαρισαῖοι ἀκούσαντες
SON OF DAVID [IS HE]? BUT~THE PHARISEES HAVING HEARD [THIS]

εἶπον, Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ
SAID, THIS ONE DOES NOT CAST OUT - DEMONS EXCEPT BY -

Βεελζεβούλ ἄρχοντι τῶν δαιμονίων. **12.25** εἰδὼς δὲ τὰς
BEELZEBOUL, [THE] RULER OF THE DEMONS. BUT~KNOWING THE

ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία
THOUGHTS OF THEM HE SAID TO THEM, EVERY KINGDOM

μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται καὶ πᾶσα πόλις
HAVING BEEN DIVIDED AGAINST ITSELF IS LAID WASTE, AND EVERY CITY

ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.
OR HOUSE HAVING BEEN DIVIDED AGAINST ITSELF WILL NOT STAND.

12.26 καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ'
AND IF - SATAN - CASTS OUT~SATAN, AGAINST

ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία
HIMSELF HE IS DIVIDED. HOW THEREFORE WILL STAND THE KINGDOM

αὐτοῦ; **12.27** καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ
OF HIM? AND IF I BY BEELZEBOUL CAST OUT THE

δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;
DEMONS, ³[DO] THE ⁴SONS ⁵OF YOU ¹BY ²WHOM CAST [THEM] OUT?

διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν. **12.28** εἰ δὲ ἐν
THEREFORE, THEY WILL BE~JUDGES OF YOU. BUT~IF BY

πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν
[THE] SPIRIT OF GOD I CAST OUT THE DEMONS, THEN HAS ARRIVED

ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. **12.29** ἢ πῶς δύναται
UPON YOU THE KINGDOM - OF GOD. OR HOW IS ABLE

nor will anyone hear
his voice in the
streets.

²⁰ He will not break a
bruised reed
or quench a smoldering
wick
until he brings justice to
victory.

²¹ And in his name the
Gentiles will hope."

²² Then they brought to
him a demoniac who was
blind and mute; and he cured
him, so that the one who had
been mute could speak and
see. ²³ All the crowds were
amazed and said, "Can this
be the Son of David?" ²⁴ But
when the Pharisees heard it,
they said, "It is only by
Beelzebul, the ruler of the
demons, that this fellow
casts out the demons." ²⁵ He
knew what they were
thinking and said to them,
"Every kingdom divided
against itself is laid waste,
and no city or house divided
against itself will stand. ²⁶ If
Satan casts out Satan, he is
divided against himself; how
then will his kingdom stand?
²⁷ If I cast out demons by
Beelzebul, by whom do
your own exorcists^x cast
them out? Therefore they
will be your judges. ²⁸ But if
it is by the Spirit of God that
I cast out demons, then the
kingdom of God has come to
you. ²⁹ Or how can one

^x Gk sons

enter a strong man's house and plunder his property, without first tying up the strong man? Then indeed the house can be plundered.

³⁰Whoever is not with me is against me, and whoever does not gather with me scatters. ³¹Therefore I tell you, people will be forgiven for every sin and blasphemy, but blasphemy against the Spirit will not be forgiven.

³²Whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

³³"Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit. ³⁴You brood of vipers! How can you speak good things, when you are evil? For out of the abundance of the heart the mouth speaks. ³⁵The good person brings good things out of a good treasure, and the evil person brings evil things out of an evil treasure. ³⁶I tell you, on the day of judgment you will have to give an account for every careless word you utter; ³⁷for by your words

τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ
SOMEONE TO ENTER INTO THE HOUSE OF THE STONG ONE AND THE

σκεύη αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δῇσῃ τὸν
FURNISHINGS OF HIM STEAL, UNLESS FIRST HE BINDS THE

ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.
STONG ONE? AND THEN THE HOUSE OF HIM HE WILL PLUNDER.

12.30 ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ
THE ONE NOT BEING WITH ME AGAINST ME IS, AND

ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. **12.31** Διὰ τοῦτο
THE ONE NOT GATHERING WITH ME SCATTERS. THEREFORE,

λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία
I SAY TO YOU*, EVERY SIN AND BLASPHEMY

ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος
WILL BE FORGIVEN - MEN, - BUT ²THE ³SPIRIT

βλασφημία οὐκ ἀφεθήσεται. **12.32** καὶ ὅς ἐάν εἴπῃ
¹BLASPHEMY [AGAINST] WILL NOT BE FORGIVEN. AND WHOEVER SPEAKS

λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ.
A WORD AGAINST THE SON - OF MAN, IT WILL BE FORGIVEN HIM.

ὅς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου,
BUT~WHOEVER SPEAKS AGAINST - ³SPIRIT ¹THE ²HOLY,

οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν
IT WILL NOT BE FORGIVEN HIM NEITHER IN THIS - AGE NOR IN

τῷ μέλλοντι.
THE ONE COMING.

12.33 Ἡ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν
EITHER MAKE THE TREE GOOD AND THE

καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον
FRUIT OF IT [WILL BE] GOOD, OR MAKE THE TREE

σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ
ROTTEN AND THE FRUIT OF IT [WILL BE] ROTTEN. FOR~BY THE

καρποῦ τὸ δένδρον γινώσκεται. **12.34** γεννήματα
FRUIT THE TREE IS KNOWN. [YOU*] OFFSPRING

ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες;
OF VIPERS, HOW ARE YOU* ABLE TO SPEAK~GOOD BEING~EVIL?

ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα
FOR~OUT OF THE ABUNDANCE OF THE HEART THE MOUTH

λαλεῖ. **12.35** ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ
SPEAKS. THE GOOD MAN OUT OF THE GOOD

θησαυροῦ ἐκβάλλει ἀγαθὰ, καὶ ὁ πονηρὸς ἄνθρωπος
TREASURE BRINGS FORTH GOOD, AND THE EVIL MAN

ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.
OUT OF THE EVIL TREASURE BRINGS FORTH EVIL.

12.36 λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ
BUT~I SAY TO YOU* THAT EVERY CARELESS~WORD WHICH

λαλήσουσιν οἱ ἄνθρωποι ἀποδώσουσιν περὶ αὐτοῦ
SPEAK - MEN THEY WILL GIVE CONCERNING IT

λόγον ἐν ἡμέρᾳ κρίσεως· **12.37** ἐκ γὰρ τῶν λόγων
AN ACCOUNT ON [THE] DAY OF JUDGMENT; FOR~BY THE WORDS

σου δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου
OF YOU YOU WILL BE JUSTIFIED, AND BY THE WORDS OF YOU
καταδικασθήσῃ.
YOU WILL BE CONDEMNED.

12.38 Τότε ἀπεκρίθησαν αὐτῷ τινες τῶν γραμματέων
THEN ANSWERED HIM SOME OF THE SCRIBES

καὶ Φαρισαίων λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ
AND PHARISEES SAYING, TEACHER, WE DESIRE FROM YOU

σημεῖον ἰδεῖν. **12.39** ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,
TO SEE~A SIGN. - BUT HAVING ANSWERED HE SAID TO THEM,

Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ
A GENERATION EVIL AND ADULTEROUS SEEKS~A SIGN, AND

σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ
A SIGN WILL NOT BE GIVEN TO IT EXCEPT THE SIGN OF JONAH

τοῦ προφήτου. **12.40** ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ
THE PROPHET. FOR~JUST AS JONAH~WAS IN THE BELLY

τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως
OF THE SEA MONSTER THREE DAYS AND THREE NIGHTS, SO

ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς
WILL BE THE SON - OF MAN IN THE HEART OF THE EARTH

τρεῖς ἡμέρας καὶ τρεῖς νύκτας. **12.41** ἄνδρες Νινευῖται
THREE DAYS AND THREE NIGHTS. [THE] MEN OF NINEVEH

ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ
WILL STAND UP AT THE JUDGMENT WITH - THIS~GENERATION AND

κατακρινοῦσιν αὐτήν, ὅτι μετενόησαν εἰς τὸ κήρυγμα
THEY WILL CONDEMN IT, FOR THEY REPENTED AT THE PREACHING

Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.
OF JONAH, AND BEHOLD [SOMETHING] MUCH GREATER THAN JONAH [IS] HERE.

12.42 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει
[THE] QUEEN OF [THE] SOUTH WILL BE RAISED AT THE JUDGMENT

μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν, ὅτι
WITH - THIS~GENERATION AND WILL CONDEMN IT, FOR

ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν
SHE CAME FROM THE ENDS OF THE EARTH TO LISTEN TO THE WISDOM

Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος
OF SOLOMON AND BEHOLD [SOMETHING] MUCH GREATER THAN SOLOMON [IS]

ὧδε.
HERE.

12.43 Ὄταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ
NOW~WHEN THE UNCLEAN SPIRIT GOES OUT FROM THE

ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν
MAN, IT GOES THROUGH DRY PLACES SEEKING

ἀνάπαυσιν καὶ οὐχ εὕρισκει. **12.44** τότε λέγει, Εἰς τὸν
A RESTING PLACE AND IT DOES NOT FIND [ONE]. THEN IT SAYS, INTO THE

οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον· καὶ ἐλθὼν
HOUSE OF ME I WILL RETURN FROM WHERE I CAME OUT. AND HAVING COME

12:40 Jonah 1:17

you will be justified, and by your words you will be condemned."

38 Then some of the scribes and Pharisees said to him, "Teacher, we wish to see a sign from you." 39 But he answered them, "An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of the prophet Jonah.

40 For just as Jonah was three days and three nights in the belly of the sea monster, so for three days and three nights the Son of Man will be in the heart of the earth.

41 The people of Nineveh will rise up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and see, something greater than Jonah is here! 42 The queen of the South will rise up at the judgment with this generation and condemn it, because she came from the ends of the earth to listen to the wisdom of Solomon, and see, something greater than Solomon is here!

43 "When the unclean spirit has gone out of a person, it wanders through waterless regions looking for a resting place, but it finds none. 44 Then it says, 'I will return to my house from which I came.' When it comes,

it finds it empty, swept, and put in order. ⁴⁵Then it goes and brings along seven other spirits more evil than itself, and they enter and live there; and the last state of that person is worse than the first. So will it be also with this evil generation."

46 While he was still speaking to the crowds, his mother and his brothers were standing outside, wanting to speak to him. ⁴⁷Someone told him, "Look, your mother and your brothers are standing outside, wanting to speak to you."^y ⁴⁸But to the one who had told him this, Jesus^z replied, "Who is my mother, and who are my brothers?" ⁴⁹And pointing to his disciples, he said, "Here are my mother and my brothers! ⁵⁰For whoever does the will of my Father in heaven is my brother and sister and mother."

^y Other ancient authorities lack verse 47

^z Gk *he*

εὐρίσκει σχολάζοντα σεσαρωμένον καὶ
IT FINDS [THE HOUSE] STANDING EMPTY HAVING BEEN SWEEPED AND

κεκοσμημένον. 12.45 τότε πορεύεται καὶ
HAVING BEEN PUT IN ORDER. THEN IT GOES AND

παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα
TAKES ALONG WITH ITSELF SEVEN OTHER SPIRITS

πονηρότερα ἑαυτοῦ καὶ εἰσελθόντα κατοικεῖ
MORE EVIL THAN ITSELF AND HAVING ENTERED [THE HOUSE] IT SETS UP RESIDENCE

ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου
THERE. AND BECOMES THE LAST [STATE] - OF THAT-MAN

χείρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ
WORSE THAN THE FIRST. THUS IT WILL BE AS WELL - ³GENERATION

ταύτη τῇ πονηρᾷ.
¹WITH THIS - ²EVIL.

12.46 Ἐτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ
WHILE HE WAS STILL SPEAKING TO THE CROWDS BEHOLD THE MOTHER

καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω ζητοῦντες
AND THE BROTHERS OF HIM STOOD OUTSIDE SEEKING

αὐτῷ λαλῆσαι. 12.47 [εἶπεν δέ τις αὐτῷ, Ἴδου ἡ
TO SPEAK-WITH HIM. AND-~SAID SOMEONE TO HIM, BEHOLD THE

μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν
MOTHER OF YOU AND THE BROTHERS OF YOU HAVE STOOD-OUTSIDE

ζητοῦντές σοι λαλῆσαι.] 12.48 ὁ δὲ ἀποκριθεὶς εἶπεν
SEEKING TO SPEAK-WITH YOU. - AND HAVING ANSWERED HE SAID

τῷ λέγοντι αὐτῷ, Τίς ἐστὶν ἡ μήτηρ μου καὶ
TO THE ONE SPEAKING WITH HIM, WHO IS THE MOTHER OF ME AND

τίνες εἰσὶν οἱ ἀδελφοί μου; 12.49 καὶ ἐκτείνας τὴν
WHO ARE THE BROTHERS OF ME? AND STRETCHING OUT THE

χείρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, Ἴδου ἡ
HAND OF HIM UPON THE DISCIPLES OF HIM HE SAID, BEHOLD THE

μήτηρ μου καὶ οἱ ἀδελφοί μου. 12.50 ὅστις γὰρ ἂν
MOTHER OF ME AND THE BROTHERS OF ME. FOR-~WHOEVER

ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς
DOES THE WILL OF THE FATHER OF ME, THE ONE IN [THE] HEAVENS,

αὐτός μου ἀδελφός καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.
HE MY BROTHER AND SISTER AND MOTHER IS.

12:47 text: KJV ASV RSVmg NASB NIV NEB TEV NJBmg NRSV. omit: ASVmg RSV NIVmg TEVmg NJB NRSVmg.

CHAPTER 13

That same day Jesus went out of the house and sat beside the sea. ²Such

13.1 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς τῆς
ON - THAT-DAY HAVING GONE OUT - JESUS OF THE

οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν· 13.2 καὶ
HOUSE, HE SAT BESIDE THE LAKE. AND

συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς
 GATHERED TOGETHER TO HIM MANY~CROWDS, SO THAT HE INTO
 πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν
 ABOAT GOT IN TO SIT DOWN, AND THE~ENTIRE CROWD ALONG THE
 αἰγιαλὸν εἰστήκει. **13.3** καὶ ἐλάλησεν αὐτοῖς πολλὰ
 SHORE STOOD. AND HE TOLD THEM MANY THINGS
 ἐν παραβολαῖς λέγων, Ἴδου ἐξῆλθεν ὁ σπείρων τοῦ
 IN PARABLES SAYING, BEHOLD WENT OUT THE SOWER -
 σπείρειν. **13.4** καὶ ἐν τῷ σπείρειν αὐτὸν ἃ
 TO SOW [SEEDS]. AND WHILE HE SOWED THIS ONE
 μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἐλθόντα τὰ
 ON THE ONE HAND FELL ALONG THE ROAD, AND HAVING COME THE
 πετεινὰ κατέφαγεν αὐτά. **13.5** ἄλλα δὲ ἔπεσεν ἐπὶ τὰ
 BIRDS DEVoured THEM. BUT~OTHERS FELL UPON THE
 πετρῶδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως
 ROCKY PLACES WHERE IT DOES NOT HAVE MUCH~SOIL, AND IMMEDIATELY
 ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς·
 IT SPRANG UP ON ACCOUNT OF THE NOT HAVING DEPTH OF SOIL.
13.6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ
 AND~[THE] SUN HAVING ARISEN IT WAS SCORCHED AND BECAUSE
 μὴ ἔχειν ῥίζαν ἐξηράνθη. **13.7** ἄλλα δὲ ἔπεσεν ἐπὶ
 IT DID NOT HAVE A ROOT IT WITHERED. AND~OTHERS FELL AMONG
 τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκάνθαι καὶ ἐπνίξαν
 THE THORNS, AND GREW UP THE THORNS AND CHOKED
 αὐτά. **13.8** ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν
 THEM. BUT~OTHERS FELL ON THE 2EARTH - 1GOOD
 καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατόν, ὃ δὲ ἐξήκοντα,
 AND THEY YIELDED FRUIT, THE ONE ONE HUNDRED, THE OTHER SIXTY,
 ὃ δὲ τριάκοντα. **13.9** ὁ ἔχων ὦτα ἀκουέτω.
 THE OTHER THIRTY. THE ONE HAVING EARS LET THAT ONE HEAR.
13.10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ,
 AND APPROACHING THE DISCIPLES SAID TO HIM,
 Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; **13.11** ὁ δὲ
 WHY IN PARABLES ARE YOU SPEAKING TO THEM? - AND
 ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι ὑμῖν δέδοται
 HAVING ANSWERED HE SAID TO THEM, BECAUSE TO YOU* IT HAS BEEN GRANTED
 γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν,
 TO KNOW THE MYSTERIES OF THE KINGDOM OF THE HEAVENS,
 ἐκείνοις δὲ οὐ δέδοται. **13.12** ὅστις γὰρ ἔχει,
 BUT~TO THOSE IT HAS NOT BEEN GRANTED. FOR~WHOEVER HAS,
 δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ
 [MORE] WILL BE GIVEN TO HIM AND HE WILL HAVE AN ABUNDANCE. BUT~WHOEVER
 οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
 DOES NOT HAVE, EVEN WHAT HE HAS WILL BE TAKEN FROM HIM.
13.13 διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι
 FOR THIS REASON IN PARABLES I AM SPEAKING~TO THEM, FOR
 βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν
 [WHILE] SEEING THEY DO NOT SEE AND [WHILE] HEARING THEY DO NOT HEAR

great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. ³And he told them many things in parables, saying: "Listen! A sower went out to sow. ⁴And as he sowed, some seeds fell on the path, and the birds came and ate them up. ⁵Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. ⁶But when the sun rose, they were scorched; and since they had no root, they withered away. ⁷Other seeds fell among thorns, and the thorns grew up and choked them. ⁸Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. ⁹Let anyone with ears^a listen!"

¹⁰Then the disciples came and asked him, "Why do you speak to them in parables?" ¹¹He answered, "To you it has been given to know the secrets^b of the kingdom of heaven, but to them it has not been given. ¹²For to those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. ¹³The reason I speak to them in parables is that 'seeing they do not perceive, and hearing they do not listen,

^a Other ancient authorities add *to hear*
^b Or *mysteries*

nor do they understand.'

¹⁴With them indeed is fulfilled the prophecy of Isaiah that says:

'You will indeed listen,
but never
understand,
and you will indeed
look, but never
perceive.'

¹⁵For this people's heart
has grown dull,
and their ears are hard
of hearing,
and they have shut
their eyes;
so that they might not
look with their
eyes,
and listen with their
ears,
and understand with their
heart and turn—
and I would heal
them.'

¹⁶But blessed are your eyes,
for they see, and your ears,
for they hear. ¹⁷Truly I tell
you, many prophets and
righteous people longed to
see what you see, but did not
see it, and to hear what you
hear, but did not hear it.

¹⁸"Hear then the parable
of the sower. ¹⁹When
anyone hears the word of the
kingdom and does not
understand it, the evil one
comes and snatches away
what is sown in the heart;
this is what was sown on the
path. ²⁰As for what was
sown on rocky ground, this
is the one who hears the
word and immediately

οὐδὲ συνίουσιν, **13.14** καὶ ἀναπληροῦνται αὐτοῖς ἡ
NOR DO THEY UNDERSTAND, AND IS FULFILLED IN THEM THE
προφητεία Ἰσαΐου ἡ λέγουσα,
PROPHECY OF ISAIAH - SAYING,

Ἄκοῃ ἁκούσετε καὶ οὐ μὴ συνῆτε,
IN HEARING YOU^o WILL HEAR AND BY NO MEANS UNDERSTAND,

καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.
AND [WHILE] SEEING YOU^o WILL SEE AND BY NO MEANS PERCEIVE.

13.15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου,
FOR~HAS BEEN MADE DULL THE HEART - OF THIS~PEOPLE,

καὶ τοῖς ὠσὶν βαρέως ἤκουσαν
AND WITH [THEIR] EARS THEY HEAR~WITH DIFFICULTY

καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν,
AND THE EYES OF THEM ARE CLOSED,

μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς
LEST THEY SEE WITH THE(THEIR) EYES

καὶ τοῖς ὠσὶν ἀκούσωσιν
AND WITH THE(THEIR) EARS THEY HEAR

καὶ τῇ καρδίᾳ συνώσιν καὶ ἐπιστρέψωσιν
AND WITH THE HEART THEY UNDERSTAND AND THEY TURN

καὶ ἰάσομαι αὐτούς.
AND I WILL HEAL THEM.

13.16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν
BUT~OF YOU^o [ARE] BLESSED THE EYES FOR THEY SEE

καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούουσιν. **13.17** ἀμὴν γὰρ λέγω
AND THE EARS OF YOU^o FOR THEY HEAR. FOR~TRULY I SAY

ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν
TO YOU^o THAT MANY PROPHETS AND RIGHTEOUS ONES DESIRED

ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ
TO SEE WHAT YOU^o SEE AND THEY DID NOT SEE [IT], AND TO HEAR WHAT

ἀκούετε καὶ οὐκ ἤκουσαν.
YOU^o HEAR AND THEY DID NOT HEAR [IT].

13.18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ
YOU^o THEREFORE LISTEN TO THE PARABLE OF THE

σπείραντος. **13.19** παντὸς ἀκούοντος τὸν λόγον τῆς
SOWER. [WHEN] ANYONE HEARING THE WORD OF THE

βασιλείας καὶ μὴ συνιέντος ἔρχεται ὁ πονηρὸς καὶ
KINGDOM AND NOT UNDERSTANDING [IT], COMES THE EVIL ONE AND

ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ,
SEIZES THE [THING] HAVING BEEN SOWN IN THE HEART OF HIM,

οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς.
THIS ONE IS [LIKE] THE [SEED] ALONG THE PATH BEING SOWN.

13.20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν
AND~THE [SEED] UPON THE ROCKY PLACES BEING SOWN, THIS ONE IS [LIKE]

ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς
THE ONE ²THE ³WORD ¹LISTENING TO AND IMMEDIATELY WITH JOY

13:14-15 Isa. 6:9-10 LXX

λαμβάνων αὐτόν, 13.21 οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ
RECEIVING IT, BUT-HE HAS NO ROOT IN HIMSELF,

ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως· ἡ
BUT IS-TRANSITORY, BUT-(WHEN) COMING TRIBULATION OR

διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται.
PERSECUTION ON ACCOUNT OF THE WORD, IMMEDIATELY HE FALLS AWAY.

13.22 ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν
AND-~THE[SEED] AMONG THE THORNS BEING SOWN, THIS ONE IS

ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος
THE ONE ²THE ³WORD ¹LISTENING TO, AND THE ANXIETY OF THE AGE

καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον καὶ
AND THE DECEIT - OF RICHES CHOKE THE WORD AND

ἄκαρπος γίνεται. 13.23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν
IT BECOMES-UNFRUITFUL. BUT-~THE[SEED] UPON THE GOOD SOIL

σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ
BEING SOWN, THIS ONE IS THE ONE ²THE ³WORD ¹LISTENING TO AND

συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὁ μὲν
UNDERSTANDING [IT], WHO INDEED BEARS FRUIT AND THE ONE-PRODUCES

ἑκατόν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.
A HUNDRED, THE OTHER SIXTY, THE OTHER THIRTY.

13.24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων,
ANOTHER PARABLE HE PLACED BEFORE THEM SAYING,

Ὡμοιωθὴ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ
⁵IS LIKE ¹THE ²KINGDOM ³OF THE ⁴HEAVENS A MAN

σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.
HAVING SOWN GOOD SEED IN THE FIELD OF HIM.

13.25 ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ
BUT-~WHILE SLEPT THE MEN ¹CAME ³OF HIM

ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ
¹THE ²ENEMY AND SOWED AFTERWARD WEEDS IN THE MIDST OF THE

σίτου καὶ ἀπήλθεν. 13.26 ὅτε δὲ ἐβλάστησεν ὁ
WHEAT AND WENT AWAY. AND-~WHEN SPROUTED THE

χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ
GRASS AND IT PRODUCED-~FRUIT, THEN APPEARED ALSO THE

ζιζάνια. 13.27 προσελθόντες δὲ οἱ δούλοι τοῦ
WEEDS. AND-~HAVING APPROACHED THE SLAVES OF THE

οἰκοδεσπότου εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα
MASTER OF THE HOUSE SAID TO HIM, LORD, ²NOT ⁴GOOD ⁵SEED

ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει
¹DID YOU ³SOW IN - YOUR FIELD? THEN-~FROM WHERE HAVE

ζιζάνια; 13.28 ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος
[THE] WEEDS [COME]? AND-~HE SAID TO THEM, AN ENEMY MAN

τοῦτο ἐποίησεν. οἱ δὲ δούλοι λέγουσιν αὐτῷ, Θέλεις
DID-~THIS. SO-~THE SLAVES SAY TO HIM, DO YOU WANT

οὖν ἀπελθόντες συλλέξωμεν αὐτά; 13.29 ὁ δὲ φησιν,
THEN [AS] WE GO [THAT] WE COLLECT THEM? BUT-~HE SAID,

Οὐ, μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσητε ἅμα
NO, LEST [WHILE] GATHERING THE WEEDS YOU-~UPROOT TOGETHER

receives it with joy;²¹ yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away.^c ²²As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. ²³But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”

²⁴ He put before them another parable: “The kingdom of heaven may be compared to someone who sowed good seed in his field; ²⁵but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. ²⁶So when the plants came up and bore grain, then the weeds appeared as well. ²⁷And the slaves of the householder came and said to him, ‘Master, did you not sow good seed in your field? Where, then, did these weeds come from?’ ²⁸He answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’ ²⁹But he replied, ‘No; for in gathering the weeds you would uproot

^c Gk *stumbles*

the wheat along with them.
³⁰Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.”

31 He put before them another parable: “The kingdom of heaven is like a mustard seed that someone took and sowed in his field; ³²it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.”

33 He told them another parable: “The kingdom of heaven is like yeast that a woman took and mixed in with ^dthree measures of flour until all of it was leavened.”

34 Jesus told the crowds all these things in parables; without a parable he told them nothing. ³⁵This was to fulfill what had been spoken through the prophet:^e

“I will open my mouth to speak in parables;

^d Gk. hid in

^e Other ancient authorities read the prophet Isaiah

αὐτοῖς τὸν σῖτον. **13.30** ἄφετε συναυξάνεσθαι ἀμφότερα
 WITH THEM THE WHEAT. PERMIT TO GROW TOGETHER BOTH

ἕως τοῦ θερισμοῦ, καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ
 UNTIL THE HARVEST, AND AT [THE] TIME OF THE HARVEST I WILL SAY

τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια καὶ
 TO THE REAPERS, COLLECT FIRST THE WEEDS AND

δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά,
 TIE THEM INTO BUNDLES IN ORDER TO BURN THEM,

τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.
 BUT~THE WHEAT GATHER INTO THE STOREHOUSE OF ME.

13.31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων,
 ANOTHER PARABLE HE PLACED BEFORE THEM SAYING,

Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
⁶LIKE ⁵IS ¹THE ²KINGDOM ³OF THE ⁴HEAVENS

κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ
 A MUSTARD~SEED, WHICH TAKING A MAN, PLANTED IN THE

ἀγρῷ αὐτοῦ. **13.32** ὃ μικρότερον μὲν ἐστὶν πάντων
 FIELD OF HIM, WHICH ³SMALLER THAN ²INDEED ¹IS ALL

τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μείζον τῶν
 OF THE SEEDS, BUT~WHEN IT GROWS, LARGER THAN THE

λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν
 GARDEN VEGETABLES IT IS AND IT BECOMES A TREE, SO THAT TO COME

τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς
 THE BIRDS - OF HEAVEN AND TO LIVE IN THE

κλάδοις αὐτοῦ.
 BRANCHES OF IT.

13.33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς. Ὅμοία
 ANOTHER PARABLE HE PLACED BEFORE THEM: ⁶LIKE

ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα
⁵IS ¹THE ²KINGDOM ³OF THE ⁴HEAVENS LEAVEN, WHICH HAVING TAKEN

γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ
 A WOMAN HID IN ³OF WHEAT FLOUR ²MEASURES ¹THREE UNTIL

ἐζυμώθη ὅλον.
 IT LEAVENED [THE] WHOLE.

13.34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν
 ALL~THESE THINGS SPOKE - JESUS IN

παραβολαῖς τοῖς ὄχλοις καὶ χωρὶς παραβολῆς
 PARABLES TO THE CROWDS AND APART FROM PARABLES

οὐδὲν ἐλάλει αὐτοῖς, **13.35** ὅπως πληρωθῇ τὸ
 HE DID NOT SPEAK TO THEM, SO THAT MIGHT BE FULFILLED THE [THING]

ῥηθὲν διὰ τοῦ προφήτου λέγοντος,
 SPOKEN THROUGH THE PROPHET SAYING,

Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου,
 I WILL OPEN WITH PARABLES THE MOUTH OF ME,

13:35a text: KJV ASV RSV NASB NIV NEBmg TEV NJB NRSV. add Ἡσαίου (Isaiah): RSVmg NEB NRSVmg.

ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς
I WILL UTTER THINGS HAVING BEEN HIDDEN FROM [THE] FOUNDATION
[κόσμου].
OF [THE] WORLD.

I will proclaim what
has been hidden
from the foundation
of the world.”^f

36 Then he left the

crowds and went into the house. And his disciples approached him, saying, “Explain to us the parable of the weeds of the field.”³⁷ He answered, “The one who sows the good seed is the Son of Man; ³⁸the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, ³⁹and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. ⁴⁰Just as the weeds are collected and burned up with fire, so will it be at the end of the age.

⁴¹The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, ⁴²and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. ⁴³Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears^g listen!

^f Other ancient authorities lack of the world

^g Other ancient authorities add to hear

13.36 Τότε ἀφεῖς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες, Διασάφησον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. **13.37** ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου, **13.38** ὁ δὲ ἀγρὸς ἐστὶν ὁ κόσμος, τὸ δὲ καλὸν σπέρμα οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, **13.39** ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος, ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν, οἱ δὲ θερισταὶ ἄγγελοί εἰσιν. **13.40** ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ [κατα]καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· **13.41** ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν **13.42** καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. **13.43** Τότε οἱ δίκαιοι ἐκλάμπουσιν ὥς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὦτα ἀκουέτω.
LET THAT ONE HEAR.

44 "The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.

45 "Again, the kingdom of heaven is like a merchant in search of fine pearls; ⁴⁶on finding one pearl of great value, he went and sold all that he had and bought it.

47 "Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; ⁴⁸when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. ⁴⁹So it will be at the end of the age. The angels will come out and separate the evil from the righteous ⁵⁰and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

51 "Have you understood all this?" They answered, "Yes." ⁵²And he said to them, "Therefore every scribe who has been trained for the kingdom of heaven

13.44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
⁶LIKE ⁵IS ¹THE ²KINGDOM ³OF THE ⁴HEAVENS

θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὕρων
 A HAVING BEEN HIDDEN~TREASURE IN THE FIELD, WHICH HAVING FOUND

ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει
 A MAN HID, AND FROM THE JOY OF HIM GOES AWAY

καὶ πωλεῖ πάντα ὅσα ἔχει καὶ ἀγοράζει τὸν
 AND SELLS EVERYTHING WHICH HE HAS AND BUYS -

ἀγρὸν ἐκεῖνον.
 THAT~FIELD.

13.45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
 AGAIN ⁶LIKE ⁵IS ¹THE ²KINGDOM ³OF THE ⁴HEAVENS

ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας·
 A MERCHANT~MAN SEEKING FINE PEARLS.

13.46 εὕρων δὲ ἓνα πολύτιμον μαργαρίτην
 AND~HAVING FOUND ONE VALUABLE PEARL,

ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ ἡγόρασεν
 HAVING GONE AWAY SOLD EVERYTHING WHICH HE HAD AND BOUGHT

αὐτόν.
 IT.

13.47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
 AGAIN ⁶LIKE ⁵IS ¹THE ²KINGDOM ³OF THE ⁴HEAVENS

σαγῆνι βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς
 A NET HAVING BEEN CAST INTO THE LAKE AND FROM EVERY

γένους συναγαγούσῃ· **13.48** ἣν ὅτε ἐπληρώθη
 KIND IT GATHERED. WHICH WHEN IT WAS FILLED

ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες
 HAVING BEEN PULLED UP ON THE SHORE AND HAVING SAT DOWN

συνέλεξαν τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ
 THEY COLLECTED THE GOOD THINGS INTO A CONTAINER, AND~THE ROTTEN THINGS

ἔξω ἔβαλον. **13.49** οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ
 THEY THREW~OUT. THUS IT WILL BE AT THE END OF THE

αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριούσιν τοὺς
 AGE. WILL GO OUT THE ANGELS AND THEY WILL SEPARATE THE

πονηροὺς ἐκ μέσου τῶν δικαίων **13.50** καὶ
 EVIL [ONES] FROM AMONG THE RIGHTEOUS [ONES] AND

βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός·
 THEY WILL THROW THEM INTO THE FURNACE - OF FIRE.

ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
 IN THAT PLACE THERE WILL BE - WEeping AND - GRINDING OF THE

ὀδόντων.
 TEETH.

13.51 Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ, Ναί.
 DID YOU UNDERSTAND ALL~THESE THINGS? THEY SAY TO HIM, YES.

13.52 ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς
 SO~HE SAID TO THEM, THEREFORE EVERY SCRIBE

μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν
 HAVING BECOME A DISCIPLE OF THE KINGDOM OF THE HEAVENS

ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ
IS~LIKE A MAN [WHO IS] A HOUSE MASTER, WHO TAKES OUT OF

τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.
THE TREASURE OF HIM NEW AND OLD.

13.53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς
AND IT CAME ABOUT WHEN FINISHED - JESUS -

παραβολὰς ταύτας, μετήρην ἐκείθεν. **13.54** καὶ
THESE~PARABLES, [THAT] HE WENT AWAY FROM THERE. AND

ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν
HAVING COME INTO THE HOMETOWN OF HIM HE TAUGHT THEM IN

τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ
THE SYNAGOGUE OF THEM, SO AS TO BE AMAZED THEM AND

λέγειν, Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ
TO SAY, FROM WHERE [DID IT COME] TO THIS ONE - THIS~WISDOM AND THE

δυνάμεις; **13.55** οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός;
MIRACLES? IS THIS NOT THE - CARPENTER'S SON?

οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ
[IS] NOT THE MOTHER OF HIM CALLED MARY AND THE BROTHERS

αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας;
OF HIM JAMES AND JOSEPH AND SIMON AND JUDAS?

13.56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς
AND THE SISTERS OF HIM NOT ALL WITH US

εἰσιν; πόθεν οὖν τούτῳ ταῦτα πάντα;
ARE? FROM WHERE THEREFORE [CAME] TO THIS ONE ALL~THESE THINGS?

13.57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς
AND THEY WERE TAKING OFFENSE AT HIM. - BUT JESUS

εἶπεν αὐτοῖς, Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ
SAID TO THEM, A PROPHET~IS NOT DISHONORED EXCEPT IN HIS

πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. **13.58** καὶ
COUNTRY AND IN THE HOUSE OF HIM. AND

οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν
HE DID NOT PERFORM IN THAT PLACE MANY~MIRACLES BECAUSE OF THE

ἄπιστίαν αὐτῶν.
UNBELIEF OF THEM.

is like the master of a household who brings out of his treasure what is new and what is old.”⁵³ When Jesus had finished these parables, he left that place.

⁵⁴ He came to his hometown and began to teach the people^h in their synagogue, so that they were astounded and said, “Where did this man get this wisdom and these deeds of power?⁵⁵ Is not this the carpenter’s son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas?⁵⁶ And are not all his sisters with us? Where then did this man get all this?”⁵⁷ And they took offense at him. But Jesus said to them, “Prophets are not without honor except in their own country and in their own house.”⁵⁸ And he did not do many deeds of power there, because of their unbelief.

^h Gk *them*

CHAPTER 14

14.1 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ
AT THAT - TIME HEARD HEROD THE

τετραάρχης τὴν ἀκοὴν Ἰησοῦ, **14.2** καὶ εἶπεν τοῖς
TETRARCH THE REPORT OF JESUS, AND HE SAID TO THE

παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής·
SERVANTS OF HIM, THIS ONE IS JOHN THE BAPTIST.

αὐτὸς ἡγέρθη ἀπὸ τῶν νεκρῶν καὶ διὰ τοῦτο αἱ
HE HAS RISEN FROM THE DEAD AND FOR THIS REASON THE

δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. **14.3** Ὁ γὰρ Ἡρώδης
POWERS ARE WORKING IN HIM. - FOR HEROD

At that time Herod the rulerⁱ heard reports about Jesus; ²and he said to his servants, “This is John the Baptist; he has been raised from the dead, and for this reason these powers are at work in him.”³ For Herod

ⁱ Gk *tetrarch*

had arrested John, bound him, and put him in prison on account of Herodias, his brother Philip's wife,^j

⁴because John had been telling him, "It is not lawful for you to have her."

⁵Though Herod^k wanted to put him to death, he feared the crowd, because they regarded him as a prophet.

⁶But when Herod's birthday came, the daughter of Herodias danced before the company, and she pleased Herod⁷ so much that he

promised on oath to grant her whatever she might ask.

⁸Prompted by her mother, she said, "Give me the head of John the Baptist here on a platter."⁹The king was grieved, yet out of regard for his oaths and for the guests, he commanded it to be given; ¹⁰he sent and had John beheaded in the prison.

¹¹The head was brought on a platter and given to the girl, who brought it to her mother. ¹²His disciples came and took the body and buried it; then they went and told Jesus.

¹³Now when Jesus heard this, he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. ¹⁴When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick.

^j Other ancient authorities read *his brother's wife*

^k GK *he*

κρατήσας τὸν Ἰωάννην ἔδραμεν [αὐτὸν] καὶ ἐν φυλακῇ
HAVING ARRESTED - JOHN BOUND HIM AND IN PRISON

ἀπέθετο διὰ Ἑρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ
HE PUT [HIM] AWAY BECAUSE HERODIAS THE WIFE OF PHILIP, THE

ἀδελφοῦ αὐτοῦ· 14.4 ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ,
BROTHER OF HIM. FOR-WAS SAYING - JOHN TO HIM,

Οὐκ ἔξεστίν σοι ἔχειν αὐτήν. 14.5 καὶ θέλων
IT IS NOT PERMISSIBLE FOR YOU TO HAVE HER. AND [ALTHOUGH] DESIRING

αὐτὸν ἀποκτείνειν ἐφοβήθη τὸν ὄχλον, ὅτι ὡς
TO KILL~HIM, HE FEARED THE CROWD, BECAUSE AS

προφήτην αὐτὸν εἶχον. 14.6 γενεσίῳ δὲ
A PROPHET THEY CONSIDERED~HIM. NOW~AT THE BIRTHDAY CELEBRATION

γενομένοις τοῦ Ἑρῶδου ὠρχήσατο ἡ θυγάτηρ τῆς
2IT CAME ABOUT [THAT] - 1OF HEROD DANCED THE DAUGHTER -

Ἑρωδιάδος ἐν τῷ μέσῳ καὶ ἤρεσεν τῷ Ἑρῷδῃ,
OF HERODIAS IN THE MIDST [OF THEM] AND IT PLEASED - HEROD,

14.7 ὅθεν μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν
THEREFORE WITH AN OATH HE PROMISED TO GIVE~TO HER WHATEVER

αἰτήσεται. 14.8 ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς
SHE WISHED. SO~SHE HAVING BEEN PROMPTED BY THE MOTHER

αὐτῆς, Δός μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν
OF HER, GIVE TO ME, SHE SAID, HERE UPON A PLATTER THE HEAD

Ἰωάννου τοῦ βαπτιστοῦ. 14.9 καὶ λυπηθεὶς ὁ
OF JOHN THE BAPTIST. AND [ALTHOUGH] GRIEVING THE

βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς
KING ON ACCOUNT OF THE OATHS AND THE

συνανακειμένους ἐκέλευσεν δοθῆναι, 14.10 καὶ πέμψας
FELLOW GUESTS HE COMMANDED [IT] TO BE GIVEN, AND HAVING SENT

ἀπεκεφάλισεν [τὸν] Ἰωάννην ἐν τῇ φυλακῇ. 14.11 καὶ
HE BEHEADED - JOHN IN - PRISON. AND

ἤνεχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη
WAS BROUGHT THE HEAD OF HIM UPON A PLATTER AND IT WAS GIVEN

τῷ κορασίῳ, καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς. 14.12 καὶ
TO THE GIRL, AND SHE GAVE [IT] TO THE MOTHER OF HER. AND

προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ πτώμα καὶ
HAVING APPROACHED THE DISCIPLES OF HIM THEY CARRIED THE CORPSE AND

ἔθαψαν αὐτόν] καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.
BURIED HIM AND HAVING COME THEY REPORTED [IT] - TO JESUS.

14.13 Ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν
AND~HAVING HEARD [THIS] - JESUS WITHDREW FROM THERE

ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ
IN A BOAT TO A DESOLATE PLACE BY HIMSELF. AND

ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν
HAVING HEARD [THIS] THE CROWDS FOLLOWED HIM BY LAND FROM THE

πόλεων. 14.14 καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ
CITIES. AND HAVING GONE OUT HE SAW A GREAT CROWD AND

ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν τοὺς
HE FELT COMPASSION FOR THEM AND HEALED -

ἀρρώστους αὐτῶν. **14.15** ὁψίας δὲ γενομένης προσῆλθον
THEIR~SICK. NOW~[WHEN] EVENING HAVING COME, CAME

αὐτῷ οἱ μαθηταὶ λέγοντες, Ἐρημός ἐστιν ὁ τόπος
TO HIM THE DISCIPLES SAYING, DESOLATE IS THE PLACE

καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους,
AND THE HOUR HAS PASSED~ALREADY. DISMISS THE CROWDS,

ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς
SO THAT HAVING GONE OUT INTO THE VILLAGES THEY MAY BUY FOR THEMSELVES

βρώματα. **14.16** ὁ δὲ [Ἰησοῦς] εἶπεν αὐτοῖς,
FOOD. - BUT JESUS SAID TO THEM,

Οὐ χρειαν ἔχουσιν ἀπελθεῖν, δότε αὐτοῖς
THEY HAVE NO NEED TO GO OUT, GIVE TO THEM

ὑμεῖς φαγεῖν. **14.17** οἱ δὲ λέγουσιν αὐτῷ,
YOURSELVES [SOMETHING] TO EAT. BUT~THEY SAY TO HIM,

Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.
WE DO NOT HAVE HERE EXCEPT FIVE LOAVES AND TWO FISH.

14.18 ὁ δὲ εἶπεν, Φέρετέ μοι ὧδε αὐτούς. **14.19** καὶ
BUT~HE SAID, BRING ³TO ME ²HERE ¹THEM. AND

κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου,
HAVING COMMANDED THE CROWDS TO RECLINE ON THE GRASS,

λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας,
[AND] HAVING TAKEN THE FIVE LOAVES AND THE TWO FISH,

ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ
[AND] HAVING LOOKED UP TO - HEAVEN HE BLESSED [THEM] AND

κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ
HAVING BROKEN [THEM] HE GAVE TO THE DISCIPLES THE LOAVES, AND~THE

μαθηταὶ τοῖς ὄχλοις. **14.20** καὶ ἔφαγον πάντες
DISCIPLES [GAVE THEM] TO THE CROWDS. AND EVERYONE~ATE

καὶ ἐχορτάσθησαν, καὶ ἦραν τὸ περισσεῦον τῶν
AND THEY WERE SATISFIED, AND THEY CARRIED UP THE LEFTOVERS OF THE

κλασμάτων δώδεκα κοφίνους πλήρεις. **14.21** οἱ δὲ
FRAGMENTS, TWELVE BASKETS FULL. AND~THE ONES

ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς
EATING WERE MEN ABOUT FIVE THOUSAND APART FROM

γυναικῶν καὶ παιδίων.
[THE] WOMEN AND CHILDREN.

14.22 Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι
AND IMMEDIATELY HE COMPELLED THE DISCIPLES TO ENTER

εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν,
INTO THE BOAT AND TO GO BEFORE HIM TO THE OTHER SIDE,

ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. **14.23** καὶ ἀπολύσας
UNTIL HE MIGHT SEND AWAY THE CROWDS. AND HAVING SENT AWAY

τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν
THE CROWDS HE WENT UP TO THE MOUNTAIN BY HIMSELF

προσεύξασθαι. ὁψίας δὲ γενομένης ὁ μόνος ἦν ἐκεῖ.
TO PRAY. NOW~[WHEN] EVENING HAVING COME HE WAS~ALONE THERE.

14.24 τὸ δὲ πλοῖον ἤδη σταδίους πολλοὺς ἀπὸ τῆς
NOW~THE BOAT BY THIS TIME MANY~STADIA FROM THE

¹⁵When it was evening, the disciples came to him and said, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves." ¹⁶Jesus said to them, "They need not go away; you give them something to eat." ¹⁷They replied, "We have nothing here but five loaves and two fish." ¹⁸And he said, "Bring them here to me." ¹⁹Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. ²⁰And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. ²¹And those who ate were about five thousand men, besides women and children.

²²Immediately he made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. ²³And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, ²⁴but by this time the boat, battered by the waves, was far from the

land,^l for the wind was against them. ²⁵And early in the morning he came walking toward them on the sea. ²⁶But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out in fear. ²⁷But immediately Jesus spoke to them and said, "Take heart, it is I; do not be afraid."

²⁸Peter answered him, "Lord, if it is you, command me to come to you on the water." ²⁹He said, "Come." So Peter got out of the boat, started walking on the water, and came toward Jesus. ³⁰But when he noticed the strong wind,^m he became frightened, and beginning to sink, he cried out, "Lord, save me!" ³¹Jesus immediately reached out his hand and caught him, saying to him, "You of little faith, why did you doubt?" ³²When they got into the boat, the wind ceased. ³³And those in the boat worshiped him, saying, "Truly you are the Son of God."

³⁴When they had crossed over, they came to land at Gennesaret. ³⁵After the people of that place recognized him, they sent word throughout the region and brought all

^l Other ancient authorities read *was out on the sea*

^m Other ancient authorities read *the wind*

γῆς ἀπείχεν βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ
LAND WAS DISTANT, BEING TOSSED BY THE WAVES, FOR~WAS

ἐναντίος ὁ ἄνεμος. 14.25 τετάρτῃ δὲ φυλακῇ τῆς
CONTRARY THE WIND. NOW~IN [THE] FOURTH WATCH OF THE

νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν
NIGHT HE CAME TOWARDS THEM WALKING ON THE

θάλασσαν. 14.26 οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς
LAKE. BUT~THE DISCIPLES HAVING SEEN HIM ON THE

θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι
LAKE WALKING ABOUT WERE TROUBLED SAYING -

Φάντασμα ἐστίν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν.
IT IS~AN APPARITION, AND FROM - FEAR THEY CRIED OUT.

14.27 εὐθὺς δὲ ἐλάλησεν [ὁ Ἰησοῦς] αὐτοῖς λέγων,
AND~IMMEDIATELY SPOKE - JESUS TO THEM SAYING,

Θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε.
HAVE COURAGE, I AM [HERE]. DO NOT BE AFRAID.

14.28 ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ
AND~HAVING ANSWERED HIM - PETER SAID, LORD, IF

σὺ εἶ, κέλευσόν με ἔλθειν πρὸς σὲ ἐπὶ τὰ ὕδατα.
IT IS [REALLY]~YOU, COMMAND ME TO COME TO YOU ON THE WATERS.

14.29 ὁ δὲ εἶπεν, Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ
- AND HE SAID, COME. AND HAVING GONE DOWN FROM THE

πλοίου [ὁ] Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ
BOAT - PETER WALKED ON THE WATERS AND

ἦλθεν πρὸς τὸν Ἰησοῦν. 14.30 βλέπων δὲ τὸν
HE CAME TOWARDS - JESUS. AND~SEEING THE

ἄνεμον [ἰσχυρὸν] ἐφοβήθη καὶ ἀρξάμενος
STRONG~WIND HE WAS AFRAID AND HAVING BEGUN

καταποντίζεσθαι ἔκραξεν λέγων, Κύριε, σῶσόν με.
TO SINK HE CRIED OUT SAYING, LORD, SAVE ME.

14.31 εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα
AND~IMMEDIATELY - JESUS, HAVING STRETCHED OUT THE(HIS) HAND,

ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ, Ὀλιγόπιστε, εἰς τί
TOOK HOLD OF HIM AND HE SAYS TO HIM, ONE OF LITTLE FAITH, WHY

ἐδίστασας; 14.32 καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον
DID YOU DOUBT? AND AS THEY~WERE GOING UP INTO THE BOAT,

ἐκόπασεν ὁ ἄνεμος. 14.33 οἱ δὲ ἐν τῷ πλοίῳ
CEASED THE WIND. AND~THE ONES IN THE BOAT

προσεκύνησαν αὐτῷ λέγοντες, Ἀληθῶς θεοῦ υἱὸς εἶ.
WORSHIPED HIM SAYING, TRULY GOD'S SON YOU ARE.

14.34 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν εἰς
AND HAVING CROSSED OVER THEY CAME ONTO THE LAND AT

Γεννησαρέτ. 14.35 καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες
GENNESARET. AND HAVING RECOGNIZED HIM, THE MEN

τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν
- OF THAT~AREA SENT INTO ALL -

περίχωρον ἐκείνην καὶ προσήνεγκαν αὐτῷ πάντας
THAT~REGION AROUND AND THEY BROUGHT TO HIM ALL

τοὺς κακῶς ἔχοντας **14.36** καὶ παρεκάλουν αὐτὸν ἵνα
 THE ONES HAVING~ILLNESS AND THEY WERE APPEALING TO HIM THAT
 μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·
 THEY MIGHT TOUCH~ONLY THE FRINGE OF THE GARMENT OF HIM.
 καὶ ὅσοι ἥψαντο διεσώθησαν.
 AND AS MANY AS HE TOUCHED THEY WERE CURED.

who were sick to him, ³⁶and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

CHAPTER 15

15.1 Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων
 THEN APPROACHES - JESUS FROM JERUSALEM
 Φαρισαῖοι καὶ γραμματεῖς λέγοντες, **15.2** Διὰ τί οἱ
 PHARISEES AND SCRIBES SAYING, WHY [DO] THE
 μαθηταί σου παραβαίνουν τὴν παράδοσιν τῶν
 DISCIPLES OF YOU TRANSGRESS THE TRADITION OF THE
 πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας [αὐτῶν]
 ELDERS? FOR~THEY DO NOT WASH THE HANDS OF THEM
 ὅταν ἄρτον ἐσθίωσιν. **15.3** ὁ δὲ ἀποκριθεὶς εἶπεν
 WHEN THEY EAT~BREAD. BUT~HE HAVING ANSWERED SAID
 αὐτοῖς, Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν
 TO THEM, WHY [DO] ALSO YOU^o TRANSGRESS THE COMMANDMENT
 τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; **15.4** ὁ γὰρ
 - OF GOD ON ACCOUNT OF THE TRADITION OF YOU?^o - FOR
 θεὸς εἶπεν, Τίμα τὸν πατέρα καὶ τὴν μητέρα,
 GOD SAID, HONOR THE(YOUR) FATHER AND THE(YOUR) MOTHER,
 καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ
 AND, THE ONE SPEAKING EVIL OF FATHER OR MOTHER BY DEATH
 τελευτάτω. **15.5** ὑμεῖς δὲ λέγετε, Ὃς ἂν εἴπῃ τῷ
 LET HIM DIE. BUT~YOU^o SAY, WHOEVER SAYS TO THE (HIS)
 πατρὶ ἢ τῇ μητρί, Δῶρον ὃ ἐὰν ἐξ ἐμοῦ
 FATHER OR THE (HIS) MOTHER, [IT IS] A GIFT, WHATEVER FROM ME
 ὠφεληθῇς. **15.6** οὐ μὴ τιμήσει τὸν πατέρα
 YOU MIGHT HAVE BENEFITED FROM, BY NO MEANS DOES HE HONOR THE FATHER
 αὐτοῦ^τ. καὶ ἡκυρώσατε τὸν λόγον τοῦ θεοῦ
 OF HIM. AND YOU^o NULLIFY THE WORD - OF GOD
 διὰ τὴν παράδοσιν ὑμῶν. **15.7** ὑποκριταί, καλῶς
 ON ACCOUNT OF THE TRADITION OF YOU^o. HYPOCRITES, WELL
 ἐπροφήτευσεν περὶ ὑμῶν Ἰσαΐας λέγων,
 PROPHECIED CONCERNING YOU^o ISAIAH SAYING,
15.8 Ὁ λαὸς οὗτος τοῖς χεῖλεσιν με τιμᾷ,
 - THIS~PEOPLE WITH THE(THEIR) LIPS HONOR~ME,
 ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·
 BUT~THE HEART OF THEM FAR IS AWAY FROM ME
15.9 μάτην δὲ σέβονται με
 AND~IN VAIN DO THEY WORSHIP ME

Then Pharisees and scribes came to Jesus from Jerusalem and said, ²“Why do your disciples break the tradition of the elders? For they do not wash their hands before they eat.” ³He answered them, “And why do you break the commandment of God for the sake of your tradition? ⁴For God said, ‘Honor your father and your mother,’ and, ‘Whoever speaks evil of father or mother must surely die.’ ⁵But you say that whoever tells father or mother, ‘Whatever support you might have had from me is given to God,’ ^o then that person need not honor the father.” ⁶So, for the sake of your tradition, you make void the word ^qof God. ⁷You hypocrites! Isaiah prophesied rightly about you when he said:

⁸ ‘This people honors me with their lips, but their hearts are far from me;
⁹ in vain do they worship me,

ⁿ Other ancient authorities read *commanded, saying*

^o Or *is an offering*

^p Other ancient authorities add *or the mother*

^q Other ancient authorities read *law*; others, *commandment*

15:4a Exod. 20:12; Deut. 5:16 **15:4b** Exod. 21:17 **15:6a** text: ASV RSV NASBmg NIV TEV NRSV. add η την μητερα αυτου (or his mother): KJV ASVmg NASB NIVmg NEB TEVmg NJB NRSVmg. **15:6b** text [see Mark 7:13]: ASV RSV NASB NJB (TEV) NRSV. var. τον νομον (the law): ASVmg RSVmg NASBmg NEB NRSVmg. var. την εντολην (the commandment): KJV. **15:8-9** Isa. 29:13 LXX

teaching human
precepts as
doctrines.”

10 Then he called the crowd to him and said to them, “Listen and understand: ¹¹it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles.” ¹²Then the disciples approached and said to him, “Do you know that the Pharisees took offense when they heard what you said?” ¹³He answered, “Every plant that my heavenly Father has not planted will be uprooted. ¹⁴Let them alone; they are blind guides of the blind.” And if one blind person guides another, both will fall into a pit.” ¹⁵But Peter said to him, “Explain this parable to us.” ¹⁶Then he said, “Are you also still without understanding? ¹⁷Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? ¹⁸But what comes out of the mouth proceeds from the heart, and this is what defiles. ¹⁹For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. ²⁰These are what defile a person, but to eat with unwashed

^r Other ancient authorities lack of the blind

διδάσκοντες διδασκαλίας ἐντάλματα
TEACHING [AS] TEACHINGS COMMANDMENTS

ἀνθρώπων.
OF MEN.

15.10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς,
AND HAVING SUMMONED THE CROWD HE SAID TO THEM,

Ἄκουετε καὶ συνίετε· **15.11** οὐ τὸ εἰσερχόμενον
LISTEN AND UNDERSTAND. [IT IS] NOT THE THING ENTERING

εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ
INTO THE MOUTH [WHICH] DEFILES THE MAN, BUT THE THING

ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν
GOING OUT FROM THE MOUTH THIS DEFILES THE

ἄνθρωπον. **15.12** Τότε προσελθόντες οἱ μαθηταὶ
MAN. THEN HAVING APPROACHED THE DISCIPLES

λέγουσιν αὐτῷ, Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες
SAY TO HIM, DO YOU KNOW THAT THE PHARISEES HAVING HEARD

τὸν λόγον ἐσκανδαλίσθησαν; **15.13** ὁ δὲ ἀποκριθεὶς
THE WORD HAVE TAKEN OFFENSE? BUT~HE HAVING ANSWERED

εἶπεν, Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου
SAID, EVERY PLANT WHICH DID NOT PLANT THE ²FATHER ³OF ME

ὁ οὐράνιος ἐκριζωθήσεται. **15.14** ἄφετε αὐτούς·
- ¹HEAVENLY WILL BE UPROOTED. LEAVE THEM.

τυφλοὶ εἰσιν ὀδηγοὶ [τυφλῶν]· τυφλὸς δὲ τυφλὸν ἐὰν
THEY ARE~BLIND GUIDES OF [THE] BLIND. ³[THE] BLIND ¹AND ⁵[THE] BLIND ²IF

ὀδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.
⁴LEAD, BOTH INTO A PIT WILL FALL.

15.15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον
AND~HAVING ANSWERED - PETER SAID TO HIM, EXPLAIN

ἡμῖν τὴν παραβολὴν [ταύτην]. **15.16** ὁ δὲ εἶπεν, Ἀκμὴν
TO US - THIS~PARABLE. AND~HE SAID, STILL

καὶ ὑμεῖς ἀσύνετοί ἐστε; **15.17** οὐ νοεῖτε ὅτι
ALSO YOU? WITHOUT UNDERSTANDING ARE? DO YOU? NOT KNOW THAT

πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν
EVERY THING [WHICH] ENTERING INTO THE MOUTH INTO THE

κοιλίαν χωρεῖ καὶ εἰς ἀφεδρώνα ἐκβάλλεται;
STOMACH GOES AND INTO A LATRINE PASSES?

15.18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς
BUT~THE THINGS COMING OUT FROM THE MOUTH FROM THE

καρδίας ἐξέρχεται, κάκεῖνα κοινοῖ τὸν ἄνθρωπον.
HEART COME OUT, AND THAT DEFILES THE MAN.

15.19 ἐκ γὰρ τῆς καρδίας ἐξέρχονται
FOR~OUT OF THE HEART COMES FORTH

διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι,
EVIL~THOUGHTS, MURDERS, ADULTERIES, FORNICATIONS,

κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. **15.20** ταῦτά
THEFTS, FALSE TESTIMONIES, [AND] BLASPHEMIES. THESE

ἐστὶν τὰ κοινούντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτους
ARE THE THINGS DEFILING THE MAN, - BUT WITH UNWASHED

χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.
HANDS TO EAT DOES NOT DEFILE THE MAN.

15.21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς
AND HAVING GONE OUT FROM THERE - JESUS WITHDREW INTO

τὰ μέρη Τύρου καὶ Σιδῶνος. **15.22** καὶ ἰδοὺ
THE DISTRICTS OF TYRE AND SIDON. AND BEHOLD

γυνὴ Χαναanaία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα
A CANAANITE-WOMAN FROM - THOSE-BORDERS HAVING COME OUT

ἔκραζεν λέγουσα, Ἐλέησόν με, κύριε υἱὸς Δαυίδ·
WAS CRYING OUT SAYING, HAVE MERCY ON ME, LORD, SON OF DAVID.

ἡ θυγάτηρ μου κακῶς δαιμονίζεται. **15.23** ὁ δὲ
THE DAUGHTER OF ME SEVERELY IS DEMON-POSSESSED. BUT-HE

οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ
DID NOT ANSWER HER A WORD. AND HAVING APPROACHED THE

μαθηταὶ αὐτοῦ ἠρώτουν αὐτὸν λέγοντες, Ἀπόλυσον
DISCIPLES OF HIM WERE ASKING HIM SAYING, SEND AWAY

αὐτήν, ὅτι κράζει ὀπίσθεν ἡμῶν. **15.24** ὁ δὲ
HER, FOR SHE CRIES OUT AFTER US. BUT-HE

ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ
HAVING ANSWERED SAID, I WAS NOT SENT EXCEPT TO THE

πρόβατα τὰ ἀπολωλὸτα οἴκου Ἰσραὴλ. **15.25** ἡ δὲ
SHEEP - LOST OF [THE] HOUSE OF ISRAEL. BUT-SHE

ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα, Κύριε, βοήθει μοι.
HAVING COME WAS WORSHIPING HIM SAYING, LORD, HELP ME.

15.26 ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἔστιν καλὸν λαβεῖν
BUT-HE HAVING ANSWERED SAID, IT IS NOT GOOD TO TAKE

τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.
THE BREAD OF THE CHILDREN AND TO THROW [IT] TO THE DOGS.

15.27 ἡ δὲ εἶπεν, Ναὶ κύριε, καὶ γὰρ τὰ κυνάρια
BUT-SHE SAID, YES LORD, FOR-EVEN THE DOGS

ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς
EAT FROM THE CRUMBS - FALLING FROM THE

τραπέζης τῶν κυρίων αὐτῶν. **15.28** τότε ἀποκριθεὶς ὁ
TABLE OF THE MASTERS OF THEM. THEN HAVING ANSWERED -

Ἰησοῦς εἶπεν αὐτῇ, ὦ γύναι, μεγάλη σου ἡ πίστις·
JESUS SAID TO HER, O WOMAN, GREAT [IS] YOUR - FAITH.

γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ
LET IT BE DONE FOR YOU AS YOU DESIRE. AND WAS HEALED THE DAUGHTER

αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.
OF HER FROM - THAT-HOUR.

15.29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ
AND HAVING PASSED OVER FROM THERE - JESUS CAME BESIDE

τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ
THE LAKE - OF GALILEE, AND HAVING GONE UP TO THE

ὄρος ἐκάθητο ἐκεῖ. **15.30** καὶ προσῆλθον αὐτῷ
MOUNTAIN HE WAS SITTING THERE. AND APPROACHED HIM

ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλούς, τυφλούς,
GREAT-CROWDS HAVING WITH THEM LAME, BLIND,

hands does not defile."

21 Jesus left that place and went away to the district of Tyre and Sidon. 22 Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon." 23 But he did not answer her at all. And his disciples came and urged him, saying, "Send her away, for she keeps shouting after us." 24 He answered, "I was sent only to the lost sheep of the house of Israel."

25 But she came and knelt before him, saying, "Lord, help me." 26 He answered, "It is not fair to take the children's food and throw it to the dogs." 27 She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." 28 Then Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly.

29 After Jesus had left that place, he passed along the Sea of Galilee, and he went up the mountain, where he sat down. 30 Great crowds came to him, bringing with them the lame, the maimed, the blind,

the mute, and many others. They put them at his feet, and he cured them, ³¹so that the crowd was amazed when they saw the mute speaking, the maimed whole, the lame walking, and the blind seeing. And they praised the God of Israel.

32 Then Jesus called his disciples to him and said, "I have compassion for the crowd, because they have been with me now for three days and have nothing to eat; and I do not want to send them away hungry, for they might faint on the way."

³³The disciples said to him, "Where are we to get enough bread in the desert to feed so great a crowd?" ³⁴Jesus asked them, "How many loaves have you?" They said, "Seven, and a few small fish." ³⁵Then ordering the crowd to sit down on the ground, ³⁶he took the seven loaves and the fish; and after giving thanks he broke them and gave them to the disciples, and the disciples gave them to the crowds. ³⁷And all of them ate and were filled; and they took up the broken pieces left over, seven baskets full. ³⁸Those who had eaten were four thousand men, besides women and children.

κυλλούς, κωφούς, καὶ ἑτέρους πολλούς καὶ ἔρριψαν
CRIPPLED, MUTE, AND MANY~OTHERS AND THEY LAID

αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν
THEM AT THE FEET OF HIM, AND HE HEALED

αὐτούς· **15.31** ὥστε τὸν ὄχλον θαυμάσαι βλέποντας
THEM, SO AS ²THE ³CROWD ¹TO AMAZE SEEING

κωφούς λαλοῦντας, κυλλούς ὑγιεῖς καὶ χωλούς
MUTES SPEAKING, CRIPPLES HEALTHY AND LAME

περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν
WALKING AROUND AND BLIND SEEING. AND THEY GLORIFIED

τὸν θεὸν Ἰσραήλ.
THE GOD OF ISRAEL.

15.32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς
- AND JESUS HAVING SUMMONED THE DISCIPLES

αὐτοῦ εἶπεν, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη
OF HIM SAID, I FEEL COMPASSION FOR THE CROWD, FOR ALREADY

ἡμέραι τρεῖς προσμένουσιν μοι καὶ οὐκ ἔχουσιν
THREE~DAYS THEY REMAIN WITH ME AND THEY DO NOT HAVE

τί φάγωσιν· καὶ ἀπολῦσαι αὐτοὺς νήστεйс
ANYTHING THEY MAY EAT. AND TO SEND AWAY THEM HUNGRY

οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. **15.33** καὶ
I DO NOT WISH, LEST THEY BECOME WEARY ON THE WAY. AND

λέγουσιν αὐτῷ οἱ μαθηταί, Πόθεν ἡμῖν ἐν
SAY TO HIM THE DISCIPLES, FROM WHERE [IS THERE TO COME] TO US IN

ἐρημίᾳ ἄρτοι τοσούτοι ὥστε χορτάσαι
[THE] WILDERNESS SO MANY~LOAVES SO AS TO FEED

ὄχλον τοσούτον; **15.34** καὶ λέγει αὐτοῖς ὁ Ἰησοῦς,
SUCH A GREAT~CROWD? AND SAYS TO THEM - JESUS,

Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν, Ἑπτὰ καὶ
HOW MANY LOAVES DO YOU* HAVE? - AND THEY SAID, SEVEN AND

ὀλίγα ἰχθύδια. **15.35** καὶ παραγγείλας τῷ ὄχλῳ
A FEW FISH. AND HAVING GIVEN ORDERS TO THE CROWD

ἀναπεσεῖν ἐπὶ τὴν γῆν **15.36** ἔλαβεν τοὺς ἑπτὰ
TO RECLINE ON THE GROUND, HE TOOK THE SEVEN

ἄρτους καὶ τοὺς ἰχθύας καὶ εὐχαριστήσας ἔκλασεν
LOAVES AND THE FISH AND HAVING GIVEN THANKS HE BROKE [THEM]

καὶ ἐδίδου τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς
AND GAVE [THEM] TO THE DISCIPLES, AND~THE DISCIPLES [GAVE THEM] TO THE

ὄχλοις. **15.37** καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν.
CROWDS. AND EVERYONE~ATE AND THEY WERE SATISFIED.

καὶ τὸ περισσεῦον τῶν κλασμάτων ἦσαν ἑπτὰ
AND THE LEFTOVERS OF THE FRAGMENTS WERE SEVEN

σπυρίδας πλήρεις. **15.38** οἱ δὲ ἐσθίοντες ἦσαν
BASKETS FULL. AND~THE ONES EATING WERE

τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.
FOUR THOUSAND MEN APART FROM [THE] WOMEN AND CHILDREN.

15.39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ
AND HAVING SENT AWAY THE CROWDS HE ENTERED INTO THE
πλοῖον καὶ ἦλθεν εἰς τὰ ὅρια Μαγαδάν.
BOAT AND CAME INTO THE BORDERS OF MAGADAN.

³⁹After sending away the crowds, he got into the boat and went to the region of Magadan.⁵

⁵ Other ancient authorities read *Magdala or Magdalan*

CHAPTER 16

16.1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ
AND HAVING APPROACHED THE PHARISEES AND
Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον
SADDUCEES TESTING ASKED HIM A SIGN
ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. **16.2** ὁ δὲ
FROM - HEAVEN TO SHOW THEM. BUT~HE
ἀποκριθεὶς εἶπεν αὐτοῖς, ᾠψίας γενομένης λέγετε,
HAVING ANSWERED SAID TO THEM, [WHEN] EVENING HAVING COME YOU^o SAY,
Εὐδία, πυρράζει γὰρ ὁ οὐρανός· **16.3** καὶ πρωῒ,
FAIR WEATHER, FOR~IS FIERY RED THE SKY. AND IN THE MORNING,
Σήμερον χειμών, πυρράζει γὰρ στυγνάζων ὁ
TODAY STORMY WEATHER, FOR~IS FIERY RED BEING OVERCAST THE
οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε
SKY. THE - APPEARANCE OF THE SKY YOU^o KNOW [ENOUGH]
διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;]⁷
TO DISTINGUISH, BUT THE SIGNS OF THE TIMES CAN'T YOU^o MAKE OUT?
16.4 Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ,
A GENERATION EVIL AND ADULTEROUS DEMANDS~A SIGN,
καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον
AND A SIGN WILL NOT BE GIVEN TO IT EXCEPT THE SIGN
Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.
OF JONAH. AND HAVING LEFT THEM HE WENT AWAY.

The Pharisees and Sadducees came, and to test Jesus^o they asked him to show them a sign from heaven.² He answered them, "When it is evening, you say, 'It will be fair weather, for the sky is red.'³ And in the morning, 'It will be stormy today, for the sky is red and threatening.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times."⁴ An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of Jonah.⁷ Then he left them and went away.

⁵ When the disciples reached the other side, they had forgotten to bring any bread.⁶ Jesus said to them, "Watch out, and beware of the yeast of the Pharisees and Sadducees."⁷ They said to one another, "It is because we have brought no bread."⁸ And becoming aware of it, Jesus said, "You of little faith, why are you talking about having no bread?⁹ Do you still not perceive?"

⁷ Gk *him*

⁴ Other ancient authorities lack ²When it is . . . of the times

16.5 Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν
AND HAVING COME THE DISCIPLES TO THE OTHER SIDE,
ἐπελάθοντο ἄρτους λαβεῖν. **16.6** ὁ δὲ Ἰησοῦς εἶπεν
THEY FORGOT TO TAKE~LOAVES. - BUT JESUS SAID
αὐτοῖς, Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν
TO THEM, TAKE CARE AND BEWARE OF THE LEAVEN OF THE
Φαρισαίων καὶ Σαδδουκαίων. **16.7** οἱ δὲ διελογίζοντο
PHARISEES AND THE SADDUCEES. BUT~THEY WERE REASONING
ἐν ἑαυτοῖς λέγοντες ὅτι Ἄρτους οὐκ ἐλάβομεν.
AMONG THEMSELVES SAYING - WE DID NOT TAKE~BREAD.
16.8 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν, Τί
BUT~HAVING KNOWN [THEIR THOUGHTS] - JESUS SAID, WHY
διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι
ARE YOU^o REASONING AMONG YOURSELVES, ONES OF LITTLE FAITH, [SAYING] -
ἄρτους οὐκ ἔχετε; **16.9** οὐπω νοεῖτε, οὐδὲ
YOU^o HAVE NO~BREAD? DO YOU^o NOT YET UNDERSTAND, NOR

16:2b-3 text: KJV ASV RSV NASB NIV NEBmg TEV NJB NRSV. omit: ASVmg RSVmg NASBmg NIVmg NEB TEVmg NJBmg NRSVmg.

Do you not remember the five loaves for the five thousand, and how many baskets you gathered? ¹⁰Or the seven loaves for the four thousand, and how many baskets you gathered?

¹¹How could you fail to perceive that I was not speaking about bread?

Beware of the yeast of the Pharisees and Sadducees!"

¹²Then they understood that he had not told them to beware of the yeast of bread, but of the teaching of the Pharisees and Sadducees.

¹³Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?"

¹⁴And they said, "Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets." ¹⁵He said to them, "But who do you say that I am?" ¹⁶Simon Peter answered, "You are the Messiah,^v the Son of the living God." ¹⁷And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. ¹⁸And I tell you, you are Peter,^w and on this rock^x I will build my church, and the gates of Hades will not prevail against it. ¹⁹I will give you the keys of the kingdom of

^v Or the Christ

^w Gk Petros

^x Gk petra

μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων
REMEMBER THE FIVE LOAVES OF THE FIVE THOUSAND

καὶ πόσους κοφίνους ἐλάβετε; **16.10** οὐδὲ τοὺς ἑπτὰ
AND HOW MANY BASKETS YOU* TOOK [UP]? NOR THE SEVEN

ἄρτους τῶν τετρακισχιλίων καὶ πόσας σπυρίδας
LOAVES OF THE FOUR THOUSAND AND HOW MANY BASKETS

ἐλάβετε; **16.11** πῶς οὐ νοεῖτε ὅτι οὐ περὶ
YOU* TOOK [UP]? HOW CAN YOU* NOT UNDERSTAND THAT NOT CONCERNING

ἄρτων εἶπον ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν
LOAVES I SPOKE TO YOU*? BUT~BEWARE OF THE LEAVEN OF THE

Φαρισαίων καὶ Σαδδουκαίων. **16.12** τότε συνήκαν
PHARISEES AND SADDUCEES. THEN THEY UNDERSTOOD

ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν ἄρτων
THAT HE DID NOT SAY TO BEWARE OF THE LEAVEN OF THE LOAVES,

ἀλλὰ ἀπὸ τῆς διδασχῆς τῶν Φαρισαίων καὶ
BUT OF THE TEACHING OF THE PHARISEES AND

Σαδδουκαίων.
SADDUCEES.

16.13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας
AND~HAVING COME - JESUS INTO THE REGION OF CAESAREA

τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων,
- PHILIPPI HE WAS QUESTIONING THE DISCIPLES OF HIM SAYING,

Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ
WHOM SAY THE MEN TO BE THE SON -

ἀνθρώπου; **16.14** οἱ δὲ εἶπαν, Οἱ μὲν Ἰωάννην
OF MAN? - AND THEY SAID, SOME [SAY] - JOHN

τὸν βαπτιστήν, ἄλλοι δὲ Ἠλίαν, ἕτεροι δὲ Ἰερεμίαν ἢ
THE BAPTIST, BUT~OTHERS ELIJAH, AND~OTHERS JEREMIAH OR

ένα τῶν προφητῶν. **16.15** λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα
ONE OF THE PROPHETS. HE SAYS TO THEM, BUT~YOU* WHO

με λέγετε εἶναι; **16.16** ἀποκριθεὶς δὲ Σίμων Πέτρος
DO YOU* CONSIDER~ME TO BE? AND~HAVING ANSWERED SIMON PETER

εἶπεν, Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζώντος.
SAID, YOU ARE THE CHRIST, THE SON - ³GOD ¹OF THE ²LIVING.

16.17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος
AND~HAVING ANSWERED - JESUS SAID TO HIM, BLESSED

εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα
ARE YOU, SIMON BAR-JONA, FOR FLESH AND BLOOD

οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς
DID NOT REVEAL [THIS] TO YOU BUT THE FATHER OF ME THE ONE IN THE

οὐρανοῖς. **16.18** καὶ γὰρ σοὶ λέγω ὅτι σὺ εἶ Πέτρος,
HEAVENS. AND~I ALSO SAY~TO YOU THAT YOU ARE PETER (ROCK),

καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν
AND UPON THIS - ROCK I WILL BUILD OF ME THE

ἐκκλησίαν καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς.
CHURCH AND [THE] GATES OF HADES WILL NOT OVERCOME IT.

16.19 δώσω σοὶ τὰς κλείδας τῆς βασιλείας τῶν
I WILL GIVE TO YOU THE KEYS OF THE KINGDOM OF THE

οὐρανῶν, καὶ ὃ ἐὰν δέσῃς ἐπὶ τῆς γῆς
 HEAVENS, AND WHATEVER YOU MAY HAVE BOUND UPON THE EARTH
 ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν
 IT WILL HAVE BEEN BOUND IN THE HEAVENS, AND WHATEVER
 λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς
 YOU MAY HAVE ABOLISHED UPON THE EARTH IT WILL HAVE BEEN ABOLISHED IN THE
 οὐρανοῖς. **16.20** τότε διεστείλατο τοῖς μαθηταῖς ἵνα
 HEAVENS. THEN HE GAVE ORDERS TO THE DISCIPLES THAT
 μηδενὶ εἵπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός.
 THEY SHOULD TELL ~NO ONE THAT HE IS THE CHRIST.

16.21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς
 FROM THAT POINT BEGAN - JESUS TO EXPLAIN TO THE
 μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα
 DISCIPLES OF HIM THAT IT IS NECESSARY FOR HIM TO JERUSALEM
 ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ
 TO GO AND TO SUFFER ~MANY THINGS FROM THE ELDERS AND
 ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ
 CHIEF PRIESTS AND SCRIBES AND TO BE KILLED AND
 τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. **16.22** καὶ προσλαβόμενος
 ON THE THIRD DAY TO BE RAISED. AND HAVING TAKEN
 αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων,
 HIM [ASIDE] - PETER BEGAN TO REBUKE HIM SAYING,
 Ἰλεῶς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο.
 MAY [GOD] BE GRACIOUS TO YOU, LORD. WILL NEVER HAPPEN TO YOU THIS.

16.23 ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, Ὑπαγε
 BUT ~HE HAVING TURNED AROUND SAID - TO PETER, GET
 ὀπίσω μου, Σατανᾶ· σκάνδαλον εἰ ἐμοῦ, ὅτι
 BEHIND ME, SATAN. YOU ARE ~A STUMBLING BLOCK TO ME, FOR
 οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν
 YOU ARE NOT THINKING THE THINGS - OF GOD BUT THE THINGS -
 ἀνθρώπων. **16.24** Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς
 OF MEN. THEN - JESUS SAID TO THE DISCIPLES

αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,
 OF HIM, IF SOMEONE WISHES AFTER ME TO COME,
 ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ
 LET HIM DENY HIMSELF AND TAKE UP THE CROSS OF HIM
 καὶ ἀκολουθείτω μοι. **16.25** ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν
 AND LET [HIM] FOLLOW ME. FOR ~WHOEVER DESIRES THE SOUL
 αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν
 OF HIM TO SAVE WILL LOSE IT. BUT ~WHOEVER LOSES THE
 ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ εὕρήσει αὐτήν. **16.26** τί γὰρ
 SOUL OF HIM ON ACCOUNT OF ME WILL FIND IT. FOR ~WHAT
 ὠφεληθήσεται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ
 WILL BE BENEFITED A MAN IF THE WHOLE ~WORLD HE ACQUIRES
 τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος
 BUT ~THE SOUL OF HIM HE FORFEITS? OR WHAT WILL GIVE A MAN
 ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; **16.27** μέλλει γὰρ ὁ υἱὸς
 IN EXCHANGE FOR THE SOUL OF HIM? FOR ~IS ABOUT THE SON

heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”²⁰ Then he sternly ordered the disciples not to tell anyone that he was^y the Messiah.^z

21 From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. 22 And Peter took him aside and began to rebuke him, saying, “God forbid it, Lord! This must never happen to you.”²³ But he turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things.”

24 Then Jesus told his disciples, “If any want to become my followers, let them deny themselves and take up their cross and follow me. ²⁵For those who want to save their life will lose it, and those who lose their life for my sake will find it. ²⁶For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?

27 “For the Son of Man is

^y Other ancient authorities add *Jesus*

^z Or *the Christ*

to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. ²⁸Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom."

τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ
- OF MAN TO COME IN THE GLORY OF THE FATHER OF HIM
μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἑκάστῳ
WITH THE ANGELS OF HIM, AND THEN HE WILL RECOMPENSE EACH ONE
κατὰ τὴν πράξιν αὐτοῦ. **16.28** ἀμὴν λέγω ὑμῖν ὅτι
ACCORDING TO THE ACTIONS OF HIM. TRULY I SAY TO YOU* THAT
εἰσὶν τινες τῶν ὧδε ἐστώτων οἵτινες οὐ μὴ γεύσονται
THERE ARE SOME OF THE ONES STANDING~HERE WHO WILL IN NO WAY TASTE
θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου
DEATH UNTIL THEY SEE THE SON - OF MAN
ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.
COMING WITH THE KINGDOM OF HIM.

CHAPTER 17

Six days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. ²And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. ³Suddenly there appeared to them Moses and Elijah, talking with him. ⁴Then Peter said to Jesus, "Lord, it is good for us to be here; if you wish, I^a will make three dwellings^b here, one for you, one for Moses, and one for Elijah." ⁵While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, "This is my Son, the Beloved;^c with him I am well pleased; listen to him!" ⁶When the disciples heard this, they fell to the ground and were overcome by fear. ⁷But Jesus came and

^a Other ancient authorities read *we*

^b Or *tents*

^c Or *my beloved Son*

17.1 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν
AND AFTER SIX~DAYS TOOK - JESUS -
Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ
PETER AND JAMES AND JOHN THE BROTHER OF HIM
καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.
AND HE BRINGS UP THEM TO A HIGH~MOUNTAIN PRIVATELY.
17.2 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν
AND HE WAS TRANSFIGURED BEFORE THEM, AND SHONE
τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ
THE FACE OF HIM LIKE THE SUN, AND~THE GARMENTS OF HIM
ἐγένετο λευκὰ ὡς τὸ φῶς. **17.3** καὶ ἰδοὺ ὥφθη αὐτοῖς
BECAME BRILLIANT AS THE LIGHT. AND BEHOLD APPEARED TO THEM
Μωϋσῆς καὶ Ἡλίας συλλαλοῦντες μετ' αὐτοῦ.
MOSES AND ELIJAH TALKING WITH HIM.
17.4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε,
AND~HAVING ANSWERED - PETER SAID - TO JESUS, LORD,
καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε
IT IS~GOOD FOR US TO BE~HERE. IF YOU WISH, I WILL MAKE HERE
τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεὶ μίαν καὶ
THREE TENTS, ONE~FOR YOU AND ONE~FOR MOSES AND
Ἡλίᾳ μίαν. **17.5** ἔτι αὐτοῦ λαλοῦντος ἰδοὺ
ONE~FOR ELIJAH. WHILE HE IS SPEAKING BEHOLD
νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ
A SHINING~CLOUD OVERSHADOWED THEM, AND BEHOLD A VOICE FROM
τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ
THE CLOUD SPEAKING, THIS IS THE SON OF ME, THE
ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ. **17.6** καὶ
BELOVED, IN WHOM I AM WELL PLEASED. LISTEN TO HIM. AND
ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν
HAVING HEARD [THIS] THE DISCIPLES FELL UPON [THE] FACE[S] OF THEM
καὶ ἐφοβήθησαν σφόδρα. **17.7** καὶ προσῆλθεν ὁ Ἰησοῦς
AND THEY WERE TERRIFIED GREATLY. AND APPROACHED - JESUS

καὶ ἄψάμενος αὐτῶν εἶπεν, Ἐγέρθητε καὶ μὴ φοβεῖσθε.
AND HAVING TOUCHED THEM HE SAID, ARISE AND DO NOT BE AFRAID.

17.8 ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον
AND-HAVING LIFTED THE EYES OF THEM THEY SAW-NO ONE

εἰ μὴ αὐτὸν Ἰησοῦν μόνον.
EXCEPT JESUS-HIMSELF ONLY.

17.9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους
AND [AS] THEY-[WERE] COMING DOWN FROM THE MOUNTAIN

ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων, Μηδενὶ εἶπητε τὸ
COMMANDED THEM - JESUS SAYING, TELL-NO ONE THE

ὄραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν
VISION UNTIL THE SON - OF MAN FROM [THE] DEAD

ἐγερθῇ. **17.10** καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ
HAS BEEN RAISED. AND ASKED HIM THE DISCIPLES

λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι
SAYING, WHY THEREFORE[DO] THE SCRIBES SAY THAT

Ἦλιαν δεῖ ἐλθεῖν πρῶτον; **17.11** ὁ δὲ ἀποκριθεὶς
IT IS NECESSARY-FOR ELIJAH TO COME FIRST? AND-HE HAVING ANSWERED

εἶπεν, Ἦλιος μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα.
SAID, ELIJAH INDEED IS COMING AND WILL RESTORE ALL THINGS.

17.12 λέγω δὲ ὑμῖν ὅτι Ἦλιος ἤδη ἦλθεν, καὶ
BUT-I SAY TO YOU THAT ELIJAH ALREADY CAME, AND

οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα
THEY DID NOT RECOGNIZE HIM BUT DID WITH HIM WHATEVER

ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει
THEY WISHED. THUS ALSO THE SON - OF MAN IS ABOUT

πάσχειν ὑπ' αὐτῶν. **17.13** τότε συνήκαν οἱ μαθηταὶ ὅτι
TO SUFFER BY THEM. THEN UNDERSTOOD THE DISCIPLES THAT

περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.
ABOUT JOHN THE BAPTIST HE SPOKE TO THEM.

17.14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον προσήλθεν αὐτῷ
AND HAVING COME TO THE CROWD, CAME TO HIM

ἄνθρωπος γονυπετῶν αὐτὸν **17.15** καὶ λέγων, Κύριε,
A MAN KNEELING DOWN [BEFORE] HIM AND SAYING, LORD,

ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ
HAVE MERCY ON MY - SON, FOR HE IS AN EPILEPTIC AND

κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ
SUFFERS-TERRIBLY. FOR-OFTEN HE FALLS INTO THE FIRE AND

πολλάκις εἰς τὸ ὕδωρ. **17.16** καὶ προσήνεγκα αὐτὸν
OFTEN INTO THE WATER. AND I BROUGHT HIM

τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν
TO THE DISCIPLES OF YOU, AND THEY WERE NOT ABLE

αὐτὸν θεραπεῦσαι. **17.17** ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,
TO HEAL-HIM. AND-HAVING ANSWERED - JESUS SAID

Ὡ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ'
O 4GENERATION 1FAITHLESS 2AND 3DEPRAVED, HOW LONG WITH

ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι
YOU WILL I BE? HOW LONG WILL I ENDURE YOU? BRING TO ME

touched them, saying, "Get up and do not be afraid."

⁸And when they looked up, they saw no one except Jesus himself alone.

⁹As they were coming down the mountain, Jesus ordered them, "Tell no one about the vision until after the Son of Man has been raised from the dead."

¹⁰And the disciples asked him, "Why, then, do the scribes say that Elijah must come first?" ¹¹He replied, "Elijah is indeed coming and will restore all things; ¹²but I tell you that Elijah has already come, and they did not recognize him, but they did to him whatever they pleased. So also the Son of Man is about to suffer at their hands." ¹³Then the disciples understood that he was speaking to them about John the Baptist.

¹⁴When they came to the crowd, a man came to him, knelt before him, ¹⁵and said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly; he often falls into the fire and often into the water. ¹⁶And I brought him to your disciples, but they could not cure him." ¹⁷Jesus answered, "You faithless and perverse generation, how much longer must I be with you? How much longer must I put up with you? Bring him

here to me.”¹⁸ And Jesus rebuked the demon,^d and it^e came out of him, and the boy was cured instantly. ¹⁹Then the disciples came to Jesus privately and said, “Why could we not cast it out?” ²⁰He said to them, “Because of your little faith. For truly I tell you, if you have faith the size of a^f mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.”^g

²² As they were gathering^h in Galilee, Jesus said to them, “The Son of Man is going to be betrayed into human hands,²³ and they will kill him, and on the third day he will be raised.” And they were greatly distressed.

²⁴ When they reached Capernaum, the collectors of the temple taxⁱ came to Peter and said, “Does your teacher not pay the temple tax?”²⁵ He said, “Yes, he does.” And when he came home, Jesus spoke of it first, asking, “What do you think, Simon? From whom do kings of the earth take toll or tribute? From their children or from others?”²⁶ When Peter^j said, “From others,” Jesus said to him, “Then

^d Gk it or him

^e Gk the demon

^f Gk faith as a grain of

^g Other ancient authorities add verse 21, *But this kind does not come out except by prayer and fasting*

^h Other ancient authorities read *living*

ⁱ Gk didrachma

^j Gk he

αὐτὸν ὧδε. **17.18** καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς καὶ
HIM HERE. AND REBUKED IT - JESUS AND

ἐξῆλθεν ἀπ’ αὐτοῦ τὸ δαιμόνιον καὶ ἐθεραπεύθη ὁ
CAME OUT FROM HIM THE DEMON AND WAS HEALED THE

παῖς ἀπὸ τῆς ὥρας ἐκείνης. **17.19** Τότε προσελθόντες
CHILD FROM - THAT~HOUR. THEN HAVING APPROACHED

οἱ μαθηταὶ τῷ Ἰησοῦ κατ’ ἰδίαν εἶπον, Διὰ τί ἡμεῖς
THE DISCIPLES - TO JESUS PRIVATELY THEY SAID, WHY [WERE] WE

οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; **17.20** ὁ δὲ λέγει
NOT ABLE TO CAST OUT IT? AND~HE SAYS

αὐτοῖς, Διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ
TO THEM, ON ACCOUNT OF THE LITTLE FAITH OF YOU*. FOR~TRULY

λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως,
I SAY TO YOU*, IF YOU* HAVE FAITH LIKE A MUSTARD~SEED,

ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβα ἔνθεν ἐκεῖ, καὶ
YOU* WILL SAY - TO THIS~MOUNTAIN, MOVE FROM THERE, AND

μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν[†].
IT WILL BE MOVED. AND NOTHING WILL BE IMPOSSIBLE FOR YOU*.

17.22 Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν
AND~[AFTER] COMING TOGETHER THEY IN - GALILEE, SAID

αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου
TO THEM - JESUS, IS ABOUT THE SON - OF MAN

παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, **17.23** καὶ
TO BE BETRAYED INTO [THE] HANDS OF MEN, AND

ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.
THEY WILL KILL HIM, AND ON THE THIRD DAY HE WILL BE RAISED.

καὶ ἐλυπήθησαν σφόδρα.
AND THEY GRIEVED GREATLY.

17.24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσήλθον
AND~HAVING COME THEY INTO CAPERNAUM, APPROACHED

οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ
THE ONES THE TWO-DRACHMA PIECE RECEIVING - TO PETER AND

εἶπαν, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ [τὰ]
THEY SAID, THE TEACHER OF YOU*, DOES HE NOT PAY THE

δίδραχμα; **17.25** λέγει, Ναί. καὶ ἐλθόντα εἰς
TWO-DRACHMA PIECE [TAX]? HE SAYS, YES. AND HAVING COME INTO

τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων, Τί
THE HOUSE ANTICIPATED HIM - JESUS SAYING, WHAT

σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ
SEEMS [RIGHT]~TO YOU, SIMON? THE KINGS OF THE EARTH, FROM

τίνων λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν
WHOM DO THEY RECEIVE A TAX OR [THE] POLL TAX? FROM THE SONS

αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων; **17.26** εἰπόντος δέ, Ἀπὸ
OF THEM OR FROM - STRANGERS? AND~HAVING SPOKEN, FROM

τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ Ἰησοῦς, Ἄρα γε ἐλεύθεροί
THE STRANGERS. SAID TO HIM - JESUS, THEN EXEMPT

17:20 text: ASV RSV NASB NIV NEB TEV NJB NRSV. add v. 21 *τοῦτο δὲ το γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ* (but this kind does not come out except by prayer and fasting) [see Mark 9:29]: KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg.

εἰσιν οἱ υἱοί. 17.27 ἵνα δὲ μὴ σκανδαλίσωμεν
 ARE THE SONS. BUT~IN ORDER THAT WE MAY NOT OFFEND
 αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον καὶ
 THEM, HAVING GONE TO [THE] LAKE CAST A FISHOOK AND
 τὸν ἀναβάντα πρῶτον ἰχθύν ἄρον, καὶ ἀνοίξας τὸ
 THE ²HAVING COME UP ³FIRST ¹FISH TAKE, AND HAVING OPENED THE
 στόμα αὐτοῦ εὕρησεις στατήρα· ἐκείνον λαβὼν δὸς
 MOUTH OF IT YOU WILL FIND A STATER. HAVING TAKEN~THAT GIVE
 αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.
 TO THEM ON BEHALF OF ME AND YOU.

the children are free.
²⁷However, so that we do not give offense to them, go to the sea and cast a hook; take the first fish that comes up; and when you open its mouth, you will find a coin;^k take that and give it to them for you and me."

CHAPTER 18

18.1 Ἐν ἐκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ
 AT THAT - HOUR APPROACHED THE DISCIPLES -
 Ἰησοῦ λέγοντες, Τίς ἄρα μείζων ἐστὶν ἐν τῇ
 TO JESUS SAYING, WHO THEN IS~GREATEST IN THE
 βασιλείᾳ τῶν οὐρανῶν; 18.2 καὶ προσκαλεσάμενος
 KINGDOM OF THE HEAVENS? AND HAVING CALLED
 παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν 18.3 καὶ εἶπεν,
 A CHILD HE SET HIM IN [THE] MIDST OF THEM AND SAID,
 Ἄμην λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς
 TRULY I SAY TO YOU*, UNLESS YOU* CHANGE AND YOU* BECOME LIKE
 τὰ παιδιά, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν
 - CHILDREN, YOU* WILL NEVER ENTER INTO THE KINGDOM OF THE
 οὐρανῶν. 18.4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ
 HEAVENS. THEREFORE~WHOEVER WILL HUMBLE HIMSELF LIKE -
 παιδίον τούτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ
 THIS~CHILD. THIS ONE IS THE GREATEST IN THE KINGDOM
 τῶν οὐρανῶν. 18.5 καὶ ὅς ἐάν δέξηται ἓν παιδίον τοιοῦτο
 OF THE HEAVENS. AND WHOEVER MAY RECEIVE ONE SUCH~CHILD
 ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.
 IN THE NAME OF ME, RECEIVES~ME.

18.6 Ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν
 AND~WHOEVER CAUSES TO FALL ONE - OF THESE~LITTLE ONES -
 πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ
 BELIEVING IN ME, IT IS BETTER FOR HIM THAT BE HUNG
 μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ
 [THE] MILLSTONE OF A DONKEY AROUND THE NECK OF HIM AND
 καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.
 HE BE DROWNED IN THE DEPTH OF THE SEA.
 18.7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων·
 WOE TO THE WORLD BECAUSE OF THE OFFENSES.

ἀνάγκη γὰρ ἔλθῃν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ
 FOR~[IT IS] NECESSARY TO COME THE OFFENSES, BUT WOE TO THE
 ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται.
 MAN THROUGH WHOM THE OFFENSE COMES.

At that time the disciples came to Jesus and asked, "Who is the greatest in the kingdom of heaven?" ²He called a child, whom he put among them, ³and said, "Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven. ⁴Whoever becomes humble like this child is the greatest in the kingdom of heaven. ⁵Whoever welcomes one such child in my name welcomes me.

⁶"If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were fastened around your neck and you were drowned in the depth of the sea. ⁷Woe to the world because of stumbling blocks! Occasions for stumbling are bound to come, but woe to the one by whom the stumbling block comes!

^k Gk stater; the stater was worth two didrachmas

8 "If your hand or your foot causes you to stumble, cut it off and throw it away; it is better for you to enter life maimed or lame than to have two hands or two feet and to be thrown into the eternal fire. ⁹And if your eye causes you to stumble, tear it out and throw it away; it is better for you to enter life with one eye than to have two eyes and to be thrown into the hell^l of fire.

10 "Take care that you do not despise one of these little ones; for, I tell you, in heaven their angels continually see the face of my Father in heaven.^m ¹²What do you think? If a shepherd has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? ¹³And if he finds it, truly I tell you, he rejoices over it more than over the ninety-nine that never went astray. ¹⁴So it is not the will of yourⁿ Father in heaven that one of these little ones should be lost.

15 "If another member of the church^o sins against you,^p

^l Gk Gehenna

^m Other ancient authorities add verse 11, *For the Son of Man came to save the lost*

ⁿ Other ancient authorities read *my*

^o Gk *If your brother*

^p Other ancient authorities lack *against you*

18.8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε,
AND-IF THE HAND OF YOU OR THE FOOT OF YOU CAUSES YOU TO FALL
ἐκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν
CUT OFF IT AND THROW [IT] FROM YOU. BETTER FOR YOU IT IS
εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλὸν ἢ δύο
TO ENTER INTO - LIFE CRIPPLED OR LAME THAN TWO
χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ
HANDS OR TWO FEET HAVING TO BE THROWN INTO THE FIRE -
αἰώνιον. **18.9** καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε,
ETERNAL. AND IF THE EYE OF YOU CAUSES YOU TO FALL,
ἐξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν
TAKE OUT IT AND THROW [IT] FROM YOU. BETTER FOR YOU IT IS
μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν ἢ δύο
ONE-EYED INTO - LIFE TO ENTER THAN TWO
ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ
EYES HAVING TO BE CAST INTO THE GEHENNA(HELL) -
πυρός.
OF FIRE.

18.10 Ὁρᾶτε μὴ καταφρονήσητε ἐνὸς τῶν
SEE [TO IT THAT] YOU^o DO NOT LOOK DOWN UPON ONE -
μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν
OF THESE~LITTLE ONES. FOR~I SAY TO YOU^o THAT THE ANGELS OF THEM
ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ
IN [THE] HEAVENS CONTINUALLY SEE THE FACE OF THE
πατρὸς μου τοῦ ἐν οὐρανοῖς^τ. **18.12** Τί ὑμῖν δοκεῖ;
FATHER OF ME, THE ONE IN [THE] HEAVENS. WHAT SEEMS [RIGHT]~TO YOU?^o
ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα
IF BELONGED TO ANY MAN ONE HUNDRED SHEEP
καὶ πλανηθῇ ἐν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ
AND WANDERED ONE OF THEM, WILL HE NOT LEAVE THE
ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ
NINETY-NINE ON THE HILLSIDES AND HAVING GONE SEEK
τὸ πλανώμενον; **18.13** καὶ ἐὰν γένηται εὐρεῖν αὐτό,
THE ONE HAVING WANDERED? AND IF HE HAPPENS TO FIND IT,
ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ
TRULY I SAY TO YOU^o THAT HE REJOICES OVER IT MORE THAN
ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις.
OVER THE NINETY-NINE WHICH HAVE NOT BEEN WANDERING.
18.14 οὕτως οὐκ ἐστὶν θέλημα ἔμπροσθεν τοῦ πατρὸς
THUS IT IS NOT [THE] WILL BEFORE THE FATHER
ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἐν τῶν
OF YOU^o THE ONE IN [THE] HEAVENS THAT SHOULD PERISH ONE -
μικρῶν τούτων.
OF THESE~LITTLE ONES.

18.15 Ἐὰν δὲ ἁμαρτήσῃ [εἰς σε] ὁ ἀδελφός σου,
AND-IF SINS AGAINST YOU THE BROTHER OF YOU,

18:10 text: ASV RSV NASBmg NIV NEB TEV NJB NRSV. add v. 11 *ἦλθεν γὰρ υἱὸς τοῦ ἀνθρώπου σωσαὶ τὸ ἀπολωλός* (for the Son of Man came to save the lost) [see Luke 19: 10]; KJV ASVmg RSVmg NASB NIVmg NEBmg TEVmg NJBmg NRSVmg.

ὑπάγε ἐλεγξον αὐτὸν μεταξύ σου καὶ αὐτοῦ μόνου.
GO [AND] REPROVE HIM BETWEEN YOU AND HE ALONE.

ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου·
IF HE HEARS~YOU, YOU GAINED THE BROTHER OF YOU.

18.16 ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἓνα
BUT~IF HE DOES NOT LISTEN, TAKE WITH YOU STILL ONE

ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν
OR TWO, THAT BY [THE] MOUTH OF TWO WITNESSES OR THREE

σταθῇ πᾶν ῥῆμα· **18.17** ἐὰν δὲ παρακούσῃ
MAY BE ESTABLISHED EVERY WORD. BUT~IF HE REFUSES TO HEAR

αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας
THEM, SPEAK TO THE CHURCH. AND~IF EVEN THE CHURCH

παρακούσῃ, ἔστω σοι ὡς περὶ ὁ ἐθνικὸς καὶ ὁ
HE REFUSES TO HEAR, LET HIM BE TO YOU AS THE GENTILE AND THE

τελώνης.
TAX COLLECTOR.

18.18 Ἀμὴν λέγω ὑμῖν· ὅσα ἐὰν δήσητε ἐπὶ τῆς
TRULY I SAY TO YOU: WHATEVER YOU BIND ON THE

γῆς ἔσται δεδεμένα ἐν οὐρανῷ, καὶ ὅσα ἐὰν λύσητε
EARTH WILL HAVE BEEN BOUND IN HEAVEN, AND WHATEVER YOU ABOLISH

ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ. **18.19** Πάλιν
UPON THE EARTH WILL HAVE BEEN ABOLISHED IN HEAVEN. AGAIN

[ἀμὴν] λέγω ὑμῖν ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν
TRULY I SAY TO YOU THAT IF TWO WILL BE IN AGREEMENT OF YOU

ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν
UPON THE EARTH CONCERNING EVERY MATTER WHATEVER

αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου
THEY WILL ASK, IT WILL BE DONE FOR THEM BY THE FATHER OF ME

τοῦ ἐν οὐρανοῖς. **18.20** οὐ γάρ εἰσιν δύο ἢ τρεῖς
THE ONE IN [THE] HEAVENS. FOR~WHERE THERE ARE TWO OR THREE

συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ
HAVING BEEN GATHERED IN - MY NAME, THERE I AM IN [THE] MIDST

αὐτῶν.
OF THEM.

18.21 Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ, Κύριε,
THEN HAVING APPROACHED - PETER SAID TO HIM, LORD,

ποσάκις ἀμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ
HOW OFTEN WILL SIN AGAINST ME THE BROTHER OF ME AND

ἀφήσω αὐτῷ; ἕως ἐπτάκις; **18.22** λέγει αὐτῷ ὁ
I WILL FORGIVE HIM? AS MANY AS SEVEN TIMES? SAYS TO HIM -

Ἰησοῦς, Οὐ λέγω σοι ἕως ἐπτάκις ἀλλὰ ἕως
JESUS, I DO NOT SAY TO YOU AS MANY AS SEVEN BUT AS MANY AS

ἑβδομηκοντάκις ἑπτὰ. **18.23** Διὰ τοῦτο ὡμοιώθη ἡ
SEVENTY TIMES SEVEN. THEREFORE, IS LIKE THE

βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησεν
KINGDOM OF THE HEAVENS A MAN, A KING, WHO WISHED

go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one.⁹ ¹⁶But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses.

¹⁷If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector. ¹⁸Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

¹⁹Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. ²⁰For where two or three are gathered in my name, I am there among them."

²¹Then Peter came and said to him, "Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?"

²²Jesus said to him, "Not seven times, but, I tell you, seventy-seven times."

²³"For this reason the kingdom of heaven may be compared to a king who wished

⁹ Gk. the brother

¹ Gk. if my brother

⁵ Or seventy times seven

to settle accounts with his slaves. ²⁴When he began the reckoning, one who owed him ten thousand talents¹ was brought to him; ²⁵and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. ²⁶So the slave fell on his knees before him, saying, 'Have patience with me, and I will pay you everything.' ²⁷And out of pity for him, the lord of that slave released him and forgave him the debt. ²⁸But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii;² and seizing him by the throat, he said, 'Pay what you owe.' ²⁹Then his fellow slave fell down and pleaded with him, 'Have patience with me, and I will pay you.' ³⁰But he refused; then he went and threw him into prison until he would pay the debt. ³¹When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. ³²Then his lord summoned him and said to him, 'You wicked slave! I forgave you all that debt because you pleaded with me. ³³Should you not have had mercy on

¹ A talent was worth more than fifteen years' wages of a laborer

² The denarius was the usual day's wage for a laborer

συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ.
TO SETTLE ACCOUNTS WITH THE SLAVES OF HIM.

18.24 ἀρξαμένου δὲ αὐτοῦ συναίρειν προσηνέχθη
AND~HAVING BEGUN HE TO SETTLE [ACCOUNTS] WAS BROUGHT

αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων.
TO HIM ONE DEBTOR OF TEN THOUSAND TALENTS.

18.25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν
BUT~NOT HAVING HIM TO REPAY COMMANDED HIM

ὁ κύριος πρᾶθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα
THE LORD TO BE SOLD AND THE WIFE AND THE CHILDREN

καὶ πάντα ὅσα ἔχει, καὶ ἀποδοθῆναι.
AND EVERYTHING WHICH HE HAS, AND TO BE REPAID.

18.26 πεσὼν οὖν ὁ δούλος προσεκύνει αὐτῷ λέγων,
THEREFORE~FALLING THE SLAVE DID HOMAGE BEFORE HIM SAYING,

Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι.
HAVE PATIENCE WITH ME AND EVERYTHING I WILL PAY BACK TO YOU.

18.27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου
AND~HAVING HAD COMPASSION THE LORD - OF THAT~SLAVE

ἀπέλυσεν αὐτὸν καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.
PARDONED HIM AND THE LOAN FORGAVE HIM.

18.28 ἐξελθὼν δὲ ὁ δούλος ἐκείνος εὗρεν ἓνα τῶν
AND~HAVING GONE OUT - THAT~SLAVE FOUND ONE OF THE

συνδούλων αὐτοῦ, ὃς ὠφείλεν αὐτῷ ἑκατὸν δηνάρια,
FELLOW SLAVES OF HIM, WHO OWED HIM ONE HUNDRED DENARII,

καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων, Ἀπόδος εἰ
AND HAVING SEIZED HIM WAS CHOKING [HIM] SAYING, REPAY IF

τι ὀφείλεις. **18.29** πεσὼν οὖν ὁ σύνδουλος
YOU OWE [ME]~SOMETHING. THEREFORE~HAVING FALLEN THE FELLOW SLAVE

αὐτοῦ παρεκάλει αὐτὸν λέγων, Μακροθύμησον ἐπ'
OF HIM BEGGED HIM SAYING, HAVE PATIENCE WITH

ἐμοί, καὶ ἀποδώσω σοι. **18.30** ὁ δὲ οὐκ ἠθέλεν ἀλλὰ
ME, AND I WILL REPAY YOU. BUT~HE WAS NOT WILLING BUT

ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως ἀποδῶ
HAVING LEFT HE THREW HIM INTO PRISON UNTIL HE SHOULD REPAY

τὸ ὀφειλόμενον. **18.31** ἰδόντες οὖν οἱ σύνδουλοι
THAT WHICH IS OWING. THEREFORE~HAVING SEEN THE FELLOW SLAVES

αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα καὶ
OF HIM THE THINGS HAVING TAKEN PLACE THEY GRIEVED GREATLY AND

ἐλθόντες διεσάφησαν τῷ κυρίῳ ἐαυτῶν πάντα τὰ
HAVING COME THEY REPORTED TO THE LORD OF THEM ALL THE THINGS

γενόμενα. **18.32** τότε προσκαλεσάμενος αὐτὸν ὁ
HAVING TAKEN PLACE. THEN HAVING CALLED HIM THE

κύριος αὐτοῦ λέγει αὐτῷ, Δούλε πονηρέ, πᾶσαν τὴν
LORD OF HIM SAYS TO HIM, WICKED~SLAVE, ALL -

ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με·
THAT~DEBT I FORGAVE YOU, BECAUSE YOU BEGGED ME.

18.33 οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν
WAS IT NOT NECESSARY ALSO FOR YOU TO HAVE MERCY UPON THE

σύνδουλόν σου, ὡς καὶ γὰρ σὲ ἡλέησα; **18.34** καὶ
 FELLOW SLAVE OF YOU AS I ALSO HAD MERCY~ON YOU? AND
 ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς
 HAVING BEEN ANGRY THE LORD OF HIM HANDED OVER HIM TO THE
 βασανισταῖς ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον.
 JAILERS UNTIL HE SHOULD REPAY EVERYTHING - OWING.
18.35 Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει
 THUS ALSO THE ²FATHER ³OF ME - ¹HEAVENLY WILL DO
 ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ
 TO YOU°, UNLESS YOU° FORGIVE EACH ONE THE BROTHER OF HIM FROM
 τῶν καρδιῶν ὑμῶν.
 THE HEARTS OF YOU°.

your fellow slave, as I had mercy on you?' ³⁴And in anger his lord handed him over to be tortured until he would pay his entire debt. ³⁵So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister^v from your heart."

^v Gk brother

CHAPTER 19

19.1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς
 AND IT CAME TO PASS WHEN FINISHED - JESUS -
 λόγους τούτους, μετήρην ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν
 THESE~WORDS, HE DEPARTED FROM - GALILEE AND CAME
 εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου.
 INTO THE REGIONS - OF JUDEA BEYOND THE JORDAN.
19.2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ
 AND FOLLOWED HIM A GREAT~CROWD, AND
 ἐθεράπευσεν αὐτοὺς ἐκεῖ.
 HE HEALED THEM THERE.
19.3 Καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες
 AND APPROACHED HIM [THE] PHARISEES TEMPTING
 αὐτὸν καὶ λέγοντες, Εἰ ἔξεστιν ἀνθρώπῳ ἀπολύσαι
 HIM AND SAYING, IF IT IS PERMISSIBLE FOR A MAN TO DIVORCE
 τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; **19.4** ὁ δὲ
 THE WIFE OF HIM FOR [ANY AND] EVERY REASON? BUT~HE
 ἀποκριθεὶς εἶπεν, Οὐκ ἀνέγνωτε ὅτι ὁ κτίσας
 HAVING ANSWERED SAID, HAVE YOU° NOT READ THAT THE ONE HAVING CREATED
 ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς;
 FROM [THE] BEGINNING MALE AND FEMALE MADE THEM?
19.5 καὶ εἶπεν, Ἔνεκα τούτου καταλείψει ἄνθρωπος
 AND HE SAID, BECAUSE OF THIS A MAN~WILL LEAVE
 τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ
 THE(HIS) FATHER AND THE(HIS) MOTHER AND WILL BE JOINED TO THE
 γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σὰρκα μίαν.
 WIFE OF HIM, AND WILL BE THE TWO - ONE~FLESH.
19.6 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία.
 SO THEY ARE~NO LONGER TWO BUT ONE~FLESH.
 ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.
 THEREFORE~WHATEVER - GOD JOINED TOGETHER A MAN LET NOT DIVIDE.

When Jesus had finished saying these things, he left Galilee and went to the region of Judea beyond the Jordan. ²Large crowds followed him, and he cured them there.

³ Some Pharisees came to him, and to test him they asked, "Is it lawful for a man to divorce his wife for any cause?" ⁴He answered, "Have you not read that the one who made them at the beginning 'made them male and female,' ⁵and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? ⁶So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate."

⁷They said to him, “Why then did Moses command us to give a certificate of dismissal and to divorce her?” ⁸He said to them, “It was because you were so hard-hearted that Moses allowed you to divorce your wives, but from the beginning it was not so.

⁹And I say to you, whoever divorces his wife, except for unchastity, and marries another commits adultery.”^w

¹⁰His disciples said to him, “If such is the case of a man with his wife, it is better not to marry.” ¹¹But he said to them, “Not everyone can accept this teaching, but only those to whom it is given. ¹²For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by others, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let anyone accept this who can.”

¹³Then little children were being brought to him in order that he might lay his hands on them and pray. The disciples spoke sternly to those who brought them; ¹⁴but Jesus said, “Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs.”

^w Other ancient authorities read *except on the ground of unchastity, causes her to commit adultery*; others add at the end of the verse *and he who marries a divorced woman commits adultery*

19.7 λέγουσιν αὐτῷ, Τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι
THEY SAY TO HIM, WHY THEN DID COMMAND~MOSES TO GIVE

βιβλίον ἀποστασίου καὶ ἀπολύσαι [αὐτήν]; **19.8** λέγει
A CERTIFICATE OF DIVORCE AND TO DIVORCE HER? HE SAYS

αὐτοῖς ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν
TO THEM THAT MOSES BECAUSE OF THE HARDNESS OF HEART OF YOU*

ἐπέτρεπεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν, ἀπ’
PERMITTED YOU TO DIVORCE THE WIVES OF YOU*, FROM

ἀρχῆς δὲ οὐ γέγονεν οὕτως. **19.9** λέγω δὲ ὑμῖν
THE BEGINNING HOWEVER IT WAS NOT THUS. BUT~I SAY TO YOU*

ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ
THAT WHOEVER DIVORCES THE WIFE OF HIM NOT BASED ON

πορνείᾳ[†] καὶ γαμήσῃ ἄλλην μοιχᾷται.[†]
FORNICATION AND MARRIES ANOTHER COMMITS ADULTERY.

19.10 λέγουσιν αὐτῷ οἱ μαθηταὶ [αὐτοῦ], Εἰ οὕτως
SAY TO HIM THE DISCIPLES OF HIM, IF THUS

ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός,
IS THE CASE OF THE MAN WITH THE WIFE,

οὐ συμφέρει γαμῆσαι. **19.11** ὁ δὲ εἶπεν αὐτοῖς, Οὐ
IT IS NOT ADVANTAGEOUS TO MARRY. BUT~HE SAID TO THEM, NOT

πάντες χωροῦσιν τὸν λόγον [τοῦτον] ἀλλ’ οἷς
EVERYONE IS ABLE TO COMPREHEND - THIS~WORD BUT [THOSE] TO WHOM

δέδοται. **19.12** εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ
IT HAS BEEN GIVEN. FOR~THERE ARE EUNUCHS WHO FROM

κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν
[THE] WOMB OF [THEIR] MOTHER WERE BORN THUS, AND THERE ARE

εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ
EUNUCHS WHO WERE MADE EUNUCHS BY - MEN, AND

εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ
THERE ARE EUNUCHS WHO MAKE EUNUCHS OF THEMSELVES ON ACCOUNT

τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος
OF THE KINGDOM OF THE HEAVENS. THE ONE BEING ABLE

χωρεῖν χωρεῖτω.
TO COMPREHEND [THIS] LET HIM COMPREHEND.

19.13 Τότε προσηνέχθησαν αὐτῷ παῖδια ἵνα τὰς
THEN WAS BROUGHT TO HIM CHILDREN THAT THE(HIS)

χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξῃται· οἱ δὲ
HANDS HE MIGHT PUT ON THEM AND TO PRAY. HOWEVER~THE

μαθηταὶ ἐπετίμησαν αὐτοῖς. **19.14** ὁ δὲ Ἰησοῦς εἶπεν,
DISCIPLES REBUKED THEM. - BUT JESUS SAID,

Ἄφετε τὰ παῖδια καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς
PERMIT THE CHILDREN AND DO NOT FORBID THEM TO COME TO

με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
ME, - FOR OF SUCH ONES IS THE KINGDOM OF THE HEAVENS.

19:7 Deut. 24:1 **19:9a** text: all. add ποιεῖ αὐτὴν μοιχευθῆναι (makes her commit adultery): ASVmg RSVmg NASBmg NRSVmg. **19:9b** text: ASVmg RSV NASB NIV NEB TEV NJB. var. καὶ ὁ ἀπολελλυμένην γαμῶν [γαμήσας in some MSS] μοιχᾷται (and the one marrying a divorced woman commits adultery): KJV ASV RSVmg NASBmg NEBmg NRSVmg.

19.15 καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς ἐπορεύθη
AND HAVING PLACED THE(HIS) HANDS ON THEM HE DEPARTED

ἐκεῖθεν.
FROM THERE.

19.16 Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν,
AND BEHOLD ONE HAVING APPROACHED TO HIM SAID,

Διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα σχῶ
TEACHER, WHAT GOOD MAY I DO THAT I MAY HAVE

ζωὴν αἰώνιον; **19.17** ὁ δὲ εἶπεν αὐτῷ, Τί με ἐρωτᾷς
ETERNAL~LIFE? AND~HE SAID TO HIM, WHY DO YOU ASK~ME

περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός· εἰ δὲ θέλεις
ABOUT THE GOOD? ONE IS - GOOD. BUT~IF YOU WISH

εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς.
INTO - LIFE TO ENTER, KEEP THE COMMANDMENTS.

19.18 λέγει αὐτῷ, Ποίας; ὁ δὲ Ἰησοῦς εἶπεν, Τὸ
HE SAYS TO HIM, WHICH? - AND JESUS SAID, -

Οὐ φονεύσεις, Οὐ μοιχεύσεις, Οὐ κλέψεις,
YOU SHALL NOT MURDER, YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT STEAL,

Οὐ ψευδομαρτυρήσεις, **19.19** Τίμα τὸν πατέρα καὶ
YOU SHALL NOT BEAR FALSE WITNESS, HONOR THE(YOUR) FATHER AND

τὴν μητέρα, καί, Ἀγαπήσεις τὸν πλησίον σου ὡς
THE(YOUR) MOTHER, AND, YOU SHALL LOVE THE NEIGHBOR OF YOU AS

σεαυτόν. **19.20** λέγει αὐτῷ ὁ νεανίσκος, Πάντα
YOURSELF. SAYS TO HIM THE YOUNG MAN, ALL

ταῦτα ἐφύλαξα· τί ἔτι ὑστερῶ; **19.21** ἔφη αὐτῷ
THESE THINGS I FOLLOWED. WHAT STILL AM I LACKING? SAID TO HIM

ὁ Ἰησοῦς, Εἰ θέλεις τέλειος εἶναι, ὑπάγε πώλησόν σου
- JESUS, IF YOU WISH TO BE~PERFECT, GO [AND] SELL YOUR

τὰ ὑπάρχοντα καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἔξεις
- POSSESSIONS AND GIVE TO THE POOR, AND YOU WILL HAVE

θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.
TREASURE IN [THE] HEAVENS, AND COME FOLLOW ME.

19.22 ἀκούσας δὲ ὁ νεανίσκος ἰδὼν λόγον ἀπήλθεν
BUT~HAVING HEARD ³THE ⁴YOUNG MAN ¹THE ²WORD WENT AWAY

λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.
GRIEVING, FOR~HE WAS HAVING MANY~POSSESSIONS.

19.23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ,
- AND JESUS SAID TO THE DISCIPLES OF HIM,

Ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται
TRULY I SAY TO YOU* THAT A RICH PERSON WITH DIFFICULTY WILL ENTER

εἰς τὴν βασιλείαν τῶν οὐρανῶν. **19.24** πάλιν δὲ λέγω
INTO THE KINGDOM OF THE HEAVENS. AND~AGAIN I SAY

ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος
TO YOU*, IT IS~EASIER [FOR] A CAMEL THROUGH [THE] EYE

ῥαφίδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν
OF A NEEDLE TO GO THROUGH THAN [FOR] A RICH PERSON TO ENTER INTO THE

¹⁵And he laid his hands on them and went on his way.

¹⁶Then someone came to him and said, "Teacher, what good deed must I do to have eternal life?" ¹⁷And he said to him, "Why do you ask me about what is good?

There is only one who is good. If you wish to enter into life, keep the commandments." ¹⁸He said to him, "Which ones?" And Jesus said, "You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; ¹⁹Honor your father and mother; also, You shall love your neighbor as yourself." ²⁰The young man said to him, "I have kept all these;^x what do I still lack?"

²¹Jesus said to him, "If you wish to be perfect, go, sell your possessions, and give the money^y to the poor, and you will have treasure in heaven; then come, follow me." ²²When the young man heard this word, he went away grieving, for he had many possessions.

²³Then Jesus said to his disciples, "Truly I tell you, it will be hard for a rich person to enter the kingdom of heaven. ²⁴Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the

^x Other ancient authorities add *from my youth*

^y Gk lacks *the money*

kingdom of God.”²⁵ When the disciples heard this, they were greatly astounded and said, “Then who can be saved?”²⁶ But Jesus looked at them and said, “For mortals it is impossible, but for God all things are possible.”

²⁷ Then Peter said in reply, “Look, we have left everything and followed you. What then will we have?”²⁸ Jesus said to them, “Truly I tell you, at the renewal of all things, when the Son of Man is seated on the throne of his glory, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.”²⁹ And everyone who has left houses or brothers or sisters or father or mother or children or fields, for my name’s sake, will receive a hundredfold,² and will inherit eternal life.³⁰ But many who are first will be last, and the last will be first.

βασιλείαν τοῦ θεοῦ. **19.25** ἀκούσαντες δὲ οἱ μαθηταὶ
KINGDOM - OF GOD. AND~HAVING HEARD [THIS] THE DISCIPLES

ἐξεπλήσσοντο σφόδρα λέγοντες, Τίς ἄρα δύναται
WERE AMAZED GREATLY SAYING, WHO THEN IS ABLE

σωθῆναι; **19.26** ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν
TO BE SAVED? AND~HAVING LOOKED UPON [THEM] - JESUS SAID

αὐτοῖς, Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ
TO THEM, WITH MEN THIS IS~IMPOSSIBLE, BUT~WITH

θεῷ πάντα δυνατά. **19.27** Τότε ἀποκριθεὶς ὁ
GOD ALL THINGS [ARE] POSSIBLE. THEN HAVING ANSWERED -

Πέτρος εἶπεν αὐτῷ, Ἴδου ἡμεῖς ἀφήκαμεν πάντα
PETER SAID TO HIM, BEHOLD WE LEFT EVERYTHING

καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν; **19.28** ὁ
AND FOLLOWED YOU. WHAT THEN WILL BE TO US? -

δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς
AND JESUS SAID TO THEM, TRULY I SAY TO YOU* THAT YOU*

οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν
THE ONES HAVING FOLLOWED ME, IN THE NEW WORLD, WHEN

καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης
SITS THE SON - OF MAN UPON [THE] THRONE OF GLORY

αὐτοῦ, καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους
OF HIM, WILL SIT ALSO YOU* UPON TWELVE THRONES

κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. **19.29** καὶ
JUDGING THE TWELVE TRIBES - OF ISRAEL. AND

πᾶς ὅστις ἀφήκεν οἰκίας ἢ ἀδελφούς ἢ ἀδελφὰς ἢ
ANYONE WHO LEFT HOME OR BROTHERS OR SISTERS OR

πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ
FATHER OR MOTHER OR CHILDREN OR LANDS ON ACCOUNT OF THE

ὀνόματός μου, ἑκατονταπλασίονα λήμψεται καὶ ζωὴν
NAME OF ME, WILL RECEIVE~A HUNDRED TIMES AND LIFE

αἰώνιον κληρονομήσει. **19.30** Πολλοὶ δὲ ἔσονται πρῶτοι
ETERNAL WILL INHERIT. AND~MANY [WHO ARE] FIRST~WILL BE

ἔσχατοι καὶ ἔσχατοι πρῶτοι.
LAST AND [THE] LAST FIRST.

CHAPTER 20

“For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. ²After agreeing with the laborers for the usual daily wage,^a he sent them into his vineyard.

^a Gk a denarius

20.1 Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν
⁷LIKE ¹FOR ⁶IS ²THE ³KINGDOM ⁴OF THE ⁵HEAVENS

ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρωΐ
A MAN A MASTER OF THE HOUSE, WHO WENT OUT EARLY IN THE MORNING

μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.
TO HIRE WORKERS FOR THE VINEYARD OF HIM.

20.2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου
AND~HAVING AGREED WITH THE WORKERS FOR A DENARIUS

τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα
[FOR] THE DAY, HE SENT THEM INTO THE VINEYARD

αὐτοῦ. **20.3** καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν
 OF HIM. AND HAVING GONE OUT AROUND [THE] THIRD HOUR HE SAW
 ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς **20.4** καὶ
 OTHERS HAVING STOOD IN THE MARKETPLACE IDLE, AND
 ἐκείνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα,
 TO THOSE HE SAID, GO ALSO YOU* INTO THE VINEYARD,
 καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν. **20.5** οἱ
 AND WHATEVER MAY BE [CONSIDERED] RIGHT I WILL GIVE TO YOU* -
 δὲ ἀπῆλθον. πάλιν [δὲ] ἐξελθὼν περὶ ἕκτην καὶ
 AND THEY LEFT. AND~AGAIN HAVING GONE OUT AROUND [THE] SIXTH AND
 ἐνάτην ὥραν ἐποίησεν ὡσαύτως. **20.6** περὶ δὲ τὴν
 [THE] NINTH HOUR HE DID LIKEWISE. AND~AROUND THE
 ἐνδεκάτην ἐξελθὼν εὔρεν ἄλλους ἐστῶτας καὶ λέγει
 ELEVENTH [HOUR] HAVING GONE OUT HE FOUND OTHERS HAVING STOOD AND HE SAYS
 αὐτοῖς, Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;
 TO THEM, WHY HAVE YOU* BEEN STANDING~HERE ALL THE DAY IDLE?
20.7 λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο.
 THEY SAY TO HIM, BECAUSE NO ONE HIRED~US.
 λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα.
 HE SAYS TO THEM, GO ALSO YOU* INTO THE VINEYARD.
20.8 ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ
 AND~[WHEN] EVENING HAVING COME SAYS THE OWNER OF THE
 ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας
 VINEYARD TO THE FOREMAN OF HIM, CALL THE WORKERS
 καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν
 AND GIVE TO THEM THE WAGE HAVING BEGUN WITH THE
 ἐσχάτων ἕως τῶν πρώτων. **20.9** καὶ ἐλθόντες οἱ
 LAST ONES UNTIL THE FIRST. AND HAVING COME THE ONES
 περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἅνα δηνάριον.
 AROUND THE ELEVENTH HOUR THEY RECEIVED EACH A DENARIUS.
20.10 καὶ ἐλθόντες οἱ πρῶτοι ἐνόμισαν ὅτι
 AND HAVING COME THE FIRST ONES THEY THOUGHT THAT
 πλεῖον λήμψονται· καὶ ἔλαβον [τὸ] ἅνα δηνάριον
 THEY WOULD RECEIVE~A LARGER SUM; AND THEY RECEIVED - EACH A DENARIUS
 καὶ αὐτοί. **20.11** λαβόντες δὲ
 ALSO THEMSELVES. AND~HAVING RECEIVED [THE DENARIUS]
 ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου **20.12** λέγοντες,
 THEY WERE COMPLAINING AGAINST THE HOUSE MASTER SAYING,
 Οὗτοι οἱ ἐσχατοὶ μίαν ὥραν ἐποίησαν, καὶ ἴσους
 THESE - LAST ONES ONE HOUR WORKED, AND EQUAL
 ἡμῖν αὐτοὺς ἐποίησας τοῖς βαστάσασιν τὸ βάρος τῆς
 TO US YOU MADE~THEM, THE ONES HAVING ENDURED THE BURDEN OF THE
 ἡμέρας καὶ τὸν καύσωνα. **20.13** ὁ δὲ ἀποκριθεὶς ἐνὶ
 DAY AND THE HEAT. BUT~HE HAVING ANSWERED ONE
 αὐτῶν εἶπεν, Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ
 OF THEM SAID, FRIEND, I AM NOT CHEATING YOU. [DID YOU] NOT
 δηναρίου συνεφώνησάς μοι; **20.14** ἄρον τὸ
 FOR A DENARIUS MAKE AN AGREEMENT WITH ME? TAKE THE [DENARIUS WHICH IS]

³When he went out about nine o'clock, he saw others standing idle in the marketplace; ⁴and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. ⁵When he went out again about noon and about three o'clock, he did the same. ⁶And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' ⁷They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' ⁸When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.' ⁹When those hired about five o'clock came, each of them received the usual daily wage.^b ¹⁰Now when the first came, they thought they would receive more; but each of them also received the usual daily wage.^b ¹¹And when they received it, they grumbled against the landowner, ¹²saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' ¹³But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage?'^b ¹⁴Take what

^b Gk. a denarius

belongs to you and go; I choose to give to this last the same as I give to you. ¹⁵Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?^c ¹⁶So the last will be first, and the first will be last.”^d

¹⁷ While Jesus was going up to Jerusalem, he took the twelve disciples aside by themselves, and said to them on the way, ¹⁸“See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death; ¹⁹then they will hand him over to the Gentiles to be mocked and flogged and crucified; and on the third day he will be raised.”

²⁰ Then the mother of the sons of Zebedee came to him with her sons, and kneeling before him, she asked a favor of him. ²¹And he said to her, “What do you want?” She said to him, “Declare that these two sons of mine will sit, one at your right hand and one at your left, in your kingdom.”

²² But Jesus answered, “You do not know what you are asking. Are you able to drink the cup that I am about to drink?”^e They said to him, “We are able.” ²³He said to them, “You will indeed drink my cup, but to sit at my right hand and at my left, this is not mine to grant, but it is for those for whom

^c Gk. *is your eye evil because I am good?*

^d Other ancient authorities add *for many are called but few are chosen*

^e Other ancient authorities add *or to be baptized with the baptism that I am baptized with?*

σὸν καὶ ὑπάγε. θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς
YOURS AND GO. BUT~I WISH TO THIS - LAST ONE TO GIVE AS

καὶ σοί· 20.15 [ἢ] οὐκ ἔξεστίν μοι ὃ θέλω
ALSO [I GAVE] TO YOU. OR IS IT NOT PERMISSIBLE FOR ME WHAT I WISH

ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός
TO DO WITH THE THINGS [WHICH ARE] MINE? OR THE EYE

σου πονηρός ἐστίν ὅτι ἐγὼ ἀγαθός εἰμι; 20.16 Οὕτως
OF YOU ENVOIOUS IS THAT I AM~GOOD? THUS

ἔσονται οἱ ἐσχατοὶ πρῶτοι καὶ οἱ πρῶτοι ἐσχατοί.
WILL BE THE LAST ONES FIRST AND THE FIRST ONES LAST.

20.17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα
AND GOING UP - JESUS TO JERUSALEM

παρέλαβεν τοὺς δώδεκα [μαθητὰς] κατ' ἰδίαν καὶ ἐν
HE TOOK THE TWELVE DISCIPLES PRIVATELY AND ON

τῇ ὁδῷ εἶπεν αὐτοῖς, 20.18 Ἴδου ἀναβαίνομεν εἰς
THE WAY HE SAID TO THEM, BEHOLD WE ARE GOING UP TO

Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται
JERUSALEM, AND THE SON - OF MAN WILL BE HANDED OVER

τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινοῦσιν
TO THE CHIEF PRIESTS AND SCRIBES, AND THEY WILL CONDEMN

αὐτὸν θανάτῳ 20.19 καὶ παραδώσουσιν αὐτὸν τοῖς
HIM TO DEATH AND THEY WILL HAND OVER HIM TO THE

ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ
GENTILES IN ORDER TO MOCK AND TO WHIP AND

σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.
TO CRUCIFY, AND ON THE THIRD DAY HE WILL BE RAISED.

20.20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν
THEN APPROACHED HIM THE MOTHER OF THE SONS

Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνοῦσα καὶ
OF ZEBEDEE ALONG WITH THE SONS OF HER WORSHIPING AND

αἰτοῦσά τι ἀπ' αὐτοῦ. 20.21 ὁ δὲ εἶπεν αὐτῇ, Τί
REQUESTING SOMETHING FROM HIM. AND~HE SAID TO HER, WHAT

θέλεις; λέγει αὐτῷ, Εἰπέ ἵνα καθίσωσιν οὗτοι οἱ
DO YOU° WISH? SHE SAYS TO HIM, SAY THAT THESE~MAY SIT THE

δύο υἱοὶ μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων
TWO SONS OF ME ONE ON [THE] RIGHT OF YOU AND ONE ON [THE] LEFT

σου ἐν τῇ βασιλείᾳ σου. 20.22 ἀποκριθεὶς δὲ ὁ
OF YOU IN THE KINGDOM OF YOU. AND~HAVING ANSWERED -

Ἰησοῦς εἶπεν, Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε
JESUS SAID, YOU° DO NOT KNOW WHAT YOU° ARE ASKING. ARE YOU° ABLE

πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν
TO DRINK THE CUP WHICH I AM ABOUT TO DRINK? THEY SAY

αὐτῷ, Δυνάμεθα. 20.23 λέγει αὐτοῖς, Τὸ μὲν ποτήριόν
TO HIM, WE ARE ABLE. HE SAYS TO THEM, INDEED~THE CUP

μου πίεσθε, τὸ δὲ καθίσει ἐκ δεξιῶν μου καὶ ἐξ
OF ME YOU° WILL DRINK, - BUT TO SIT ON [THE] RIGHT OF ME AND ON

εὐωνύμων οὐκ ἔστιν ἐμὸν [τοῦτο] δοῦναι, ἀλλ' οἷς
[THE] LEFT IT IS NOT MINE TO GRANT~THIS, BUT FOR WHOM

ἡτοίμασται ὑπὸ τοῦ πατρός μου. **20.24** Καὶ
 IT HAS BEEN PREPARED BY THE FATHER OF ME. AND
 ἀκούσαντες οἱ δέκα ἡγανάκτησαν περὶ τῶν δύο
 HAVING HEARD [THIS] THE TEN WERE INDIGNANT ABOUT THE TWO
 ἀδελφῶν. **20.25** ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς
 BROTHERS. - BUT JESUS HAVING SUMMONED THEM
 εἶπεν, Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν
 SAID, YOU KNOW THAT THE RULERS OF THE GENTILES
 κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν
 LORD IT OVER THEM AND THE GREAT ONES EXERCISE AUTHORITY OVER
 αὐτῶν. **20.26** οὐχ οὕτως ἔσται ἐν ὑμῖν, ἀλλ' ὅς ἐάν
 THEM. NOT THUS WILL IT BE AMONG YOU, BUT WHOEVER
 θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος,
 WISHES AMONG YOU TO BECOME~GREAT WILL BE [THE] SERVANT~OF YOU.
20.27 καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται
 AND WHOEVER WISHES AMONG YOU TO BE FIRST WILL BE
 ὑμῶν δοῦλος. **20.28** ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου
 [THE] SLAVE~OF YOU. JUST AS THE SON - OF MAN
 οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι
 DID NOT COME TO BE SERVED BUT TO SERVE AND TO GIVE
 τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.
 THE LIFE OF HIM [AS] A RANSOM FOR MANY.
20.29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχῶ
 AND [AS] THEY [WERE] GOING OUT FROM JERICO
 ἠκολούθησεν αὐτῷ ὄχλος πολὺς. **20.30** καὶ ἰδοὺ δύο
 FOLLOWED HIM A GREAT~CROWD. AND BEHOLD TWO
 τυφλοὶ καθημένοι παρὰ τὴν ὁδὸν ἀκούσαντες ὅτι
 BLIND MEN SITTING BESIDE THE ROAD, HAVING HEARD THAT
 Ἰησοῦς παράγει, ἔκραξαν λέγοντες, Ἐλέησον ἡμᾶς,
 JESUS IS PASSING BY, CRIED OUT SAYING, HAVE MERCY ON US,
 [κύριε], υἱὸς Δαυίδ. **20.31** ὁ δὲ ὄχλος ἐπετίμησεν
 LORD, SON OF DAVID. BUT~THE CROWD REBUKED
 αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μείζον ἔκραξαν
 THEM THAT THEY MIGHT BE SILENT. BUT~THEY CRIED OUT~MORE
 λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυίδ. **20.32** καὶ
 SAYING, HAVE MERCY ON US, LORD, SON OF DAVID. AND
 στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν, Τί
 HAVING STOOD - JESUS CALLED THEM AND SAID, WHAT
 θέλετε ποιήσω ὑμῖν; **20.33** λέγουσιν αὐτῷ,
 DO YOU WISH [THAT] I SHOULD DO FOR YOU? THEY SAY TO HIM,
 Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν.
 LORD, THAT MAY BE OPENED THE EYES OF US.
20.34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν
 AND~HAVING BEEN FILLED WITH COMPASSION - JESUS TOUCHED THE
 ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ
 EYES OF THEM, AND IMMEDIATELY THEY SAW AGAIN AND
 ἠκολούθησαν αὐτῷ.
 THEY FOLLOWED HIM.

it has been prepared by my Father."

24 When the ten heard it, they were angry with the two brothers. 25 But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. 26 It will not be so among you; but whoever wishes to be great among you must be your servant, 27 and whoever wishes to be first among you must be your slave; 28 just as the Son of Man came not to be served but to serve, and to give his life a ransom for many."

29 As they were leaving Jericho, a large crowd followed him. 30 There were two blind men sitting by the roadside. When they heard that Jesus was passing by, they shouted, "Lord, have mercy on us, Son of David!" 31 The crowd sternly ordered them to be quiet; but they shouted even more loudly, "Have mercy on us, Lord, Son of David!" 32 Jesus stood still and called them, saying, "What do you want me to do for you?" 33 They said to him, "Lord, let our eyes be opened." 34 Moved with compassion, Jesus touched their eyes. Immediately they regained their sight and followed him.

^fOther ancient authorities lack *Lord*

CHAPTER 21

When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, ²saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. ³If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately."⁴ This took place to fulfill what had been spoken through the prophet, saying,

⁵ "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey."

⁶The disciples went and did as Jesus had directed them; ⁷they brought the donkey and the colt, and put their cloaks on them, and he sat on them. ⁸A very large crowd^h spread their cloaks on the road, and others cut branches from the trees and spread them on the road. ⁹The crowds

⁸ Or 'The Lord needs them and will send them back immediately.'

^h Or Most of the crowd

21.1 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον
AND WHEN THEY CAME NEAR TO JERUSALEM AND CAME

εἰς Βηθφαγὴ εἰς τὸ Ὄρος τῶν Ἐλαιῶν, τότε Ἰησοῦς
TO BETHPHAGE, TO THE MOUNT - OF OLIVES, THEN JESUS

ἀπέστειλεν δύο μαθητὰς **21.2** λέγων αὐτοῖς, Πορεύεσθε
SENT TWO DISCIPLES SAYING TO THEM, GO

εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως
INTO THE VILLAGE - OPPOSITE YOU*, AND IMMEDIATELY

εὐρήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς·
YOU* WILL FIND A DONKEY HAVING BEEN TIED AND A COLT WITH HER;

λύσαντες ἀγάγετέ μοι. **21.3** καὶ ἐάν τις
HAVING UNTIED [THEM] BRING [THEM] TO ME. AND IF , ANYONE

ὑμῖν εἴπη τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρειάν
SHOULD SAY~TO YOU* ANYTHING, YOU* SAY, - THE LORD ³OF THEM ²NEED

ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς. **21.4** Τοῦτο δὲ
HAS. AND~IMMEDIATELY HE WILL SEND THEM. AND~THIS

γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ
TOOK PLACE IN ORDER THAT MIGHT BE FULFILLED THE [THING] SPOKEN THROUGH THE

προφήτου λέγοντος,
PROPHET SAYING,

21.5 Εἶπατε τῇ θυγατρὶ Σιών,
TELL THE DAUGHTER OF ZION,

Ἴδου ὁ βασιλεὺς σου ἔρχεται σοι
BEHOLD THE KING OF YOU COMES TO YOU

πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον
HUMBLE AND HAVING MOUNTED ON A DONKEY

καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.
AND UPON A COLT [THE] FOAL OF A DONKEY.

21.6 πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς
AND~HAVING GONE THE DISCIPLES AND HAVING DONE JUST AS

συνέταξεν αὐτοῖς ὁ Ἰησοῦς **21.7** ἤγαγον τὴν ὄνον καὶ
COMMANDED THEM - JESUS THEY BROUGHT THE DONKEY AND

τὸν πῶλον καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια,
THE COLT AND THEY PUT UPON THEM THE (THEIR) GARMENTS,

καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. **21.8** ὁ δὲ πλείστος
AND HE SAT ON THEM. AND~THE VERY LARGE

ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ,
CROWD SPREAD OUT THEIR - GARMENTS ON THE ROAD,

ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ
AND~OTHERS WERE CUTTING BRANCHES FROM THE TREES AND

ἐστρώννουν ἐν τῇ ὁδῷ. **21.9** οἱ δὲ ὄχλοι οἱ
WERE SPREADING [THEM] OUT ON THE ROAD. AND~THE CROWDS THE ONES

21:5 Isa. 62:11; Zech. 9:9

προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον
GOING BEFORE HIM AND THE ONES FOLLOWING WERE CRYING OUT
λέγοντες,
SAYING,

Ὡσαννὰ τῷ υἱῷ Δαβίδ·
HOSANNA TO THE SON OF DAVID;

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
HAVING BEEN BLESSED [IS] THE ONE COMING IN [THE] NAME

κυρίου·
OF [THE] LORD;

Ὡσαννὰ ἐν τοῖς ὑψίστοις.
HOSANNA IN THE HIGHEST.

21.10 καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη
AND HE~HAVING ENTERED INTO JERUSALEM, WAS STIRRED

πάσα ἡ πόλις λέγουσα, Τίς ἐστὶν οὗτος; **21.11** οἱ δὲ
ALL THE CITY SAYING, WHO IS THIS? AND~THE

ὄχλοι ἔλεγον, Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ
CROWDS WERE SAYING, THIS IS THE PROPHET JESUS - FROM

Ναζαρεθ τῆς Γαλιλαίας.
NAZARETH - OF GALILEE.

21.12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν καὶ
AND JESUS~ENTERED INTO THE TEMPLE AND

ἐξέβαλεν πάντα τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν
THREW OUT ALL THE ONES SELLING AND BUYING IN

τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν
THE TEMPLE, AND THE TABLES OF THE MONEY-CHANGERS

κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς
HE OVERTURNED AND THE CHAIRS OF THE ONES SELLING THE

περιστεράς, **21.13** καὶ λέγει αὐτοῖς, Γέγραπται,
DOVES, AND HE SAYS TO THEM, IT HAS BEEN WRITTEN,

Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται,
THE HOUSE OF ME A HOUSE OF PRAYER IS TO BE CALLED,

ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν.
BUT~YOU ARE MAKING~IT A DEN OF ROBBERS.

21.14 Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ
AND APPROACHED HIM BLIND PERSONS AND LAME PERSONS

ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. **21.15** ἰδόντες δὲ
IN THE TEMPLE, AND HE HEALED THEM. BUT~HAVING SEEN

οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ
THE CHIEF PRIESTS AND THE SCRIBES THE WONDERS WHICH

ἐποίησεν καὶ τοὺς παῖδας τοὺς κρᾶζοντας ἐν τῷ
HE PERFORMED AND THE CHILDREN - CRYING OUT IN THE

ἱερῷ καὶ λέγοντας, Ὡσαννὰ τῷ υἱῷ Δαβίδ,
TEMPLE AND SAYING, HOSANNA TO THE SON OF DAVID,

ἠγανάκτησαν **21.16** καὶ εἶπαν αὐτῷ, Ἀκούεις τί
THEY WERE INDIGNANT AND THEY SAID TO HIM, DO YOU HEAR WHAT

that went ahead of him and that followed were shouting,
“Hosanna to the Son of David!

Blessed is the one who comes in the name of the Lord!

Hosanna in the highest heaven!”

¹⁰When he entered Jerusalem, the whole city was in turmoil, asking, “Who is this?” ¹¹The crowds were saying, “This is the prophet Jesus from Nazareth in Galilee.”

¹²Then Jesus entered the temple¹ and drove out all who were selling and buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves. ¹³He said to them, “It is written,

‘My house shall be called a house of prayer’; but you are making it a den of robbers.”

¹⁴The blind and the lame came to him in the temple, and he cured them. ¹⁵But when the chief priests and the scribes saw the amazing things that he did, and heard the children crying out in the temple, “Hosanna to the Son of David,” they became angry ¹⁶and said to him, “Do you hear what

ⁱ Other ancient authorities add *of God*
^j Gk lacks *heard*

these are saying?" Jesus said to them, "Yes; have you never read,

'Out of the mouths of infants and nursing babies you have prepared praise for yourself'?"

¹⁷He left them, went out of the city to Bethany, and spent the night there.

¹⁸In the morning, when he returned to the city, he was hungry. ¹⁹And seeing a fig tree by the side of the road, he went to it and found nothing at all on it but leaves. Then he said to it, "May no fruit ever come from you again!" And the fig tree withered at once.

²⁰When the disciples saw it, they were amazed, saying, "How did the fig tree wither at once?" ²¹Jesus answered them, "Truly I tell you, if you have faith and do not doubt, not only will you do what has been done to the fig tree, but even if you say to this mountain, 'Be lifted up and thrown into the sea,' it will be done. ²²Whatever you ask for in prayer with faith, you will receive."

²³When he entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?" ²⁴Jesus said to them, "I will also ask you

οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί.
THESE ONES ARE SAYING? - AND JESUS SAYS TO THEM, YES.

οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ
HAVE YOU* NEVER READ - OUT OF [THE] MOUTH OF CHILDREN AND

θηλαζόντων κατηρτίσω αἶνον; 21.17 Καὶ
NURSING BABIES YOU PREPARED FOR YOURSELF PRAISE? AND

καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς
HAVING LEFT THEM HE WENT OUT OF THE CITY TO

Βηθανίαν καὶ ἡγύλισθη ἐκεῖ.
BETHANY AND SPENT THE NIGHT THERE.

21.18 Πρῶτὶ δὲ ἐπανάγων εἰς τὴν πόλιν ἐπείνασεν.
NOW~EARLY GOING UP INTO THE CITY HE HUNGERED.

21.19 καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ'
AND HAVING SEEN ONE~FIG TREE ON THE WAY, HE WENT UP TO

αὐτὴν καὶ οὐδὲν εὑρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ
IT AND FOUND NOTHING ON IT EXCEPT LEAVES ONLY, AND

λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν
HE SAYS TO IT, NO LONGER FROM YOU MAY THERE BE~FRUIT TO THE

αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ. 21.20 καὶ
AGE. AND WAS WITHERED AT ONCE THE FIG TREE. AND

ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες, Πῶς
HAVING SEEN [THIS] THE DISCIPLES WERE AMAZED SAYING, HOW [DID]

παραχρῆμα ἐξηράνθη ἡ συκὴ; 21.21 ἀποκριθεὶς δὲ ὁ
INSTANTLY WITHER THE FIG TREE? AND~HAVING ANSWERED -

Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε
JESUS SAID TO THEM, TRULY I SAY TO YOU*, IF YOU* HAVE

πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον
FAITH AND DO NOT DOUBT, NOT ONLY

τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ
THE [THING WHICH HAS BEEN DONE TO] THE FIG TREE WILL YOU* DO, BUT ALSO IF

τῷ ὄρει τούτῳ εἶπητε, Ἐρθητι καὶ βληθήτι εἰς τὴν
- TO THIS~MOUNTAIN YOU* SAY, BE LIFTED UP AND THROWN INTO THE

θάλασσαν, γενήσεται· 21.22 καὶ πάντα ὅσα ἂν
SEA, [AND] IT WILL HAPPEN. AND ALL THINGS WHATEVER

αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.
YOU* MAY ASK IN - PRAYER BELIEVING YOU* WILL RECEIVE.

21.23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν προσήλθον αὐτῷ
AND [AFTER] HE HAD GONE INTO THE TEMPLE, ⁸APPROACHED ⁹HIM

διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ
¹⁰[WHILE HE WAS] TEACHING ¹THE ²CHIEF PRIESTS ³AND ⁴THE ⁵ELDERS ⁶OF THE

λαοῦ λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ
⁷PEOPLE SAYING, BY WHAT AUTHORITY DO YOU* DO~THESE THINGS? AND

τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; 21.24 ἀποκριθεὶς δὲ
WHO GAVE~TO YOU - THIS~AUTHORITY? AND~HAVING ANSWERED

ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς καὶ γώ
- JESUS SAID TO THEM, ²WILL ASK ³YOU* ¹I ALSO

λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι καὶ γὰρ ὑμῖν ἐρῶ ἐν
ONE~QUESTION, WHICH IF YOU* TELL ME I ALSO WILL TELL~YOU* BY

ποιᾶ ἐξουσίᾳ ταῦτα ποιῶ· 21.25 τὸ βάπτισμα τὸ
WHAT AUTHORITY I DO~THESE THINGS. THE BAPTISM -

Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;
OF JOHN FROM WHERE WAS IT? FROM HEAVEN OR FROM MEN?

οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες, Ἐὰν
AND~THEY WERE DISCUSSING [IT] AMONG THEMSELVES SAYING, IF

εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διὰ τί οὖν
WE SAY, FROM HEAVEN, HE WILL SAY TO US, WHY THEN

οὐκ ἐπιστεύσατε αὐτῷ; 21.26 ἐὰν δὲ εἴπωμεν, Ἐξ
DID YOU* NOT BELIEVE HIM? BUT~IF WE SAY, FROM

ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς
MEN, WE FEAR THE CROWD, FOR~EVERYONE AS

προφήτην ἔχουσιν τὸν Ἰωάννην. 21.27 καὶ
A PROPHET CONSIDERS - JOHN. AND

ἀποκριθέντες τῷ Ἰησοῦ εἶπαν, Οὐκ οἶδαμεν. ἔφη
HAVING ANSWERED - JESUS THEY SAID, WE DO NOT KNOW. SAID

αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ
TO THEM ALSO HE, NEITHER I TELL YOU* BY WHAT

ἐξουσίᾳ ταῦτα ποιῶ.
AUTHORITY I DO~THESE THINGS.

21.28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο.
AND~WHAT DOES IT SEEM~TO YOU? A MAN HAD TWO~CHILDREN.

καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὑπάγε
AND HAVING APPROACHED THE FIRST HE SAID, CHILD, GO

σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι. 21.29 ὁ δὲ
TODAY [AND] WORK IN THE VINEYARD. BUT~HE

ἀποκριθεὶς εἶπεν, Οὐ θέλω, ὕστερον δὲ
HAVING ANSWERED SAID, I DO NOT WANT TO, BUT~LATER

μεταμεληθεὶς ἀπῆλθεν. 21.30 προσελθὼν δὲ τῷ
HAVING CHANGED HIS MIND HE WENT. AND~HAVING APPROACHED THE

ἑτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγώ,
OTHER HE SPOKE SIMILARLY. AND~HE HAVING ANSWERED SAID, I [WILL GO].

κύριε, καὶ οὐκ ἀπῆλθεν. 21.31 τίς ἐκ τῶν δύο
LORD, AND HE DID NOT GO. WHICH OF THE TWO

ἐποίησεν τὸ θέλημα τοῦ πατρός; λέγουσιν, Ὁ
DID THE WILL OF THE(THEIR) FATHER? THEY SAY, THE

πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι
FIRST. SAYS TO THEM - JESUS, TRULY I SAY TO YOU*, THAT

οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς
THE TAX~COLLECTORS AND THE PROSTITUTES ARE GOING AHEAD OF YOU* INTO

τὴν βασιλείαν τοῦ θεοῦ. 21.32 ἦλθεν γὰρ Ἰωάννης
THE KINGDOM - OF GOD. FOR~CAME JOHN

πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε
TO YOU* IN [THE] WAY OF RIGHTEOUSNESS, AND YOU* DID NOT BELIEVE

one question; if you tell me the answer, then I will also tell you by what authority I do these things. ²⁵Did the baptism of John come from heaven, or was it of human origin?" And they argued with one another, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' ²⁶But if we say, 'Of human origin,' we are afraid of the crowd; for all regard John as a prophet." ²⁷So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I am doing these things.

²⁸"What do you think? A man had two sons; he went to the first and said, 'Son, go and work in the vineyard today.' ²⁹He answered, 'I will not'; but later he changed his mind and went. ³⁰The father^k went to the second and said the same; and he answered, 'I go, sir'; but he did not go. ³¹Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you.

³²For John came to you in the way of righteousness and you did not believe

^k Gk He

him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him.

33 "Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. 34 When the harvest time had come, he sent his slaves to the tenants to collect his produce. 35 But the tenants seized his slaves and beat one, killed another, and stoned another. 36 Again he sent other slaves, more than the first; and they treated them in the same way. 37 Finally he sent his son to them, saying, 'They will respect my son.' 38 But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and get his inheritance.' 39 So they seized him, threw him out of the vineyard, and killed him. 40 Now when the owner of the vineyard comes, what will he do to those tenants?" 41 They said to him, "He will put those wretches to a miserable death, and lease the vineyard to other tenants who

αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν
HIM, BUT~THE TAX-COLLECTORS AND THE PROSTITUTES BELIEVED

αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον
IN HIM. BUT~YOU HAVING SEEN DID NOT REPENT LATER

τοῦ πιστεῦσαι αὐτῷ.
- TO BELIEVE IN HIM.

21.33 Ἄλλην παραβολὴν ἀκούσατε. Ἦν ἄνθρωπος
2ANOTHER 3PARABLE 1LISTEN TO. THERE WAS~A MAN,

οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν
A HOUSE MASTER WHO PLANTED A VINEYARD AND A FENCE

αὐτῷ περιέθηκεν καὶ ὥρυξεν ἐν αὐτῷ ληνὸν καὶ
HE PUT AROUND~IT AND DUG IN IT A WINE PRESS AND

ᾠκοδόμησεν πύργον καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ
BUILT A TOWER AND LEASED IT TO FARMERS AND

ἀπεδήμησεν. **21.34** ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν
DEPARTED. AND~WHEN CAME NEAR THE TIME OF THE

καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς
FRUITS, HE SENT THE SLAVES OF HIM TO THE

γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ. **21.35** καὶ
FARMERS TO RECEIVE THE FRUITS OF IT. AND

λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν
3HAVING TAKEN 1THE 2FARMERS THE SLAVES OF HIM, THIS ONE

ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.
THEY BEAT, ANOTHER THEY KILLED, AND ANOTHER THEY STONED.

21.36 πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν
AGAIN HE SENT OTHER SLAVES MORE THAN THE

πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.
FIRST ONES, AND THEY DID TO THEM SIMILARLY.

21.37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ
AND~FINALLY HE SENT TO THEM THE SON OF HIM

λέγων, Ἐντραπήσονται τὸν υἱὸν μου. **21.38** οἱ δὲ
SAYING, THEY WILL RESPECT THE SON OF ME. BUT~THE

γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός
FARMERS HAVING SEEN THE SON SAID AMONG THEMSELVES, THIS

ἐστὶν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ
IS THE HEIR. COME LET US KILL HIM AND

σχῶμεν τὴν κληρονομίαν αὐτοῦ, **21.39** καὶ
LET US TAKE POSSESSION OF THE INHERITANCE OF HIM, AND

λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ
HAVING TAKEN HIM THEY THREW HIM OUT OF THE VINEYARD AND

ἀπέκτειναν. **21.40** ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ
KILLED [HIM]. THEREFORE~WHEN CAME THE LORD OF THE

ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;
VINEYARD, WHAT WILL HE DO - TO THOSE~FARMERS?

21.41 λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτούς
THEY SAY TO HIM, [THOSE] EVILDOERS HE WILL BRING THEM TO A TERRIBLE END

καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες
AND THE VINEYARD HE WILL LEASE TO OTHER FARMERS, WHO

ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.
WILL GIVE BACK TO HIM THE FRUITS IN - THEIR~SEASONS.

21.42 λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν
SAYS TO THEM - JESUS, HAVE YOU* NEVER READ IN

ταῖς γραφαῖς,
THE SCRIPTURES,

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
(THE) STONE WHICH ³REJECTED ¹THE ONES ²BUILDING,

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
THIS ONE BECAME - HEAD OF (THE) CORNER.

παρὰ κυρίου ἐγένετο αὕτη
FROM (THE) LORD CAME ABOUT THIS

καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;
AND IT IS MARVELOUS IN OUR~EYES?

21.43 διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν
FOR THIS REASON I SAY TO YOU* - WILL BE TAKEN FROM YOU*

ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι
THE KINGDOM - OF GOD AND IT WILL BE GIVEN TO A NATION PRODUCING

τοὺς καρποὺς αὐτῆς. [†][**21.44** Καὶ ὁ πεσὼν ἐπὶ
THE FRUIT OF IT. AND THE ONE HAVING FALLEN ON

τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ
- THIS~STONE WILL BE CRUSHED. AND~ON WHOMEVER IT FALLS

λικμήσει αὐτόν.][†]
IT WILL CRUSH HIM.

21.45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
AND HAVING HEARD THE CHIEF PRIESTS AND THE PHARISEES

τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν
THE PARABLES OF HIM THEY UNDERSTOOD THAT ABOUT THEM

λέγει· **21.46** καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν
HE SPOKE. AND SEEKING TO ARREST~HIM THEY WERE AFRAID

τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.
OF THE CROWDS, SINCE AS A PROPHET THEY CONSIDERED~HIM.

21:42 Ps. 118:22-23 **21:44** text [see Luke 20:18]: KJV ASV RSVmg NASB NIV NEBmg TEVmg NJBmg NRSV. omit: ASVmg RSV NIVmg NEB TEV NJB NRSVmg.

will give him the produce at the harvest time."

42 Jesus said to them, "Have you never read in the scriptures:

"The stone that the builders rejected has become the cornerstone;¹ this was the Lord's doing, and it is amazing in our eyes'?"

43 Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom.^m 44 The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls."ⁿ

45 When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. 46 They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

¹ Or *keystone*

^m Gk *the fruits of it*

ⁿ Other ancient authorities lack verse 44

CHAPTER 22

22.1 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν
AND HAVING ANSWERED - JESUS AGAIN SPOKE IN

παραβολαῖς αὐτοῖς λέγων, **22.2** Ὡμοιώθη ἡ βασιλεία
PARABLES TO THEM SAYING, ⁵IS LIKE ¹THE ²KINGDOM

τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν
³OF THE ⁴HEAVENS A MAN, A KING, WHO PREPARED

γάμους τῷ υἱῷ αὐτοῦ. **22.3** καὶ ἀπέστειλεν τοὺς
A WEDDING FEAST FOR THE SON OF HIM. AND HE SENT OUT THE

δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς
SLAVES OF HIM TO CALL THE ONES HAVING BEEN INVITED TO THE

Once more Jesus spoke to them in parables, saying:

2 "The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. 3 He sent his slaves to call those who had been invited to the

wedding banquet, but they would not come. ⁴Again he sent other slaves, saying, 'Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.' ⁵But they made light of it and went away, one to his farm, another to his business, ⁶while the rest seized his slaves, mistreated them, and killed them. ⁷The king was enraged. He sent his troops, destroyed those murderers, and burned their city. ⁸Then he said to his slaves, 'The wedding is ready, but those invited were not worthy. ⁹Go therefore into the main streets, and invite everyone you find to the wedding banquet.' ¹⁰Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests.

¹¹ "But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, ¹²and he said to him, 'Friend, how did you get in here without a wedding robe?' And he was speechless. ¹³Then the king said to the attendants, 'Bind him hand and foot, and throw him into the outer darkness, where there will

γάμους, καὶ οὐκ ᾔθελον ἐλθεῖν. **22.4** πάλιν
WEDDING FEAST, AND THEY DID NOT WANT TO COME. AGAIN

ἀπέστειλεν ἄλλους δούλους λέγων, Εἴπατε τοῖς
HE SENT OUT OTHER SLAVES SAYING, TELL THE ONES

κεκλημένοις, Ἴδου τὸ ἄριστόν μου ἡτοιμάκα, οἱ ταῦροί
HAVING BEEN INVITED, BEHOLD THE DINNER OF ME I HAVE PREPARED, THE BULLS

μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα
OF ME AND THE FATTENED CATTLE HAVE BEEN SLAUGHTERED AND EVERYTHING

ἔτοιμα· δεῦτε εἰς τοὺς γάμους. **22.5** οἱ δὲ
IS READY, COME TO THE WEDDING FEAST. BUT~THEY

ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν ἴδιον ἀγρόν,
HAVING PAID NO ATTENTION LEFT, THE ONE TO HIS OWN FIELD,

ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ· **22.6** οἱ δὲ λοιποὶ
THE OTHER TO THE BUSINESS OF HIM. AND~THE OTHERS

κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ
HAVING CALLED THE SLAVES OF HIM, MISTREATED AND

ἀπέκτειναν. **22.7** ὁ δὲ βασιλεὺς ὠργίσθη καὶ πέμψας
KILLED [THEM]. SO~THE KING WAS ANGRY AND HAVING SENT

τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους
THE ARMIES OF HIM, HE DESTROYED - THOSE~MURDERERS

καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν. **22.8** τότε λέγει τοῖς
AND THE CITY OF THEM HE BURNED. THEN HE SAYS TO THE

δούλοις αὐτοῦ, Ὁ μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ
SLAVES OF HIM, THE - WEDDING FEAST IS~READY, BUT~THE ONES

κεκλημένοι οὐκ ᾔσαν ἄξιοι· **22.9** πορεύεσθε οὖν ἐπὶ
HAVING BEEN INVITED WERE NOT WORTHY. GO THEREFORE TO

τὰς διεξόδους τῶν ὁδῶν καὶ ὅσους ἐὰν εὑρήτε καλέσατε
THE CROSSINGS OF THE STREETS AND WHOEVER YOU FIND INVITE

εἰς τοὺς γάμους. **22.10** καὶ ἐξελθόντες οἱ
TO THE WEDDING FEAST. AND HAVING GONE OUT -

δούλοι ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας
THOSE~SLAVES TO THE ROADWAYS, THEY GATHERED TOGETHER EVERYONE

οὓς εὔρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη
WHOM THEY FOUND, BOTH~BAD AND GOOD. AND WAS FILLED

ὁ γάμος ἀνακειμένων. **22.11** εἰσελθὼν δὲ ὁ
THE WEDDING FEAST [WITH] GUESTS. AND~HAVING ENTERED THE

βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ
KING TO SEE THE ONES RECLINING AT TABLE HE SAW THERE

ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου, **22.12** καὶ
A MAN NOT HAVING BEEN CLOTHED WITH WEDDING~GARMENTS, AND

λέγει αὐτῷ, Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων
HE SAYS TO HIM, FRIEND, HOW DID YOU ENTER HERE NOT HAVING

ἔνδυμα γάμου; ὁ δὲ ἐφίμωθη. **22.13** τότε ὁ βασιλεὺς
WEDDING~GARMENTS? BUT~HE WAS SPEECHLESS. THEN THE KING

εἶπεν τοῖς διακόνοις, Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας
SAID TO THE SERVANTS, HAVING BOUND HIM FEET AND HANDS

ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται.
THROW OUT HIM INTO THE DARKNESS - OUTER. THERE WILL BE

ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
- WEeping AND - GRINDING OF THE TEETH.

22.14 πολλοὶ γάρ εἰσιν κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.
FOR~MANY ARE CALLED, BUT~FEW CHOSEN.

22.15 Τότε πορευθέντες οἱ Φαρισαῖοι
THEN HAVING DEPARTED THE PHARISEES

συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν
TOOK~COUNSEL TOGETHER SO THAT FOR HIM THEY MIGHT SET A TRAP IN

λόγῳ. **22.16** καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς
A STATEMENT. AND THEY ARE SENDING TO HIM THE DISCIPLES

αὐτῶν μετὰ τῶν Ἑρωδιανῶν λέγοντες, Διδάσκαλε,
OF THEM WITH THE HERODIANS SAYING, TEACHER,

οἶδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν
WE KNOW THAT YOU ARE~GOOD AND THE WAY - OF GOD IN

ἀληθείᾳ διδάσκεις καὶ οὐ μέλει σοι περὶ οὐδενός·
TRUTH YOU TEACH, AND IT IS NOT A CONCERN TO YOU ABOUT ANYBODY,

οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, **22.17** εἶπὲ οὖν
FOR~YOU DO NOT LOOK INTO [THE] FACE OF MEN. THEREFORE~TELL

ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον
US WHAT TO YOU SEEMS RIGHT. IS IT PERMISSIBLE TO GIVE POLL TAX

Καίσαρι ἢ οὐ; **22.18** γνοὺς δὲ ὁ Ἰησοῦς τὴν
TO CAESAR OR NOT? BUT~HAVING KNOWN - JESUS THE

πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑποκριταί;
EVIL OF THEM HE SAID, WHY DO YOU* TEST~ME, HYPOCRITES?

22.19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κῆνσου. οἱ δὲ
SHOW ME THE COIN OF THE POLL TAX. AND~THEY

προσῆνεγκαν αὐτῷ δηνάριον. **22.20** καὶ λέγει αὐτοῖς,
BROUGHT TO HIM A DENARIUS. AND HE SAYS TO THEM,

Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; **22.21** λέγουσιν
WHOSE - IMAGE[IS] THIS AND THE INSCRIPTION? THEY SAY

αὐτῷ, Καίσαρος. τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν
TO HIM, CAESAR'S. THEN HE SAYS TO THEM, GIVE THEREFORE

τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ
THE THINGS OF CAESAR'S TO CAESAR AND THE THINGS - OF GOD -

θεῷ. **22.22** καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες
TO GOD. AND HAVING HEARD [THIS] THEY WERE AMAZED, AND HAVING LEFT

αὐτὸν ἀπῆλθαν.
HIM THEY WENT AWAY.

22.23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ
ON THAT - DAY APPROACHED HIM

Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ
SADDUCEES, SAYING NOT TO BE A RESURRECTION, AND

ἐπηρώτησαν αὐτὸν **22.24** λέγοντες, Διδάσκαλε, Μωϋσῆς
THEY QUESTIONED HIM SAYING, TEACHER, MOSES

εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα,
SAID, IF SOMEONE DIES NOT HAVING CHILDREN,

22:24 Deut. 25:5

be weeping and gnashing of teeth.' ¹⁴For many are called, but few are chosen."

¹⁵ Then the Pharisees went and plotted to entrap him in what he said. ¹⁶ So they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you do not regard people with partiality. ¹⁷ Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?" ¹⁸ But Jesus, aware of their malice, said, "Why are you putting me to the test, you hypocrites? ¹⁹ Show me the coin used for the tax." And they brought him a denarius. ²⁰ Then he said to them, "Whose head is this, and whose title?" ²¹ They answered, "The emperor's." Then he said to them, "Give therefore to the emperor the things that are the emperor's, and to God the things that are God's." ²² When they heard this, they were amazed; and they left him and went away.

²³ The same day some Sadducees came to him, saying there is no resurrection;^o and they asked him a question, saying, ²⁴ "Teacher, Moses said, 'If a man dies childless,

^o Other ancient authorities read *who say that there is no resurrection*

his brother shall marry the widow, and raise up children for his brother. ²⁵Now there were seven brothers among us; the first married, and died childless, leaving the widow to his brother. ²⁶The second did the same, so also the third, down to the seventh. ²⁷Last of all, the woman herself died. ²⁸In the resurrection, then, whose wife of the seven will she be? For all of them had married her."

²⁹ Jesus answered them, "You are wrong, because you know neither the scriptures nor the power of God. ³⁰For in the resurrection they neither marry nor are given in marriage, but are like angels^p in heaven. ³¹And as for the resurrection of the dead, have you not read what was said to you by God, ³²'I am the God of Abraham, the God of Isaac, and the God of Jacob'? He is God not of the dead, but of the living." ³³And when the crowd heard it, they were astounded at his teaching.

³⁴ When the Pharisees heard that he had silenced the Sadducees, they gathered together, ³⁵and one of them, a lawyer, asked him a question to test him. ³⁶"Teacher, which commandment in the law is the greatest?"

^p Other ancient authorities add of God

ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ
SHALL MARRY THE BROTHER OF HIM THE WIFE OF HIM

καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.
AND RAISE UP OFFSPRING FOR THE BROTHER OF HIM.

22.25 ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ
NOW~THERE WERE WITH US SEVEN BROTHERS. AND THE

πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα
FIRST HAVING MARRIED DIED, AND NOT HAVING OFFSPRING

ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ·
LEFT THE WIFE OF HIM TO THE BROTHER OF HIM.

22.26 ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος ἕως τῶν
LIKEWISE ALSO THE SECOND AND THE THIRD UP TO THE

ἑπτά. **22.27** ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή.
SEVENTH. AND~LAST OF ALL DIED THE WOMAN.

22.28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ ἔσται
IN THE RESURRECTION THEREFORE WHICH OF THE SEVEN WILL SHE BE

γυνή; πάντες γὰρ ἔσχον αὐτήν· **22.29** ἀποκριθεὶς δὲ
[THE] WIFE? FOR~ALL HAD HER. AND~HAVING ANSWERED

ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε μὴ εἰδότες τὰς
- JESUS SAID TO THEM, YOU' ARE MISTAKEN NOT HAVING KNOWN THE

γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ· **22.30** ἐν γὰρ τῇ
SCRIPTURES NOR THE POWER - OF GOD. FOR~IN THE

ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' ὡς
RESURRECTION NEITHER THEY MARRY NOR ARE GIVEN IN MARRIAGE, BUT LIKE

ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν. **22.31** περὶ δὲ τῆς
ANGELS IN - HEAVEN THEY ARE. BUT~CONCERNING THE

ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν
RESURRECTION OF THE DEAD HAVE YOU' NOT READ THE THING SPOKEN

ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος, **22.32** Ἐγὼ εἰμι ὁ θεὸς
TO YOU' BY - GOD SAYING, I AM THE GOD

Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ;
OF ABRAHAM AND THE GOD OF ISAAC AND THE GOD OF JACOB?

οὐκ ἔστιν [ὁ] θεὸς νεκρῶν ἀλλὰ ζώντων.
IS NOT - GOD OF THE DEAD ONES BUT OF THE LIVING ONES.

22.33 καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ
AND HAVING HEARD [THIS] THE CROWDS WERE BEING AMAZED AT THE

διδαχῇ αὐτοῦ.
TEACHING OF HIM.

22.34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς
BUT~THE PHARISEES HAVING HEARD THAT HE SILENCED THE

Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό, **22.35** καὶ
SADDUCEES, ASSEMBLED TOGETHER, AND

ἐπηρώτησεν εἰς ἓξ αὐτῶν [νομικὸς] πειράζων αὐτόν,
⁵QUESTIONED [HIM] ¹ONE ²OF ³THEM, ⁴A LAWYER, TESTING HIM.

22.36 Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;
TEACHER, WHICH COMMANDMENT [IS] GREAT IN THE LAW?

22:32 Exod. 3:6, 15

22.37 ὁ δὲ ἔφη αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου
 AND~HE SAID TO HIM, YOU SHALL LOVE [THE] LORD THE GOD OF YOU
 ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ
 WITH ALL THE HEART OF YOU AND WITH ALL THE SOUL OF YOU AND
 ἐν ὅλῃ τῇ διανοίᾳ σου· **22.38** αὕτη ἐστὶν ἡ
 WITH ALL THE UNDERSTANDING OF YOU. THIS IS THE
 μεγάλη καὶ πρώτη ἐντολή. **22.39** δευτέρα δὲ
 GREAT AND FIRST COMMANDMENT. AND~[THE] SECOND [IS]
 ὅμοια αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
 LIKE IT, LOVE THE NEIGHBOR OF YOU AS YOURSELF.
22.40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος
 ON THESE - TWO COMMANDMENTS [THE] ENTIRE - LAW
 κρέμαται καὶ οἱ προφῆται.
 HANGS AND THE PROPHETS.

22.41 Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν
 AND~HAVING BEEN ASSEMBLED THE PHARISEES, ²QUESTIONED
 αὐτοὺς ὁ Ἰησοῦς **22.42** λέγων, Τί ὑμῖν δοκεῖ περὶ
³THEM - ¹JESUS SAYING, WHAT SEEMS RIGHT~TO YOU⁴ CONCERNING
 τοῦ Χριστοῦ; τίνος υἱὸς ἐστίν; λέγουσιν αὐτῷ, Τοῦ
 THE CHRIST? WHOSE SON IS HE? THEY SAY TO HIM, THE [SON]
 Δαυίδ. **22.43** λέγει αὐτοῖς, Πῶς οὖν Δαυίδ ἐν
 OF DAVID. HE SAYS TO THEM, HOW THEN [CAN] DAVID IN
 πνεύματι καλεῖ αὐτὸν κύριον λέγων,
 [THE] SPIRIT CALL HIM LORD SAYING,
22.44 Εἶπεν κύριος τῷ κυρίῳ μου,
 [THE] LORD~SAID - TO MY~LORD,
 Κάθου ἐκ δεξιῶν μου,
 SIT ON [THE] RIGHT OF ME,

ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν
 UNTIL I PUT THE ENEMIES OF YOU UNDER THE
 ποδῶν σου;
 FEET OF YOU?

22.45 εἰ οὖν Δαυίδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς
 THEREFORE~IF DAVID CALLS HIM LORD, HOW [THE] SON
 αὐτοῦ ἐστίν; **22.46** καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ
 OF HIM IS HE? AND NO ONE WAS ABLE TO ANSWER HIM
 λόγον οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας
 A WORD NOR DID ANYONE~DARE FROM THAT - DAY
 ἐπερωτῆσαι αὐτὸν οὐκέτι.
 TO ASK HIM ANY MORE [QUESTIONS].

22:37 Deut. 6:5 **22:39** Lev. 19:18 **22:44** Ps. 110:1

³⁷He said to him, " 'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' ³⁸This is the greatest and first commandment. ³⁹And a second is like it: 'You shall love your neighbor as yourself.' ⁴⁰On these two commandments hang all the law and the prophets."

⁴¹Now while the Pharisees were gathered together, Jesus asked them this question: ⁴²"What do you think of the Messiah?⁴ Whose son is he?" They said to him, "The son of David." ⁴³He said to them, "How is it then that David by the Spirit⁴ calls him Lord, saying,

⁴⁴ 'The Lord said to my Lord,

"Sit at my right hand, until I put your enemies under your feet'"?

⁴⁵If David thus calls him Lord, how can he be his son?" ⁴⁶No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions.

⁴ Or *Christ*

⁴ Gk *in spirit*

CHAPTER 23

Then Jesus said to the crowds and to his disciples,
²“The scribes and the Pharisees sit on Moses’ seat;
³therefore, do whatever they teach you and follow it; but do not do as they do, for they do not practice what they teach.
⁴They tie up heavy burdens, hard to bear,⁵ and lay them on the shoulders of others; but they themselves are unwilling to lift a finger to move them.
⁵They do all their deeds to be seen by others; for they make their phylacteries broad and their fringes long.
⁶They love to have the place of honor at banquets and the best seats in the synagogues,⁷ and to be greeted with respect in the marketplaces, and to have people call them rabbi.
⁸But you are not to be called rabbi, for you have one teacher, and you are all students.
⁹And call no one your father on earth, for you have one Father—the one in heaven.
¹⁰Nor are you to be called instructors, for you have one instructor, the Messiah.
¹¹The greatest among you will be your servant.
¹²All who exalt themselves will be humbled, and all who humble themselves will be exalted.

⁵Other ancient authorities lack *hard to bear*

¹Gk *brothers*

⁴Or *the Christ*

23.1 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς
 THEN - JESUS SPOKE TO THE CROWDS AND TO THE
 μαθηταῖς αὐτοῦ **23.2** λέγων, Ἐπὶ τῆς Μωϋσέως καθέδρας
 DISCIPLES OF HIM SAYING, UPON THE SEAT-OF MOSES
 ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.
 SAT THE SCRIBES AND THE PHARISEES.
23.3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε
 THEREFORE-EVERYTHING WHATEVER THEY MAY TELL YOU DO
 καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε·
 AND KEEP, BUT-ACCORDING TO THE WORKS OF THEM DO NOT DO.
 λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. **23.4** δεσμεύουσιν δὲ
 FOR-THEY SAY AND DO NOT DO. AND-THEY TIE UP
 φορτία βαρέα [καὶ δυσβάστακτα] καὶ ἐπιτιθέασιν ἐπὶ
 LOADS HEAVY AND HARD TO BEAR AND THEY PLACE [THEM] UPON
 τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ
 THE SHOULDERS - OF MEN, BUT-THEY WITH THE FINGER
 αὐτῶν οὐ θέλουσιν κινήσαι αὐτά. **23.5** πάντα δὲ τὰ
 OF THEM ARE NOT WILLING TO MOVE THEM. AND-ALL THE
 ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις·
 WORKS OF THEM THEY DO IN ORDER TO BE SEEN - BY MEN.
 πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ
 FOR-THEY ENLARGE THE PHYLACTERIES OF THEM AND
 μεγαλύνουσιν τὰ κράσπεδα, **23.6** φιλοῦσιν δὲ τὴν
 MAKE LARGE THE TASSELS, AND-THEY LOVE THE
 πρωτοκλισίαν ἐν τοῖς δεῖπνοις καὶ τὰς πρωτοκαθεδρίας
 PLACES OF HONOR AT THE BANQUETS AND THE SEATS OF HONOR
 ἐν ταῖς συναγωγαῖς **23.7** καὶ τοὺς ἀσπασμούς ἐν ταῖς
 IN THE SYNAGOGUES AND THE GREETINGS IN THE
 ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββί.
 MARKET PLACES AND TO BE CALLED BY - MEN, RABBI.
23.8 ὑμεῖς δὲ μὴ κληθῆτε, Ῥαββί· εἷς γὰρ ἐστὶν ὑμῶν
 BUT-YOU ARE NOT TO BE CALLED, RABBI, FOR-ONE IS YOUR
 ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. **23.9** καὶ
 - TEACHER, AND-ALL [OF] YOU ARE-BROTHERS. AND
 πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἷς γὰρ ἐστὶν
⁵FATHER ¹DO NOT CALL [ANYONE] ⁴YOUR ²ON - ³EARTH, FOR-ONE IS
 ὑμῶν ὁ πατὴρ ὁ οὐράνιος. **23.10** μηδὲ κληθῆτε
 YOUR - ²FATHER - ¹HEAVENLY. NEITHER BE CALLED
 καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἐστὶν εἷς ὁ Χριστός.
 TEACHERS, FOR [THE] TEACHER OF YOU IS ONE—THE CHRIST.
23.11 ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.
 AND-THE GREATEST OF YOU WILL BE OF YOU [THE] SERVANT.
23.12 ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται καὶ
 BUT-WHOEVER WILL LIFT UP HIMSELF WILL BE HUMBLED AND
 ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.
 WHOEVER WILL HUMBLE HIMSELF WILL BE LIFTED UP.

23.13 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
BUT~WOE TO YOU°, SCRIBES AND PHARISEES,

ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν
HYPOCRITES, FOR YOU° SHUT THE KINGDOM OF THE HEAVENS

ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε
IN FRONT OF - MEN. FOR~YOU° DO NOT ENTER

οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.[†]
NOR THE ONES ENTERING DO YOU° PERMIT TO ENTER.

23.15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
WOE TO YOU°, SCRIBES AND PHARISEES, HYPOCRITES,

ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι
FOR YOU° TRAVEL ABOUT THE SEA AND THE DRY [LAND] TO MAKE

ένα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν
ONE PROSELYTE, AND WHEN HE BECOMES [ONE] YOU° MAKE HIM

υἱὸν γεέννης διπλότερον ὑμῶν.
A SON OF GEHENNA (HELL) TWICE AS MUCH AS YOU°.

23.16 Οὐαὶ ὑμῖν, ὀδηγοὶ τυφλοὶ οἱ λέγοντες,
WOE TO YOU°, BLIND~LEADERS, THE ONES SAYING,

Ὃς ἂν ὁμόσῃ ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὃς δ' ἂν
WHOEVER SWEARS BY THE TEMPLE, IT IS~WORTHLESS; BUT~WHOEVER

ὁμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. **23.17** μωροὶ
SWEARS BY THE GOLD OF THE TEMPLE, HE IS OBLIGATED. FOOLS

καὶ τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς
AND BLIND MEN, FOR~WHICH IS~GREATER, THE GOLD OR THE TEMPLE

ὁ ἀγιάσας τὸν χρυσόν; **23.18** καί, Ὃς ἂν ὁμόσῃ ἐν
- HAVING SANCTIFIED THE GOLD? AND WHOEVER SWEARS BY

τῷ θυσιαστηρίῳ, οὐδὲν ἐστίν· ὃς δ' ἂν ὁμόσῃ ἐν τῷ
THE ALTAR, IT IS~WORTHLESS; BUT~WHOEVER SWEARS BY THE

δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. **23.19** τυφλοί,
GIFT - UPON IT, HE IS OBLIGATED. BLIND MEN,

τί γὰρ μείζον, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ
FOR~WHICH [IS] GREATER, THE GIFT OR THE ALTAR -

ἀγιάζον τὸ δῶρον; **23.20** ὁ οὖν ὁμόσας ἐν τῷ
SANCTIFYING THE GIFT? THEREFORE~THE ONE HAVING SWORN BY THE

θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω
ALTAR SWEARS BY IT AND ON EVERYTHING - UPON

αὐτοῦ· **23.21** καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὁμνύει ἐν
IT. AND THE ONE HAVING SWORN BY THE TEMPLE SWEARS BY

αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν, **23.22** καὶ ὁ
IT AND BY THE ONE INHABITING IT, AND THE ONE

ὁμόσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ
HAVING SWORN BY - HEAVEN SWEARS BY THE THRONE - OF GOD

καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.
AND BY THE ONE SITTING UPON IT.

13 "But woe to you, scribes and Pharisees, hypocrites! For you lock people out of the kingdom of heaven. For you do not go in yourselves, and when others are going in, you stop them." 15 "Woe to you, scribes and Pharisees, hypocrites! For you cross sea and land to make a single convert, and you make the new convert twice as much a child of hell^w as yourselves.

16 "Woe to you, blind guides, who say, 'Whoever swears by the sanctuary is bound by nothing, but whoever swears by the gold of the sanctuary is bound by the oath.' 17 You blind fools! For which is greater, the gold or the sanctuary that has made the gold sacred? 18 And you say, 'Whoever swears by the altar is bound by nothing, but whoever swears by the gift that is on the altar is bound by the oath.' 19 How blind you are! For which is greater, the gift or the altar that makes the gift sacred? 20 So whoever swears by the altar, swears by it and by everything on it; 21 and whoever swears by the sanctuary, swears by it and by the one who dwells in it; 22 and whoever swears by heaven, swears by the throne of God and by the one who is seated upon it.

[†] Other authorities add here (or after verse 12) verse 14. *Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses and for the sake of appearance you make long prayers; therefore you will receive the greater condemnation.*

^w Gk Gehenna

23:13 text: ASV RSV NASBmg NIV NEB TEV NJB NRSV. add v. 14 Οὐαὶ δε ὑμιν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφασίει μακρὰ προσευχομένοι· διὰ τοῦτο ἡμψεσθε περισσότερον κρίμα (Woe to you, scribes and Pharisees, hypocrites, because you devour widows' houses and for a pretense make long prayers; therefore, you will receive the greater judgment) [see Mark 12:40; Luke 20:47]: KJV ASVmg RSVmg NASB NIVmg NEBmg TEVmg NJBmg NRSVmg.

23 “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others. 24 You blind guides! You strain out a gnat but swallow a camel!

25 “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of greed and self-indulgence. 26 You blind Pharisee! First clean the inside of the cup,^x so that the outside also may become clean.

27 “Woe to you, scribes and Pharisees, hypocrites! For you are like white-washed tombs, which on the outside look beautiful, but inside they are full of the bones of the dead and of all kinds of filth. 28 So you also on the outside look righteous to others, but inside you are full of hypocrisy and lawlessness.

29 “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the graves of the righteous, ³⁰and you say, ‘If we had lived in the days of our ancestors,

^x Other ancient authorities add *and of the plate*

23.23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
WOE TO YOU*, SCRIBES AND PHARISEES, HYPOCRITES,

ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ
FOR YOU* TITHE THE MINT AND THE DILL AND THE

κύμινον καὶ ἀφήκατε τὰ βαρύτερα τοῦ
CUMIN AND YOU* HAVE NEGLECTED THE MORE IMPORTANT [THINGS] OF THE

νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν·
LAW, - JUSTICE AND - MERCY AND - FAITH.

ταῦτα [δὲ] ἔδει ποιῆσαι κακεῖνα μὴ ἀφιέναι.
BUT~THESE THINGS IT WAS NECESSARY TO DO AND THOSE NOT TO NEGLECT.

23.24 ὁδηγοὶ τυφλοί, οἱ διυλίζοντες τὸν κώνωπα,
BLIND~LEADERS, THE ONES FILTERING OUT THE GNAT,

τὴν δὲ κάμηλον καταπίνοντες.
BUT~THE CAMEL SWALLOWING.

23.25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
WOE TO YOU*, SCRIBES AND PHARISEES, HYPOCRITES,

ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς
FOR YOU* CLEANSE THE OUTSIDE OF THE CUP AND THE

παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ
DISH, BUT~INSIDE THEY ARE FULL OF GREED AND

ἀκρασίας. **23.26** Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ
SELF-INDULGENCE. BLIND~PHARISEE, FIRST~CLEANSE THE

ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ
INSIDE OF THE CUP, THAT MAY BE ALSO THE OUTSIDE OF IT

καθαρόν.
CLEAN.

23.27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
WOE TO YOU*, SCRIBES AND PHARISEES, HYPOCRITES,

ὅτι παρομοιάζετε τάφοις κεκονισμένοις, οἵτινες
FOR YOU* ARE LIKE GRAVES HAVING BEEN WHITEWASHED, WHICH

ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν
ON THE OUTSIDE INDEED APPEAR BEAUTIFUL, BUT~ON THE INSIDE ARE FULL

ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. **23.28** οὕτως
OF [THE] BONES OF DEAD PERSONS AND EVERY KIND OF IMPURITY. THUS

καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις
ALSO YOU* ON THE OUTSIDE INDEED APPEAR - TO MEN

δίκαιοι, ἔσωθεν δὲ ἐστε μεστοὶ ὑποκρίσεως καὶ
RIGHTEOUS, BUT~ON THE INSIDE YOU* ARE FULL OF HYPOCRISY AND

ἀνομίας.
LAWLESSNESS.

23.29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
WOE TO YOU*, SCRIBES AND PHARISEES HYPOCRITES,

ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ
FOR YOU* BUILD THE GRAVES OF THE PROPHETS AND

κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, **23.30** καὶ λέγετε,
DECORATE THE MONUMENTS OF THE RIGHTEOUS ONES, AND YOU* SAY,

Εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν,
IF WE WERE IN THE DAYS OF THE FATHERS OF US,

οὐκ ἂν ἤμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν
 WE WOULD NOT HAVE BEEN PARTNERS~WITH THEM IN THE BLOOD OF THE
 προφητῶν. **23.31** ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι
 PROPHETS. THEREFORE YOU° TESTIFY TO YOURSELVES THAT
 υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας.
 YOU° ARE~[THE] SONS OF THE ONES HAVING MURDERED THE PROPHETS.
23.32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων
 AND YOU° FILL THE MEASURE OF THE FATHERS
 ὑμῶν. **23.33** ὄφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε
 OF YOU°. SNAKES, OFFSPRING OF VIPERS, HOW [CAN] YOU ESCAPE
 ἀπὸ τῆς κρίσεως τῆς γεέννης; **23.34** διὰ τοῦτο ἰδοὺ
 FROM THE JUDGMENT - OF GEHENNA(HELL)? FOR THIS REASON BEHOLD
 ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ
 I SEND TO YOU° PROPHETS AND WISE MEN AND
 γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε καὶ
 SCRIBES. OF THEM YOU° WILL KILL AND YOU° WILL CRUCIFY AND
 ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ
 OF THEM YOU° WILL WHIP IN THE SYNAGOGUES OF YOU° AND
 διώξετε ἀπὸ πόλεως εἰς πόλιν· **23.35** ὅπως
 YOU° WILL DRIVE [THEM] OUT FROM CITY TO CITY. SO
 ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ
 CAME UPON YOU° ALL [THE] RIGHTeous~BLOOD BEING SHED UPON
 τῆς γῆς ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ
 THE EARTH FROM THE BLOOD OF ABEL THE RIGHTeous TO THE
 αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε
 BLOOD OF ZECHARIAH SON OF BARACHIAH, WHOM YOU° MURDERED
 μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. **23.36** ἀμὴν
 BETWEEN THE TEMPLE AND THE ALTAR. TRULY
 λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.
 I SAY TO YOU°, WILL COME ALL~THESE THINGS UPON - THIS~GENERATION.
23.37 Ἱερουσαλὴμ Ἱερουσαλὴμ, ἡ ἀποκτείνουσα
 JERUSALEM JERUSALEM, THE ONE KILLING
 τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους
 THE PROPHETS AND STONING THE ONES HAVING BEEN SENT
 πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα
 TO HER, HOW OFTEN I WANTED TO GATHER THE CHILDREN
 σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς
 OF YOU, IN THE SAME WAY A HEN GATHERS THE YOUNG ONES OF HER
 ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. **23.38** ἰδοὺ
 UNDER THE(HER) WINGS, AND YOU° WERE NOT WILLING. BEHOLD
 ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἑρήμος. **23.39** λέγω γὰρ
 IS LEFT TO YOU° THE HOUSE OF YOU° DESOLATE. FOR~I SAY
 ὑμῖν, οὐ μὴ με ἴδῃτε ἀπ' ἄρτι ἕως ἂν εἴπητε,
 TO YOU°, BY NO MEANS [WILL] YOU° SEE~ME FROM NOW UNTIL YOU° SAY,
 Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.
 HAVING BEEN BLESSED [IS] THE ONE COMING IN [THE] NAME OF [THE] LORD.

we would not have taken part with them in shedding the blood of the prophets.'

³¹Thus you testify against yourselves that you are descendants of those who murdered the prophets.

³²Fill up, then, the measure of your ancestors. ³³You snakes, you brood of vipers! How can you escape being sentenced to hell?'

³⁴Therefore I send you prophets, sages, and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and pursue from town to town, ³⁵so that upon you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar.

³⁶Truly I tell you, all this will come upon this generation.

³⁷ "Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! ³⁸See, your house is left to you, desolate. ³⁹For I tell you, you will not see me again until you say, 'Blessed is the one who comes in the name of the Lord.' "

^yGk. *Gehenna*

^zOther ancient authorities lack *desolate*

CHAPTER 24

As Jesus came out of the temple and was going away, his disciples came to point out to him the buildings of the temple. ²Then he asked them, "You see all these, do you not? Truly I tell you, not one stone will be left here upon another; all will be thrown down."

³ When he was sitting on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will this be, and what will be the sign of your coming and of the end of the age?" ⁴Jesus answered them, "Beware that no one leads you astray. ⁵For many will come in my name, saying, 'I am the Messiah!' ^a and they will lead many astray. ⁶And you will hear of wars and rumors of wars; see that you are not alarmed; for this must take place, but the end is not yet. ⁷For nation will rise against nation, and kingdom against kingdom, and there will be famines^b and earthquakes in various places: ⁸all this is but the beginning of the birth pangs.

⁹ "Then they will hand you over to be tortured and will put you to death, and you will be hated by all nations because of my name. ¹⁰Then many will fall away,^c and they will betray one another

^a Or *the Christ*

^b Other ancient authorities add *and pestilences*

^c Or *stumble*

24.1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ
AND HAVING GONE OUT - JESUS FROM THE TEMPLE

ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι
HE WENT, AND APPROACHED THE DISCIPLES OF HIM TO SHOW

αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. **24.2** ὁ δὲ ἀποκριθεὶς
HIM THE BUILDINGS OF THE TEMPLE. BUT~HE HAVING ANSWERED

εἶπεν αὐτοῖς, Οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω
SAID TO THEM, DO YOU* NOT SEE ALL~THESE THINGS? TRULY I SAY

ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς
TO YOU*, BY NO MEANS WILL BE LEFT HERE A STONE UPON A STONE WHICH

οὐ καταλυθήσεται.
WILL NOT BE DEMOLISHED.

24.3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους τῶν Ἐλαιῶν
AND~[WHILE] HE WAS SITTING ON THE MOUNT - OF OLIVES

προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες, Εἰπέ
APPROACHED HIM THE DISCIPLES PRIVATELY SAYING, TELL

ἡμῖν πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον τῆς
US WHEN THESE THINGS WILL BE AND WHAT THE SIGN -

σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος; **24.4** καὶ
OF YOUR COMING AND OF [THE] CLOSING OF THE AGE? AND

ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε
HAVING ANSWERED - JESUS SAID TO THEM, SEE TO IT [THAT]

μή τις ὑμᾶς πλανήσῃ· **24.5** πολλοὶ γὰρ ἐλεύσονται
SOMEONE~[DOES] NOT DECEIVE~YOU*, FOR~MANY WILL COME

ἐπὶ τῷ ὀνόματί μου λέγοντες, Ἐγώ εἰμι ὁ Χριστός,
IN THE NAME OF ME SAYING, I AM THE CHRIST,

καὶ πολλοὺς πλανήσουσιν. **24.6** μελλήσετε δὲ ἀκούειν
AND THEY WILL DECEIVE~MANY. BUT~YOU* ARE ABOUT TO HEAR

πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε μὴ θροεῖσθε·
OF WARS AND RUMORS OF WARS. SEE TO IT [THAT] YOU* ARE NOT ALARMED.

δεῖ γὰρ γενέσθαι, ἀλλ' οὐπω ἐστὶν τὸ τέλος.
FOR~IT IS NECESSARY [FOR THIS] TO HAPPEN, BUT IT IS~NOT YET THE END.

24.7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία
FOR~WILL BE RAISED UP NATION AGAINST NATION AND KINGDOM

ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ σεισμοὶ
AGAINST KINGDOM AND THERE WILL BE FAMINES AND EARTHQUAKES

κατὰ τόπους· **24.8** πάντα δὲ ταῦτα ἀρχῇ
IN PLACE AFTER PLACE. BUT~ALL THESE THINGS [ARE] [THE] BEGINNING

ὠδίνων. **24.9** τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν καὶ
OF BIRTH PAINS. THEN THEY WILL HAND OVER YOU* TO AFFLICTION AND

ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων
THEY WILL KILL YOU*, AND YOU WILL BE HATED BY ALL

τῶν ἐθνῶν διὰ τὸ ὄνομά μου. **24.10** καὶ τότε
THE NATIONS ON ACCOUNT OF THE NAME OF ME. AND THEN

σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν
MANY~WILL BE LED INTO SIN AND OTHERS THEY WILL HAND OVER

καὶ μισήσουσιν ἀλλήλους· **24.11** καὶ πολλοὶ
AND THEY WILL HATE OTHERS. AND MANY

ψευδοπροφήται ἐγερθήσονται καὶ πλανήσουσιν πολλούς·
FALSE PROPHETS WILL ARISE AND THEY WILL DECEIVE MANY.

24.12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν
AND BECAUSE OF THE INCREASED - LAWLESSNESS

ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. **24.13** ὁ δὲ
WILL BECOME COLD THE LOVE - OF MANY. BUT~THE ONE

ὑπομείνας εἰς τέλος οὗτος σωθήσεται. **24.14** καὶ
HAVING ENDURED TO [THE] END, THIS ONE WILL BE SAVED. AND

κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν
WILL BE ANNOUNCED THIS - GOOD NEWS OF THE KINGDOM IN

ὅλη τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν,
ALL THE WORLD AS A TESTIMONY TO ALL THE NATIONS,

καὶ τότε ἔξει τὸ τέλος.
AND THEN WILL COME THE END.

24.15 Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως
THEREFORE~WHEN YOU* SEE THE ABOMINATION - OF DESOLATION

τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἐστὸς ἐν
THE THING SPOKEN THROUGH DANIEL THE PROPHET, HAVING STOOD IN

τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοείτω, **24.16** τότε
[THE] HOLY~PLACE, THE ONE READING LET HIM UNDERSTAND, THEN

οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
THE ONES IN - JUDEA LET THEM FLEE TO THE MOUNTAINS,

24.17 ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἄραι
THE ONE UPON THE ROOF LET HIM NOT COME DOWN TO CARRY AWAY

τὰ ἐκ τῆς οἰκίας αὐτοῦ, **24.18** καὶ ὁ ἐν τῷ
THE THINGS FROM THE HOUSE OF HIM, AND THE ONE IN THE

ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἱμάτιον
FIELD DO NOT LET HIM TURN BACK BEHIND TO CARRY AWAY THE GARMENT

αὐτοῦ. **24.19** οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ
OF HIM. BUT~WOE TO THE ONES [WHO ARE] PREGNANT AND

ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.
THE ONES WITH NURSING BABIES IN THOSE - DAYS.

24.20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν
BUT~PRAY THAT MAY NOT BE THE ESCAPE OF YOU*

χειμῶνος μηδὲ σαββάτω. **24.21** ἔσται γὰρ τότε
IN WINTER NOR ON [THE] SABBATH. FOR~WILL BE THEN

θλίψις μεγάλη οἷα οὐ γέγονεν ἀπ' ἀρχῆς
GREAT~TRIBULATION SUCH AS HAS NOT BEEN FROM [THE] BEGINNING

κόσμου ἕως τοῦ νῦν οὐδ' οὐ μὴ γένηται.
OF [THE] WORLD UNTIL - NOW NOR WILL IT BY ANY MEANS HAPPEN AGAIN.

24.22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκείναι,
AND IF WERE NOT CUT SHORT - THOSE~DAYS

οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς
NOT WOULD BE SAVED ALL FLESH. BUT~ON ACCOUNT OF THE CHOSEN ONES

κολοβωθήσονται αἱ ἡμέραι ἐκείναι. **24.23** τότε εἰάν
WILL BE CUT SHORT - THOSE~DAYS. THEN IF

and hate one another. ¹¹And many false prophets will arise and lead many astray.

¹²And because of the increase of lawlessness, the love of many will grow cold.

¹³But the one who endures to the end will be saved. ¹⁴And this good news^d of the kingdom will be proclaimed throughout the world, as a testimony to all the nations; and then the end will come.

¹⁵“So when you see the desolating sacrilege standing in the holy place, as was spoken of by the prophet Daniel (let the reader understand), ¹⁶then those in Judea must flee to the mountains; ¹⁷the one on the housetop must not go down to take what is in the house; ¹⁸the one in the field must not turn back to get a coat.

¹⁹Woe to those who are pregnant and to those who are nursing infants in those days! ²⁰Pray that your flight may not be in winter or on a sabbath. ²¹For at that time there will be great suffering, such as has not been from the beginning of the world until now, no, and never will be. ²²And if those days had not been cut short, no one would be saved; but for the sake of the elect those days will be cut short. ²³Then if

^dOr gospel

anyone says to you, 'Look! Here is the Messiah!'^e or 'There he is!'—do not believe it. ²⁴For false messiahs/ and false prophets will appear and produce great signs and omens, to lead astray, if possible, even the elect. ²⁵Take note, I have told you beforehand. ²⁶So, if they say to you, 'Look! He is in the wilderness,' do not go out. If they say, 'Look! He is in the inner rooms,' do not believe it. ²⁷For as the lightning comes from the east and flashes as far as the west, so will be the coming of the Son of Man. ²⁸Wherever the corpse is, there the vultures will gather.

²⁹“Immediately after the suffering of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of heaven will be shaken.

³⁰Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see 'the Son of Man coming on the clouds of heaven' with power and great glory. ³¹And he will send out his angels with a loud trumpet call, and they

^e Or the Christ
^f Or christ

τις ὑμῖν εἶπη, Ἴδου ὧδε ὁ Χριστός, ἢ, Ὡδε,
SOMEONE SAYS~TO YOU*, BEHOLD HERE [IS] THE CHRIST, OR, HERE,

μὴ πιστεύσητε· **24.24** ἐγερθήσονται γὰρ ψευδόχριστοι
DO NOT BELIEVE [THEM]. FOR~WILL ARISE FALSE CHRISTS

καὶ ψευδοπροφήται καὶ δώσουσιν σημεῖα μεγάλα καὶ
AND FALSE PROPHETS AND THEY WILL GIVE GREAT~SIGNS AND

τέρατα ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς.
WONDERS SO AS TO DECEIVE, IF POSSIBLE, EVEN THE CHOSEN ONES.

24.25 ἰδου προεῖρηκα ὑμῖν. **24.26** ἐὰν οὖν
BEHOLD I HAVE TOLD BEFOREHAND YOU*. IF THEREFORE

εἵπωσιν ὑμῖν, Ἴδου ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθῃτε·
THEY SAY TO YOU*, BEHOLD IN THE DESERT HE IS, DO NOT GO OUT [THERE].

Ἴδου ἐν τοῖς ταμείοις, μὴ πιστεύσητε· **24.27** ὥσπερ γὰρ
BEHOLD IN THE INNER ROOMS, DO NOT BELIEVE [THEM]. FOR~AS

ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται
THE LIGHTNING GOES OUT FROM [THE] EAST AND SHINES

ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ
AS FAR AS [THE] WEST, THUS WILL BE THE COMING OF THE SON -

ἀνθρώπου· **24.28** ὅπου ἐὰν ᾖ τὸ πτώμα, ἐκεῖ
OF MAN. WHEREVER MAY BE THE CORPSE, THERE

συναχθήσονται οἱ ἀετοί.
WILL BE GATHERED TOGETHER THE VULTURES.

24.29 Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν
AND~IMMEDIATELY AFTER THE TRIBULATION -

ἡμερῶν ἐκείνων
OF THOSE~DAYS

ὁ ἥλιος σκοτισθήσεται,
THE SUN WILL BE DARKENED,

καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,
AND THE MOON WILL NOT GIVE THE LIGHT OF IT,

καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ,
AND THE STARS WILL FALL FROM - HEAVEN,

καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.
AND THE POWERS OF THE HEAVENS WILL BE SHAKEN.

24.30 καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ
AND THEN WILL APPEAR THE SIGN OF THE SON -

ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ
OF MAN IN HEAVEN, AND THEN WILL MOURN ALL THE

φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου
TRIBES OF THE EARTH AND THEY WILL SEE THE SON - OF MAN

ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως
COMING ON THE CLOUDS - OF HEAVEN WITH POWER

καὶ δόξης πολλῆς· **24.31** καὶ ἀποστελεῖ τοὺς ἀγγέλους
AND GREAT~GLORY. AND HE WILL SEND THE ANGELS

αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυνάξουσιν
OF HIM WITH A LOUD~TRUMPET CALL, AND THEY WILL GATHER TOGETHER

24:30 Dan. 7:13

τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ’
THE CHOSEN ONES OF HIM FROM THE FOUR WINDS FROM

ἄκρων οὐρανῶν ἕως [τῶν] ἄκρων αὐτῶν.
[ONE] END OF [THE] HEAVENS TO THE [OTHER] END OF IT.

24.32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν
AND~FROM THE FIG TREE LEARN THE PARABLE: WHEN

ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ
ALREADY THE BRANCH OF IT HAS BECOME TENDER AND -

φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος·
IT SPROUTS~LEAVES, YOU KNOW THAT [IS] NEAR - SUMMER.

24.33 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα
THUS ALSO YOU, WHEN YOU SEE ALL THESE THINGS

γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. **24.34** ἀμὴν
YOU KNOW THAT IT IS~NEAR AT [THE] DOORS. TRULY

λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν
I SAY TO YOU - WILL BY NO MEANS PASS AWAY - THIS~GENERATION UNTIL

πάντα ταῦτα γένηται. **24.35** ὁ οὐρανὸς καὶ ἡ γῆ
ALL THESE THINGS COME ABOUT. - HEAVEN AND - EARTH

παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.
WILL PASS AWAY, BUT~THE WORDS OF ME WILL BY NO MEANS PASS AWAY.

24.36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς
BUT~CONCERNING - THAT~DAY AND HOUR NO ONE

οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός,⁸
KNOWS, NEITHER THE ANGELS OF THE HEAVENS NOR THE SON,

εἰ μὴ ὁ πατὴρ μόνος. **24.37** ὥσπερ γὰρ αἱ ἡμέραι
EXCEPT THE FATHER ALONE. FOR~AS IN THE DAYS

τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ
- OF NOAH, THUS WILL BE THE COMING OF THE SON -

ἀνθρώπου. **24.38** ὥς γὰρ ἦσαν ἐν ταῖς
OF MAN. FOR~AS THEY WERE IN -

ἡμέραις [ἐκείναις] ταῖς πρὸ τοῦ κατακλυσμοῦ
THOSE~DAYS - BEFORE THE FLOOD

τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες,
EATING AND DRINKING, AND~MARRYING AND BEING GIVEN IN MARRIAGE,

ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,
UNTIL [THE] DAY [WHEN] ENTERED NOAH INTO THE ARK,

24.39 καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμὸς καὶ
AND THEY DID NOT KNOW UNTIL CAME THE FLOOD AND

ἦρεν ἅπαντας, οὕτως ἔσται [καὶ] ἡ παρουσία τοῦ
TOOK AWAY EVERYTHING, THUS WILL BE ALSO THE COMING OF THE

υἱοῦ τοῦ ἀνθρώπου. **24.40** τότε δύο ἔσονται ἐν τῷ
SON - OF MAN. THEN TWO MEN WILL BE IN THE

ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται·
FIELD, ONE IS TAKEN AND ONE IS LEFT.

24.41 δύο ἀλήθουσai ἐν τῷ μύλῳ, μία
TWO WOMEN ARE GRINDING IN THE MILL HOUSE, ONE

will gather his elect from the four winds, from one end of heaven to the other.

32 “From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near.

33 So also, when you see all these things, you know that he⁸ is near, at the very gates.

34 Truly I tell you, this generation will not pass away until all these things have taken place. 35 Heaven and earth will pass away, but my words will not pass away.

36 “But about that day and hour no one knows, neither the angels of heaven, nor the Son,^h but only the Father. 37 For as the days of Noah were, so will be the coming of the Son of Man.

38 For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark,

39 and they knew nothing until the flood came and swept them all away, so too will be the coming of the Son of Man. 40 Then two will be in the field; one will be taken and one will be left.

41 Two women will be grinding meal together; one

⁸ Or it

^h Other ancient authorities lack *nor the Son*

will be taken and one will be left. ⁴²Keep awake therefore, for you do not know on what dayⁱ your Lord is coming. ⁴³But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. ⁴⁴Therefore you also must be ready, for the Son of Man is coming at an unexpected hour.

⁴⁵ "Who then is the faithful and wise slave, whom his master has put in charge of his household, to give the other slaves^j their allowance of food at the proper time? ⁴⁶Blessed is that slave whom his master will find at work when he arrives. ⁴⁷Truly I tell you, he will put that one in charge of all his possessions. ⁴⁸But if that wicked slave says to himself, 'My master is delayed,' ⁴⁹and he begins to beat his fellow slaves, and eats and drinks with drunkards, ⁵⁰the master of that slave will come on a day when he does not expect him and at an hour that he does not know. ⁵¹He will cut him in pieces^k and put him with the hypocrites, where there will be weeping and gnashing of teeth.

ⁱ Other ancient authorities read *at what hour*

^j Gk *to give them*

^k Or *cut him off*

παραλαμβάνεται καὶ μία ἀφίεται. **24.42** γρηγορεῖτε σὺν,
IS TAKEN AND ONE IS LEFT. SO~BE ON GUARD,

ὅτι οὐκ οἴδατε ποῖα ἡμέρα ὁ κύριος ὑμῶν
BECAUSE YOU° DO NOT KNOW ON WHICH DAY THE LORD OF YOU°

ἔρχεται. **24.43** ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ
COMES. AND~THAT YOU° KNOW SO THAT IF HAD KNOWN THE

οἰκοδεσπότης ποῖα φυλακῇ ὁ κλέπτῃς ἔρχεται,
HOUSE MASTER IN WHICH WATCH THE THIEF IS COMING,

ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν
HE WOULD HAVE STAYED AWAKE AND WOULD NOT HAVE ALLOWED TO BE DUG THROUGH THE

οἰκίαν αὐτοῦ. **24.44** διὰ τοῦτο καὶ ὑμεῖς γίνεσθε
HOUSE OF HIM. FOR THIS REASON ALSO YOU° BE

ἔτοιμοι, ὅτι ἢ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ
READY, FOR °WHEN °YOU° DO NOT THINK °IN [THE] HOUR THE SON -

ἀνθρώπου ἔρχεται.
OF MAN COMES.

24.45 Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος
WHO THEN IS THE FAITHFUL SLAVE AND WISE

ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας
WHOM APPOINTED THE MASTER OVER THE SLAVE OF THE HOUSEHOLD

αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ;
OF HIM - TO GIVE TO THEM - FOOD AT [THE] PROPER TIME?

24.46 μακάριος ὁ δούλος ἐκεῖνος ὃν ἐλθὼν ὁ
BLESSED [IS] - THAT~SLAVE WHOM [WHEN] HAVING COME THE

κύριος αὐτοῦ εὕρησει οὕτως ποιούντα· **24.47** ἀμὴν λέγω
MASTER OF HIM FINDS SO DOING. TRULY I SAY

ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει
TO YOU° THAT OVER ALL THE POSSESSIONS OF HIM HE WILL APPOINT

αὐτόν. **24.48** ἐὰν δὲ εἴπῃ ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ
HIM. BUT~IF °SAYS - °WICKED °SLAVE °THAT IN THE

καρδίᾳ αὐτοῦ, Χρονίζει μου ὁ κύριος, **24.49** καὶ ἄρξηται
HEART OF HIM, IS LINGERING MY - MASTER, AND HE BEGINS

τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ
TO BEAT THE FELLOW SLAVES OF HIM, AND~HE EATS AND DRINKS WITH

τῶν μεθύοντων, **24.50** ἥξει ὁ κύριος τοῦ
THE ONES BEING DRUNK, WILL COME THE MASTER -

δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ
OF THAT~SLAVE ON A DAY WHICH HE DOES NOT EXPECT AND AT AN HOUR

ἣ οὐ γινώσκει, **24.51** καὶ διχοτομήσει αὐτόν καὶ τὸ
WHICH HE DOES NOT KNOW, AND HE WILL CUT IN TWO HIM AND THE

μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ
PORTION OF HIM WITH THE HYPOCRITES HE WILL PUT. THERE WILL BE -

κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
WEEPING AND - GRINDING OF THE TEETH.

CHAPTER 25

25.1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν
 THEN WILL BE COMPARED THE KINGDOM OF THE HEAVENS
 δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας
 TO TEN VIRGINS, WHO HAVING TAKEN THE LAMPS
 ἐαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου.
 OF THEM WENT OUT TO MEET THE BRIDEGROOM.
25.2 πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε
 NOW~FIVE OF THEM WERE FOOLISH AND FIVE [WERE]
 φρόνιμοι. **25.3** αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας
 WISE. FOR~THE FOOLISH HAVING TAKEN - LAMPS
 αὐτῶν οὐκ ἔλαβον μεθ' ἐαυτῶν ἔλαιον. **25.4** αἱ δὲ
 OF THEM DID NOT TAKE WITH THEM OIL. BUT~THE
 φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν
 WISE ONES TOOK OIL IN - CONTAINERS WITH THE
 λαμπάδων ἐαυτῶν. **25.5** χρονίζοντος δὲ τοῦ νυμφίου
 LAMPS OF THEM. NOW~BEING DELAYED THE BRIDEGROOM,
 ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον.
 ALL [OF THE VIRGINS]~BECAME DROWSY AND WERE SLEEPING.
25.6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἴδου ὁ νυμφίος,
 AND~AT MIDNIGHT THERE WAS~A SHOUT, BEHOLD THE BRIDEGROOM,
 ἐξέρχεσθε εἰς ἀπάντησιν [αὐτοῦ]. **25.7** τότε ἠγέρθησαν
 GO OUT TO MEET HIM. THEN AWAKENED
 πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς
 ALL - THOSE~VIRGINS AND THEY TRIMMED THE
 λαμπάδας ἐαυτῶν. **25.8** αἱ δὲ μωραὶ ταῖς φρονίμοις
 LAMPS OF THEM. BUT~THE FOOLISH TO THE WISE
 εἶπαν, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ
 SAID, GIVE US FROM THE OIL OF YOU*, FOR THE
 λαμπάδες ἡμῶν σβέννυνται. **25.9** ἀπεκρίθησαν δὲ αἱ
 LAMPS OF US ARE GOING OUT. BUT~ANSWERED THE
 φρόνιμοι λέγουσαι, Μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ
 WISE ONES SAYING, CERTAINLY THERE WOULD NOT BE ENOUGH FOR US AND
 ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ
 FOR YOU*. INSTEAD~GO TO THE ONES SELLING AND
 ἀγοράσατε ἐαυταῖς. **25.10** ἀπερχομένων δὲ αὐτῶν
 BUY FOR YOURSELVES. AND~[AS] THEY WERE GOING AWAY
 ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἑτοιμοὶ
 TO BUY, CAME THE BRIDEGROOM, AND THE ONES PREPARED
 εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους καὶ
 ENTERED WITH HIM INTO THE WEDDING CELEBRATION AND
 ἐκλείσθη ἡ θύρα. **25.11** ὕστερον δὲ ἔρχονται καὶ αἱ
 WAS SHUT THE DOOR. AND~LATER COME ALSO THE
 λοιπαὶ παρθένοι λέγουσαι, Κύριε κύριε, ἄνοιξον
 OTHER VIRGINS SAYING, LORD, LORD, OPEN [THE DOOR]
 ἡμῖν. **25.12** ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν,
 FOR US. BUT~HE HAVING ANSWERED SAID, TRULY I SAY TO YOU*,

"Then the kingdom of heaven will be like this. Ten bridesmaids/ took their lamps and went to meet the bridegroom.^m ²Five of them were foolish, and five were wise. ³When the foolish took their lamps, they took no oil with them; ⁴but the wise took flasks of oil with their lamps. ⁵As the bridegroom was delayed, all of them became drowsy and slept. ⁶But at midnight there was a shout, 'Look! Here is the bridegroom! Come out to meet him.' ⁷Then all those bridesmaids/ got up and trimmed their lamps. ⁸The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' ⁹But the wise replied, 'No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.' ¹⁰And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. ¹¹Later the other bridesmaids/ came also, saying, 'Lord, lord, open to us.' ¹²But he replied, 'Truly I tell you,

^l Gk. *virgins*^m Other ancient authorities add *and the bride*

I do not know you.’ ¹³Keep awake therefore, for you know neither the day nor the hour.”

¹⁴“For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; ¹⁵to one he gave five talents,^o to another two, to another one, to each according to his ability. Then he went away. ¹⁶The one who had received the five talents went off at once and traded with them, and made five more talents. ¹⁷In the same way, the one who had the two talents made two more talents. ¹⁸But the one who had received the one talent went off and dug a hole in the ground and hid his master’s money. ¹⁹After a long time the master of those slaves came and settled accounts with them. ²⁰Then the one who had received the five talents came forward, bringing five more talents, saying, ‘Master, you handed over to me five talents; see, I have made five more talents.’ ²¹His master said to him, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.’ ²²And the one with the two talents also came forward, saying, ‘Master, you handed over to me two talents; see, I have made two more talents.’ ²³His master said to him, ‘Well done, good

ⁿ Other ancient authorities add in which the Son of Man is coming

^o A talent was worth more than fifteen years’ wages of a laborer

οὐκ οἶδα ὑμᾶς. **25.13** Γρηγορεῖτε οὖν, ὅτι
I DO NOT KNOW YOU. BE ON THE ALERT THEREFORE, FOR

οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.
YOU DO NOT KNOW THE DAY NOR THE HOUR.

25.14 Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν
FOR-AS A MAN GOING ON A JOURNEY CALLED

τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ
TO HIS OWN SLAVES AND HANDED OVER TO THEM THE

ὑπάρχοντα αὐτοῦ, **25.15** καὶ ᾧ μὲν ἔδωκεν πέντε
POSSESSIONS OF HIM, AND TO THIS ONE HE GAVE FIVE

τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν, ἐκάστῳ κατὰ
TALENTS, AND-TO THIS ONE TWO, AND-TO THIS ONE ONE, EACH ACCORDING TO

τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. εὐθέως
- HIS OWN ABILITY, AND WENT ON [HIS] JOURNEY. IMMEDIATELY

25.16 πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν
HAVING GONE THE ONE THE FIVE TALENTS HAVING RECEIVED

ἠργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε.
WORKED WITH THEM AND GAINED FIVE-OTHERS.

25.17 ὥσαύτως ὁ τὰ δύο ἐκέρδησεν
LIKEWISE THE ONE [HAVING RECEIVED] THE TWO GAINED

ἄλλα δύο. **25.18** ὁ δὲ τὸ ἐν λαβὼν
TWO-OTHERS. BUT-THE ONE THE ONE [TALENT] HAVING RECEIVED,

ἀπελθὼν ὥρυξεν γῆν καὶ ἐκρύψεν τὸ ἀργύριον
HAVING GONE OUT DUG IN [THE] GROUND AND HID THE MONEY

τοῦ κυρίου αὐτοῦ. **25.19** μετὰ δὲ πολὺν χρόνον ἔρχεται
OF THE MASTER OF HIM. AND-AFTER MUCH TIME COMES

ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ’
THE MASTER - OF THOSE-SLAVES AND SETTLES ACCOUNTS WITH

αὐτῶν. **25.20** καὶ προσελθὼν ὁ τὰ πέντε τάλαντα
THEM. AND HAVING APPROACHED THE ONE THE FIVE TALENTS

λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων,
HAVING RECEIVED BROUGHT FIVE-MORE TALENTS SAYING,

Κύριε, πέντε τάλαντά μοι παρέδωκας· ἵδε ἄλλα πέντε
MASTER, FIVE TALENTS YOU GAVE-TO ME. SEE, FIVE-MORE

τάλαντα ἐκέρδησα. **25.21** ἔφη αὐτῷ ὁ κύριος αὐτοῦ,
TALENTS I GAINED. SAID TO HIM THE MASTER OF HIM,

Εὖ, δούλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς
WELL DONE, SLAVE GOOD AND FAITHFUL, OVER A FEW THINGS YOU WERE

πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν
FAITHFUL, OVER MANY THINGS I WILL APPOINT-YOU. ENTER INTO THE

χαρὰν τοῦ κυρίου σου. **25.22** προσελθὼν [δὲ] καὶ
JOY OF THE MASTER OF YOU. AND-HAVING APPROACHED ALSO

ὁ τὰ δύο τάλαντα εἶπεν, Κύριε, δύο τάλαντά
THE ONE THE TWO TALENTS [HAVING RECEIVED] SAID, MASTER, TWO TALENTS

μοι παρέδωκας· ἵδε ἄλλα δύο τάλαντα ἐκέρδησα.
YOU GAVE-TO ME. SEE, TWO-MORE TALENTS I GAINED.

25.23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δούλε ἀγαθὲ
SAID TO HIM THE MASTER OF HIM, WELL DONE, SLAVE GOOD

καὶ πιστέ, ἐπὶ ὀλίγα ἧς πιστός, ἐπὶ πολλῶν
 AND FAITHFUL, OVER A FEW THINGS YOU WERE FAITHFUL, OVER MANY THINGS
 σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου
 I WILL APPOINT-YOU. ENTER INTO THE JOY OF THE MASTER
 σου. **25.24** προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον
 OF YOU. AND-HAVING APPROACHED ALSO THE ONE THE ONE TALENT
 εἰληφὼς εἶπεν, Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ
 HAVING RECEIVED SAID, MASTER, I KNEW THAT-YOU ARE-A HARD
 ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων
 MAN, REAPING WHERE YOU DID NOT SOW AND GATHERING
 ὅθεν οὐ διεσκόρπισας, **25.25** καὶ φοβηθεῖς
 FROM WHICH YOU DID NOT SCATTER, AND HAVING BEEN AFRAID (AND)
 ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε
 HAVING GONE AWAY I HID THE TALENT OF YOU IN THE GROUND. SEE,
 ἔχεις τὸ σόν. **25.26** ἀποκριθεὶς δὲ ὁ κύριος
 YOU HAVE THAT WHICH [IS] YOURS. AND-HAVING ANSWERED, THE MASTER
 αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρέ,
 OF HIM SAID TO HIM, WICKED SLAVE AND LAZY,
 ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω
 [SO] YOU KNEW THAT I REAP WHERE I DID NOT SOW AND I GATHER
 ὅθεν οὐ διεσκόρπισα; **25.27** ἔδει σε οὖν
 FROM WHICH I DID NOT SCATTER? IT WAS NECESSARY FOR YOU THEN
 βαλεῖν τὰ ἀργύριά μου τοῖς τραπεζίταις, καὶ
 TO DEPOSIT THE MONEY OF ME WITH THE BANKERS, AND
 ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν
 HAVING COME I WOULD HAVE RECEIVED BACK THAT WHICH [WAS] MINE WITH
 τόκῳ. **25.28** ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ
 INTEREST. TAKE THEREFORE FROM HIM THE TALENT AND
 δότε τῷ ἔχοντι τὰ δέκα τάλαντα· **25.29** τῷ γὰρ
 GIVE [IT] TO THE ONE HAVING THE TEN TALENTS. FOR-TO
 ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται,
 EVERYONE-HAVING IT WILL BE GIVEN AND HE WILL HAVE AN ABUNDANCE,
 τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ'
 BUT-FROM THE ONE NOT HAVING EVEN WHAT HE HAS WILL BE TAKEN FROM
 αὐτοῦ. **25.30** καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ
 HIM. AND THE USELESS SLAVE THROW INTO THE
 σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
²DARKNESS - ¹OUTER. THERE WILL BE - WEeping AND -
 βρυγμὸς τῶν ὀδόντων.
 GRINDING OF THE TEETH.
25.31 Ὄταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ
 AND-WHEN COMES THE SON - OF MAN IN THE GLORY
 αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε καθίσει
 OF HIM AND ALL THE ANGELS WITH HIM, THEN HE WILL SIT
 ἐπὶ θρόνου δόξης αὐτοῦ· **25.32** καὶ συναχθήσονται
 UPON [THE] THRONE OF GLORY OF HIM. AND WILL BE ASSEMBLED
 ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει
 BEFORE HIM ALL THE NATIONS, AND HE WILL SEPARATE

and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' ²⁴Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; ²⁵so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' ²⁶But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? ²⁷Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. ²⁸So take the talent from him, and give it to the one with the ten talents. ²⁹For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. ³⁰As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.'

³¹ "When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. ³²All the nations will be gathered before him, and he will separate

people one from another as a shepherd separates the sheep from the goats, ³³and he will put the sheep at his right hand and the goats at the left. ³⁴Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; ³⁵for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, ³⁶I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' ³⁷Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? ³⁸And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? ³⁹And when was it that we saw you sick or in prison and visited you?' ⁴⁰And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family,^P you did it to me.' ⁴¹Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; ⁴²for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink,

^P Gk. *these my brothers*

αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ
THEM FROM EACH OTHER, AS THE SHEPHERD SEPARATES THE

πρόβατα ἀπὸ τῶν ἐρίφων, **25.33** καὶ στήσει τὰ μὲν
SHEEP FROM THE GOATS, AND HE WILL PUT THE -

πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.
SHEEP ON [THE] RIGHT OF HIM, BUT~THE GOATS ON [THE] LEFT.

25.34 τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ,
THEN WILL SAY THE KING TO THE ONES ON [THE] RIGHT OF HIM,

Δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου,
COME THE ONES HAVING BEEN BLESSED OF THE FATHER OF ME,

κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ
INHERIT THE HAVING BEEN PREPARED FOR YOU* KINGDOM FROM

καταβολῆς κόσμου. **25.35** ἐπείνασα γὰρ καὶ ἐδώκατέ
[THE] FOUNDATION OF [THE] WORLD. FOR~I HUNGERED AND YOU* GAVE

μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἤμην
TO ME TO EAT, I THIRSTED AND YOU* GAVE DRINK TO ME, I WAS~A STRANGER

καὶ συνηγάγετέ με, **25.36** γυμνὸς καὶ περιεβάλετέ με,
AND YOU* INVITED IN ME, NAKED AND YOU* CLOTHED ME,

ἡσθένησα καὶ ἐπεσκεύασθέ με, ἐν φυλακῇ ἤμην καὶ
I WAS SICK AND YOU* VISITED ME, IN PRISON I WAS AND

ἦλθατε πρὸς με. **25.37** τότε ἀποκριθήσονται αὐτῷ οἱ
YOU* CAME TO ME. THEN ANSWERED HIM THE

δίκαιοι λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα
RIGHTEOUS ONES SAYING, MASTER, WHEN DID WE SEE~YOU HUNGERING

καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν;
AND WE FED [YOU], OR THIRSTING AND WE GAVE [YOU] DRINK?

25.38 πότε δέ σε εἶδομεν ξένον καὶ συνηγάγομεν, ἢ
AND~WHEN DID WE SEE~YOU A STRANGER AND INVITE [YOU] IN, OR

γυμνὸν καὶ περιεβάλομεν; **25.39** πότε δέ σε εἶδομεν
NAKED AND WE CLOTHED [YOU]? AND~WHEN DID WE SEE~YOU

ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἦλθομεν πρὸς σε;
HAVING SICKNESS OR IN PRISON AND WE CAME TO YOU?

25.40 καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν
AND HAVING ANSWERED THE KING WILL SAY TO THEM, TRULY

λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν
I SAY TO YOU*, IN AS MUCH AS YOU* DID [IT] TO ONE OF THESE OF THE

ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.
BROTHERS OF ME THE LEAST, YOU* DID [IT]~TO ME.

25.41 Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων,
THEN HE WILL SAY ALSO TO THE ONES ON [THE] LEFT [OF HIM],

Πορεύεσθε ἀπ' ἐμοῦ [οἱ] κατηραμένοι εἰς τὸ πῦρ τὸ
GO FROM ME THE ONES HAVING BEEN CURSED INTO THE FIRE -

αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς
ETERNAL - HAVING BEEN PREPARED FOR THE DEVIL AND THE

ἀγγέλοις αὐτοῦ. **25.42** ἐπείνασα γὰρ καὶ οὐκ ἐδώκατέ
ANGELS OF HIM. FOR~I HUNGERED AND YOU* DID NOT GIVE

μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποτίσατέ με,
TO ME TO EAT, I THIRSTED AND YOU* DID NOT GIVE DRINK TO ME,

25.43 ξένος ἤμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ
 I WAS~A STRANGER AND YOU° DID NOT INVITE IN ME, NAKED AND
 οὐ περιεβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ
 YOU° DID NOT CLOTHE ME, SICK AND IN PRISON AND
 οὐκ ἐπεσκέψασθέ με. **25.44** τότε ἀποκριθήσονται καὶ
 YOU° DID NOT VISIT ME. THEN WILL ANSWER ALSO
 αὐτοὶ λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα ἢ
 THEY SAYING, LORD, WHEN DID WE SEE~YOU HUNGERING OR
 διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ
 THIRSTING OR A STRANGER OR NAKED OR SICK OR IN PRISON
 καὶ οὐ διηκονήσαμεν σοι; **25.45** τότε ἀποκριθήσεται
 AND WE DID NOT HELP YOU? THEN HE WILL ANSWER
 αὐτοῖς λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον
 THEM SAYING, TRULY I SAY TO YOU°, IN AS MUCH AS
 οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ
 YOU° DID NOT DO [IT] FOR ONE OF THESE THE LEAST ONES, NEITHER FOR ME
 ἐποιήσατε. **25.46** καὶ ἀπελεύσονται οὗτοι εἰς
 DID YOU° DO [IT]. AND WILL GO AWAY THESE INTO
 κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.
 ETERNAL~PUNISHMENT, BUT~THE RIGHTEOUS ONES INTO ETERNAL~LIFE.

⁴³I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.' ⁴⁴Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?' ⁴⁵Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.' ⁴⁶And these will go away into eternal punishment, but the righteous into eternal life."

CHAPTER 26

26.1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας
 AND IT CAME ABOUT WHEN FINISHED - JESUS ALL
 τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ,
 - THESE~WORDS, HE SAID TO THE DISCIPLES OF HIM,
26.2 Οἶδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται,
 YOU° KNOW THAT AFTER TWO DAYS THE PASSOVER TAKES PLACE,
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται
 AND THE SON - OF MAN IS HANDED OVER
 εἰς τὸ σταυρωθῆναι. **26.3** Τότε συνήχθησαν οἱ ἀρχιερεῖς
 TO BE CRUCIFIED. THEN WERE ASSEMBLED THE CHIEF PRIESTS
 καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ
 AND THE ELDERS OF THE PEOPLE IN THE PALACE OF THE
 ἀρχιερέως τοῦ λεγομένου Καϊάφα **26.4** καὶ
 HIGH PRIEST, THE ONE BEING CALLED CAIAPHAS, AND
 συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν
 THEY TOOK COUNSEL TOGETHER THAT - JESUS BY A TRAP THEY MIGHT ARREST
 καὶ ἀποκτείνωσιν· **26.5** ἔλεγον δέ, Μὴ ἐν τῇ
 AND MIGHT KILL. BUT~THEY WERE SAYING, NOT DURING THE
 ἐορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.
 FEAST, LEST A DISTURBANCE OCCURS AMONG THE PEOPLE.
26.6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ
 - AND JESUS BEING IN BETHANY IN [THE] HOUSE
 Σίμωνος τοῦ λεπροῦ, **26.7** προσῆλθεν αὐτῷ γυνή
 OF SIMON THE LEPER, APPROACHED HIM A WOMAN

When Jesus had finished saying all these things, he said to his disciples, ²"You know that after two days the Passover is coming, and the Son of Man will be handed over to be crucified."

³ Then the chief priests and the elders of the people gathered in the palace of the high priest, who was called Caiaphas, ⁴and they conspired to arrest Jesus by stealth and kill him. ⁵But they said, "Not during the festival, or there may be a riot among the people."

⁶ Now while Jesus was at Bethany in the house of Simon the leper, ⁷a woman came to him

⁹ The terms *leper* and *leprosy* can refer to several diseases

with an alabaster jar of very costly ointment, and she poured it on his head as he sat at the table. ⁸But when the disciples saw it, they were angry and said, "Why this waste? ⁹For this ointment could have been sold for a large sum, and the money given to the poor."

¹⁰But Jesus, aware of this, said to them, "Why do you trouble the woman? She has performed a good service for me. ¹¹For you always have the poor with you, but you will not always have me. ¹²By pouring this ointment on my body she has prepared me for burial. ¹³Truly I tell you, wherever this good news^r is proclaimed in the whole world, what she has done will be told in remembrance of her."

¹⁴Then one of the twelve, who was called Judas Iscariot, went to the chief priests ¹⁵and said, "What will you give me if I betray him to you?" They paid him thirty pieces of silver. ¹⁶And from that moment he began to look for an opportunity to betray him.

¹⁷On the first day of Unleavened Bread the disciples came to Jesus, saying, "Where do you want us to make the preparations for you to eat the Passover?" ¹⁸He said, "Go into the city to a certain man, and say to him, 'The Teacher says,

^rOr *gospel*

έχουσα ἀλάβαστρον μύρου βαρυτίμου καὶ κατέχεεν
HAVING AN ALABASTER [FLASK] OF EXPENSIVE-OINTMENT AND SHE POURED [IT] OUT
ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου.
UPON THE HEAD OF HIM RECLINING AT THE TABLE.

26.8 ἰδόντες δὲ οἱ μαθηταὶ ἡγανάκτησαν λέγοντες,
AND~HAVING SEEN [THIS] THE DISCIPLES WERE ANGRY SAYING,

Εἰς τί ἡ ἀπώλεια αὕτη; **26.9** ἐδύνατο γὰρ
FOR WHAT - THIS~WASTE? FOR~IT WOULD HAVE BEEN POSSIBLE

τοῦτο πρᾶθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς.
TO SELL~THIS FOR MUCH AND TO GIVE [IT] TO [THE] POOR.

26.10 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί
AND~HAVING KNOWN [THIS] - JESUS SAID TO THEM, WHY

κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν
ARE YOU^o CAUSING~TROUBLE FOR THE WOMAN? ³WORK ¹FOR ²A GOOD

ἤργασατο εἰς ἐμέ· **26.11** πάντοτε γὰρ τοὺς πτωχοὺς
SHE DOES TO ME. FOR~ALWAYS THE POOR

ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε·
YOU^o HAVE WITH YOURSELVES, BUT~ME NOT ALWAYS DO YOU^o HAVE.

26.12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ
³HAVING PUT ¹FOR ²THIS WOMAN - THIS~OINTMENT UPON THE

σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.
BODY OF ME IN ORDER TO PREPARE FOR BURIAL ME SHE DID [IT].

26.13 ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ
TRULY, I SAY TO YOU^r, WHEREVER IS PREACHED -

εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται
THIS~GOOD NEWS IN [THE] WHOLE - WORLD, IT WILL BE SPOKEN

καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.
ALSO WHAT THIS WOMAN~DID IN MEMORY OF HER.

26.14 Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος
THEN HAVING GONE ONE OF THE TWELVE, THE ONE BEING CALLED

Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς **26.15** εἶπεν,
JUDAS ISCARIOT, TO THE CHIEF PRIESTS SAID,

Τί θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν;
WHAT ARE YOU^o WILLING TO GIVE~ME, AND I TO YOU^o WILL HAND OVER HIM?

οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. **26.16** καὶ
AND~THEY WEIGHED OUT FOR HIM THIRTY PIECES OF SILVER. AND

ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.
FROM THEN [ON] HE WAS SEEKING AN OPPORTUNITY THAT HE MIGHT HAND OVER~HIM.

26.17 Τῇ δὲ πρώτῃ τῶν ἁζύμων
BUT~ON THE FIRST [DAY] OF THE [FEAST] OF UNLEAVENED BREAD

προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Ποῦ
APPROACHED THE DISCIPLES TO JESUS SAYING, WHERE

θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;
DO YOU WISH WE SHOULD PREPARE FOR YOU TO EAT THE PASSOVER?

26.18 ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς
AND~HE SAID, GO INTO THE CITY TO

τὸν δεῖνα καὶ εἰπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ
SUCH A ONE AND SAY TO HIM, THE TEACHER SAYS, THE

καιρός μου ἐγγύς ἐστιν, πρὸς σὲ ποιῶ τὸ πάσχα
 TIME OF ME IS~NEAR, WITH YOU I AM MAKING THE PASSOVER
 μετὰ τῶν μαθητῶν μου. **26.19** καὶ ἐποίησαν οἱ
 WITH THE DISCIPLES OF ME. AND DID THE
 μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς καὶ
 DISCIPLES AS COMMANDED THEM - JESUS AND
 ἡτοίμασαν τὸ πάσχα. **26.20** Ὁψίας δὲ γενομένης
 THEY PREPARED THE PASSOVER MEAL. AND~[WHEN] EVENING CAME
 ἀνέκειτο μετὰ τῶν δώδεκα. **26.21** καὶ
 HE WAS RECLINING AT TABLE WITH THE TWELVE. AND
 ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ
 [AS] THEY~WERE EATING HE SAID, TRULY I SAY TO YOU* THAT ONE OF
 ὑμῶν παραδώσει με. **26.22** καὶ λυπούμενοι σφόδρα
 YOU* WILL BETRAY ME. AND GRIEVING GREATLY
 ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος, Μήτι ἐγώ εἰμι,
 THEY BEGAN TO SAY TO HIM EACH~ONE, SURELY NOT I AM [THE ONE].
 κύριε; **26.23** ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας
 LORD? BUT~HE HAVING ANSWERED SAID, THE ONE HAVING DIPPED
 μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός
 WITH ME THE HAND IN THE BOWL THIS ONE
 με παραδώσει. **26.24** ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει
 WILL BETRAY~ME. INDEED~THE SON - OF MAN IS GOING
 καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ
 JUST AS IT HAS BEEN WRITTEN CONCERNING HIM, BUT~WOE -
 ἀνθρώπῳ ἐκείνῳ διὸ ὅτι υἱὸς τοῦ ἀνθρώπου
 TO THAT~MAN THROUGH WHOM THE SON - OF MAN
 παραδίδεται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη
 IS BETRAYED. IT WOULD HAVE BEEN~BETTER FOR HIM IF HAD NOT BEEN BORN
 ὁ ἄνθρωπος ἐκεῖνος. **26.25** ἀποκριθεὶς δὲ Ἰούδας ὁ
 - THAT~MAN. AND~HAVING ANSWERED JUDAS THE ONE
 παραδιδούς αὐτὸν εἶπεν, Μήτι ἐγώ εἰμι, ῥαββί;
 BETRAYING HIM SAID, SURELY NOT I AM [THE ONE], RABBI?
 λέγει αὐτῷ, Σὺ εἶπας.
 HE SAYS TO HIM, YOU HAVE SAID [IT].

26.26 Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον
 AND~[AS] THEY WERE EATING, ²HAVING TAKEN - JESUS BREAD
 καὶ εὐλογήσας ἔκλασεν καὶ δὸς τοῖς μαθηταῖς
 AND HAVING GIVEN THANKS HE BROKE [IT] AND GIVING [IT] TO THE DISCIPLES [AND]
 εἶπεν, Λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά μου.
 SAID, TAKE [AND] EAT, THIS IS THE BODY OF ME.
26.27 καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν
 AND HAVING TAKEN [THE] CUP AND HAVING GIVEN THANKS HE GAVE
 αὐτοῖς λέγων, Πίετε ἐξ αὐτοῦ πάντες,
 TO THEM SAYING, DRINK FROM IT ALL [OF YOU*],
26.28 τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης
 FOR~THIS IS THE BLOOD OF ME OF THE COVENANT

My time is near; I will keep the Passover at your house with my disciples.'"¹⁹ So the disciples did as Jesus had directed them, and they prepared the Passover meal.

²⁰ When it was evening, he took his place with the twelve;²¹ and while they were eating, he said, "Truly I tell you, one of you will betray me."²² And they became greatly distressed and began to say to him one after another, "Surely not I, Lord?"²³ He answered, "The one who has dipped his hand into the bowl with me will betray me."²⁴ The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born."²⁵ Judas, who betrayed him, said, "Surely not I, Rabbi?" He replied, "You have said so."

²⁶ While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, "Take, eat; this is my body."²⁷ Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you;²⁸ for this is my blood of the covenant,

⁵ Other ancient authorities add *disciples*

¹ Other ancient authorities add *new*

which is poured out for many for the forgiveness of sins. ²⁹I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

30 When they had sung the hymn, they went out to the Mount of Olives.

31 Then Jesus said to them, "You will all become deserters because of me this night; for it is written,

'I will strike the shepherd,
and the sheep of the flock will be scattered.'

³²But after I am raised up, I will go ahead of you to Galilee." ³³Peter said to him, "Though all become deserters because of you, I will never desert you."

³⁴Jesus said to him, "Truly I tell you, this very night, before the cock crows, you will deny me three times."

³⁵Peter said to him, "Even though I must die with you, I will not deny you." And so said all the disciples.

36 Then Jesus went with them to a place called Gethsemane; and he said to his disciples,

τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν
THAT WHICH FOR MANY IS BEING SHED FOR FORGIVENESS

ἁμαρτιῶν. 26.29 λέγω δὲ ὑμῖν, οὐ μὴ πῖω ἄπ'
OF SINS. AND~I SAY TO YOU", I WILL BY NO MEANS DRINK FROM

ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς
NOW [ON] OF THIS - FRUIT OF THE VINE UNTIL -

ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν
THAT~DAY WHEN I DRINK~IT WITH YOU" NEW IN

τῇ βασιλείᾳ τοῦ πατρὸς μου. 26.30 Καὶ ὑμνήσαντες
THE KINGDOM OF THE FATHER OF ME. AND HAVING SUNG A HYMN

ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.
THEY WENT OUT TO THE MOUNT - OF OLIVES.

26.31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς
THEN SAYS TO THEM - JESUS, ALL OF YOU"

σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ,
WILL BE OFFENDED AT ME DURING - THIS~NIGHT,

γέγραπται γάρ,
FOR~IT HAS BEEN WRITTEN,

Πατάξω τὸν ποιμένα,
I WILL STRIKE DOWN THE SHEPHERD,

καὶ διασκορπισθήσονται τὰ πρόβατα τῆς
AND WILL BE SCATTERED THE SHEEP OF THE

ποιμνης.
FLOCK.

26.32 μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς
BUT~AFTER I AM RAISED I WILL GO AHEAD OF YOU" TO

τὴν Γαλιλαίαν. 26.33 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν
- GALILEE. AND~HAVING ANSWERED - PETER SAID

αὐτῷ, Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ
TO HIM, IF EVERYONE WILL BE OFFENDED AT YOU, I

οὐδέποτε σκανδαλισθήσομαι. 26.34 ἔφη αὐτῷ ὁ
NEVER WILL BE OFFENDED. SAID TO HIM -

Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ
JESUS, TRULY I SAY TO YOU THAT DURING THIS - NIGHT

πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με.
BEFORE A COCK CROWS THREE TIMES YOU WILL DENY ME.

26.35 λέγει αὐτῷ ὁ Πέτρος, Κἂν δέῃ με σὺν
SAYS TO HIM - PETER, EVEN IF IT IS NECESSARY FOR ME WITH

σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως καὶ
YOU TO DIE, BY NO MEANS WILL I DENY~YOU. LIKEWISE ALSO

πάντες οἱ μαθηταὶ εἶπαν.
ALL THE DISCIPLES SPOKE.

26.36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον
THEN COMES WITH THEM - JESUS TO A PLACE

λεγόμενον Γεθσημανὶ καὶ λέγει τοῖς μαθηταῖς,
BEING CALLED GETHSEMANE AND HE SAYS TO THE DISCIPLES,

Καθίσατε αὐτοῦ ἕως [οὔ] ἀπελθὼν ἐκεῖ προσεύξωμαι.
SIT HERE UNTIL HAVING LEFT THERE I MAY PRAY.

26.37 καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς
AND HAVING TAKEN - PETER AND THE TWO SONS

Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. **26.38** τότε
OF ZEBEDEE HE BEGAN TO BE GRIEVED AND TO BE DISTRESSED. THEN

λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως
HE SAYS TO THEM, VERY SAD IS THE SOUL OF ME TO THE POINT OF

θανάτου· μέйнаτε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ.
DEATH. REMAIN HERE AND KEEP AWAKE WITH ME.

26.39 καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ
AND HAVING GONE FORWARD A LITTLE HE FELL UPON

πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου,
HIS FACE PRAYING AND SAYING, FATHER OF ME,

εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ
IF IT IS POSSIBLE, LET PASS FROM ME -

ποτήριον τοῦτο· πλὴν οὐχ ὥς ἐγὼ θέλω ἀλλ' ὥς
THIS CUP. BUT NOT AS I WISH BUT AS

σύ. **26.40** καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ
YOU [WISH]. AND HE COMES TO THE DISCIPLES AND

εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ,
HE FINDS THEM SLEEPING, AND HE SAYS - TO PETER,

Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ'
SO WERE YOU NOT STRONG ENOUGH [FOR] ONE HOUR TO BE AWAKE WITH

ἐμοῦ; **26.41** γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ
ME? STAY AWAKE AND PRAY, LEST

εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον
YOU ENTER INTO TEMPTATION. INDEED THE SPIRIT [IS] READY

ἡ δὲ σὰρξ ἀσθενής. **26.42** πάλιν ἐκ δευτέρου
BUT THE FLESH [IS] WEAK. AGAIN FOR A SECOND [TIME]

ἀπελθὼν προσηύξατο λέγων, Πάτερ μου, εἰ
HAVING LEFT HE PRAYED SAYING, FATHER OF ME, IF

οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πίνω,
IT IS NOT POSSIBLE [FOR] THIS TO PASS AWAY EXCEPT I DRINK IT,

γενηθήτω τὸ θέλημά σου. **26.43** καὶ ἐλθὼν πάλιν
LET BE DONE THE WILL OF YOU. AND HAVING COME AGAIN

εὔρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ
HE FOUND THEM SLEEPING, FOR WERE OF THEM THE

ὀφθαλμοὶ βεβαρημένοι. **26.44** καὶ ἀφεῖς αὐτοὺς
EYES HAVING BEEN WEIGHED DOWN. AND HAVING LEFT THEM

πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν
AGAIN [AND] HAVING GONE AWAY HE WAS PRAYING FOR [THE] THIRD [TIME] THE

αὐτὸν λόγον εἰπὼν πάλιν. **26.45** τότε ἔρχεται πρὸς
SAME THING HAVING SAID AGAIN. THEN HE COMES TO

τοὺς μαθητὰς καὶ λέγει αὐτοῖς, Καθεύδετε [τὸ]
THE DISCIPLES AND HE SAYS TO THEM, SLEEP -

λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ἤγγικεν ἡ ὥρα καὶ
FROM NOW ON AND REST. BEHOLD HAS DRAWN NEAR THE HOUR AND

“Sit here while I go over there and pray.”³⁷ He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated.

³⁸ Then he said to them, “I am deeply grieved, even to death; remain here, and stay awake with me.”³⁹ And going a little farther, he threw himself on the ground and prayed, “My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.”⁴⁰ Then he came to the disciples and found them sleeping; and he said to Peter, “So, could you not stay awake with me one hour?”⁴¹ Stay awake and pray that you may not come into the time of trial;⁴² the spirit indeed is willing, but the flesh is weak.”⁴² Again he went away for the second time and prayed, “My Father, if this cannot pass unless I drink it, your will be done.”⁴³ Again he came and found them sleeping, for their eyes were heavy.⁴⁴ So leaving them again, he went away and prayed for the third time, saying the same words.⁴⁵ Then he came to the disciples and said to them, “Are you still sleeping and taking your rest? See, the hour is at hand, and

⁴⁴ Or into temptation

the Son of Man is betrayed into the hands of sinners.

⁴⁶Get up, let us be going. See, my betrayer is at hand."

⁴⁷While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. ⁴⁸Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him." ⁴⁹At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. ⁵⁰Jesus said to him, "Friend, do what you are here to do." Then they came and laid hands on Jesus and arrested him. ⁵¹Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. ⁵²Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword. ⁵³Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? ⁵⁴But how then would the scriptures be fulfilled, which say

ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας
THE SON - OF MAN IS BEING BETRAYED INTO [THE] HANDS

ἀμαρτωλῶν. **26.46** ἐγείρεσθε ἄγωμεν· ἰδοὺ ἤγγικεν
OF SINNERS. RISE UP [AND] LET US GO. BEHOLD HAS DRAWN NEAR

ὁ παραδιδούς με.
THE ONE BETRAYING ME.

26.47 Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἷς τῶν
AND YET [WHILE] HE [WAS] SPEAKING, BEHOLD JUDAS ONE OF THE

δώδεκα ἦλθεν καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ
TWELVE CAME AND WITH HIM A GREAT~CROWD WITH

μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ
SWORDS AND CLUBS FROM THE CHIEF PRIESTS AND

πρεσβυτέρων τοῦ λαοῦ. **26.48** ὁ δὲ παραδιδούς
ELDERS OF THE PEOPLE. AND~THE ONE BETRAYING

αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων, Ὃν ἂν φιλήσω
HIM GAVE THEM A SIGN SAYING, WHOMEVER I MAY KISS

αὐτός ἐστιν, κρατήσατε αὐτόν. **26.49** καὶ εὐθέως
HE IS [THE ONE], ARREST HIM. AND IMMEDIATELY

προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαῖρε, ραββί, καὶ
HAVING APPROACHED - JESUS HE SAID, HELLO, RABBI, AND

κατεφίλησεν αὐτόν. **26.50** ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ,
HE KISSED HIM. - AND JESUS SAID TO HIM,

Ἐταῖρε, ἐφ' ὃ πάρεي. τότε προσελθόντες
FRIEND, [DO THAT] FOR WHICH YOU ARE COMING. THEN HAVING APPROACHED

ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ
THEY LAID THE[THEIR] HANDS ON - JESUS AND

ἐκράτησαν αὐτόν. **26.51** καὶ ἰδοὺ εἷς τῶν μετὰ
THEY ARRESTED HIM. AND BEHOLD ONE OF THE ONES WITH

Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν
JESUS HAVING STRETCHED OUT THE[HIS] HAND DREW THE

μάχαιραν αὐτοῦ καὶ πατάξας τὸν δούλον τοῦ
SWORD OF HIM AND HAVING STRUCK THE SERVANT OF THE

ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ὠτίον. **26.52** τότε λέγει
HIGH PRIEST HE CUT OFF OF HIM THE EAR. THEN SAYS

αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψον τὴν μάχαιράν σου εἰς
TO HIM - JESUS, RETURN THE SWORD OF YOU INTO

τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες
THE PLACE OF IT, FOR~ALL THE ONES HAVING TAKEN

μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται. **26.53** ἢ δοκεῖς
[THE] SWORD BY [THE] SWORD WILL DIE. OR DO YOU THINK

ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ
THAT I AM NOT ABLE TO CALL UPON THE FATHER OF ME, AND

παραστήσει μοι ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων;
HE WILL PROVIDE ME NOW MORE THAN TWELVE LEGIONS OF ANGELS?

26.54 πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως
HOW THEN MAY BE FULFILLED THE SCRIPTURES THAT [SAY] THUS

δεῖ γενέσθαι; **26.55** Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ
 IT IS NECESSARY TO HAPPEN? AT THAT - TIME SAID -
 Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ ληστὴν ἐξήλθατε
 JESUS TO THE CROWDS, AS AGAINST A REVOLUTIONARY HAVE YOU* COME OUT
 μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν
 WITH SWORDS AND CLUBS TO ARREST ME? DAILY
 ἐν τῷ ἱερῷ ἐκαθεζόμεν διδάσκων καὶ οὐκ ἐκρατήσατέ
 IN THE TEMPLE I WAS SITTING TEACHING AND YOU* DID NOT ARREST
 με. **26.56** τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ
 ME. BUT~THIS ALL HAPPENED THAT MIGHT BE FULFILLED THE
 γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες
 SCRIPTURES OF THE PROPHETS. THEN THE DISCIPLES ALL
 ἀφέντες αὐτὸν ἔφυγον.
 HAVING LEFT HIM FLED.

26.57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον
 BUT~THE ONES HAVING ARRESTED - JESUS LED [HIM] AWAY
 πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς
 TO CAIAPHAS THE HIGH PRIEST, WHERE THE SCRIBES
 καὶ οἱ πρεσβύτεροι συνήχθησαν. **26.58** ὁ δὲ Πέτρος
 AND THE ELDERS WERE GATHERED TOGETHER. - AND PETER
 ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ
 WAS FOLLOWING HIM FROM FAR AWAY AS FAR AS THE COURTYARD OF THE
 ἀρχιερέως καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν
 HIGH PRIEST AND HAVING ENTERED INSIDE HE WAS SITTING DOWN WITH THE
 ὑπηρετῶν ἰδεῖν τὸ τέλος. **26.59** οἱ δὲ ἀρχιερεῖς καὶ τὸ
 SERVANTS TO SEE THE OUTCOME. AND~THE CHIEF PRIESTS AND THE
 συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ
 SANHEDRIN ALL WERE SEEKING FALSE WITNESS AGAINST -
 Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν, **26.60** καὶ
 JESUS SO THAT HIM THEY MIGHT PUT TO DEATH, AND
 οὐχ εὔρον πολλῶν προσελθόντων ψευδομαρτύρων.
 THEY DID NOT FIND MANY FALSE WITNESSES~HAVING APPROACHED.
 ὕστερον δὲ προσελθόντες δύο **26.61** εἶπαν, Οὗτος ἔφη,
 BUT~LATER HAVING APPROACHED TWO SAID, THIS ONE SAID,
 Δύναμαι καταλύσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν
 I AM ABLE TO DESTROY THE TEMPLE - OF GOD AND WITHIN THREE
 ἡμερῶν οἰκοδομήσαι. **26.62** καὶ ἀναστὰς ὁ ἀρχιερεὺς
 DAYS TO BUILD [IT]. AND HAVING ARISEN THE HIGH PRIEST
 εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνη τί οὗτοί
 SAID TO HIM, DO YOU ANSWER~NOTHING WHAT THESE MEN
 σου καταμαρτυροῦσιν; **26.63** ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ
 TESTIFY AGAINST~YOU? - BUT JESUS WAS SILENT. AND
 ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ θεοῦ
 THE HIGH PRIEST SAID TO HIM, I ADJURE YOU BY - GOD
 τοῦ ζώντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς
 THE ONE LIVING THAT TO US YOU TELL IF YOU ARE THE CHRIST,

it must happen in this way?"

⁵⁵At that hour Jesus said to the crowds, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. ⁵⁶But all this has taken place, so that the scriptures of the prophets may be fulfilled." Then all the disciples deserted him and fled.

⁵⁷Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered.

⁵⁸But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end.

⁵⁹Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, ⁶⁰but they found none, though many false witnesses came forward. At last two came forward ⁶¹and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'"⁶²The high priest stood up and said, "Have you no answer? What is it that they testify against you?" ⁶³But Jesus was silent. Then the high priest said to him, "I put you under oath before the living God, tell us if you are the Messiah,"

^vOr Christ

the Son of God.”⁶⁴ Jesus said to him, “You have said so. But I tell you,

From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.”

⁶⁵Then the high priest tore his clothes and said, “He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. ⁶⁶What is your verdict?” They answered, “He deserves death.”

⁶⁷Then they spat in his face and struck him; and some slapped him, ⁶⁸saying, “Prophecy to us, you Messiah!^w Who is it that struck you?”

⁶⁹Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, “You also were with Jesus the Galilean.”⁷⁰ But he denied it before all of them, saying, “I do not know what you are talking about.”

⁷¹When he went out to the porch, another servant-girl saw him, and she said to the bystanders, “This man was with Jesus of Nazareth.”^x

⁷²Again he denied it with an oath, “I do not know the man.”⁷³ After a little while the bystanders came up and said to Peter, “Certainly you are also one of them, for your accent

^w Or Christ

^x Gk the Nazorean

ὁ υἱὸς τοῦ θεοῦ. **26.64** λέγει αὐτῷ. ὁ Ἰησοῦς, Σὺ
THE SON - OF GOD. SAYS TO HIM - JESUS, YOU

εἶπας. πλὴν λέγω ὑμῖν,
SAID [IT]. BUT I SAY TO YOU,

ἀπ’ ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου
FROM NOW ON YOU WILL SEE THE SON - OF MAN

καθήμενον ἐκ δεξιῶν τῆς δυνάμεως
SITTING AT [THE] RIGHT [HAND] OF THE POWER

καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.
AND COMING UPON THE CLOUDS - OF HEAVEN.

26.65 τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ
THEN THE HIGH PRIEST TORE THE GARMENTS OF HIM

λέγων, Ἐβλασφήμησεν· τί ἔτι χρεῖαν ἔχομεν
SAYING, HE HAS BLASPHEMED. WHAT FURTHER NEED DO WE HAVE

μαρτύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν·
OF WITNESSES? SEE, NOW YOU HAVE HEARD THE BLASPHEMY.

26.66 τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν,
WHAT DOES [IT] SEEM~TO YOU? AND~THEY HAVING ANSWERED SAID,

Ἐνοχος θανάτου ἐστίν. **26.67** Τότε ἐνέπτυσαν εἰς τὸ
DESERVING OF DEATH HE IS. THEN THEY SPAT INTO THE

πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν, οἱ δὲ
FACE OF HIM AND THEY STRUCK HIM, AND~THEY

ἐράπισαν **26.68** λέγοντες, Προφήτευσον ἡμῖν, Χριστέ,
SLAPPED [HIM] SAYING, PROPHECY TO US, CHRIST,

τίς ἐστιν ὁ παίσας σε;
WHO IS THE ONE HAVING HIT YOU?

26.69 Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ.
- NOW PETER WAS SITTING OUTSIDE IN THE COURTYARD.

καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα, Καὶ σὺ
AND APPROACHED HIM ONE MAID SAYING, AND YOU

ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. **26.70** ὁ δὲ ἡρνήσατο
WERE WITH JESUS - OF GALILEE. BUT~HE DENIED [IT]

ἔμπροσθεν πάντων λέγων, Οὐκ οἶδα τί λέγεις.
BEFORE EVERYONE SAYING, I DO NOT KNOW WHAT YOU ARE SAYING.

26.71 ἐξελθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη
AND~HAVING GONE OUT TO THE GATE SAW HIM ANOTHER

καὶ λέγει τοῖς ἐκεῖ, Οὗτος ἦν μετὰ Ἰησοῦ τοῦ
AND SHE SAYS TO THE ONES THERE, THIS ONE WAS WITH JESUS -

Ναζωραίου. **26.72** καὶ πάλιν ἡρνήσατο μετὰ ὅρκου ὅτι
OF NAZARETH. AND AGAIN HE DENIED [IT] WITH AN OATH -

Οὐκ οἶδα τὸν ἄνθρωπον. **26.73** μετὰ μικρὸν δὲ
I DO NOT KNOW THE MAN. ²AFTER ³A LITTLE [WHILE] AND

προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς
HAVING APPROACHED THE ONES HAVING STOOD SAID - TO PETER, TRULY

καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε
ALSO YOU OF THEM ARE, FOR~EVEN THE ACCENT OF YOU ³MANIFEST ²YOU

ποιεῖ. **26.74** τότε ἤρξατο καταθεματίζειν καὶ
 'MAKES. THEN HE BEGAN TO CURSE AND
 ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως
 TO SWEAR [SAYING] - I DO NOT KNOW THE MAN. AND IMMEDIATELY
 ἀλέκτωρ ἐφώνησεν. **26.75** καὶ ἐμνήσθη ὁ Πέτρος τοῦ
 A COCK CROWED. AND REMEMBERED - PETER THE
 ῥήματος Ἰησοῦ εἰρηκότος ὅτι Πρὶν ἀλέκτορα φωνῆσαι
 WORD OF JESUS HAVING SPOKEN - BEFORE A COCK CROWS
 τρίς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω ἔκλαυσεν
 THREE TIMES YOU WILL DENY ME. AND HAVING GONE OUTSIDE HE WEPT
 πικρῶς.
 BITTERLY.

betrays you.” ⁷⁴Then he began to curse, and he swore an oath, “I do not know the man!” At that moment the cock crowed. ⁷⁵Then Peter remembered what Jesus had said: “Before the cock crows, you will deny me three times.” And he went out and wept bitterly.

CHAPTER 27

27.1 Πρωῖας δὲ γενομένης συμβούλιον ἔλαβον πάντες
 AND-[WHEN] EARLY MORNING CAME TOOK~COUNSEL TOGETHER ALL
 οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ
 THE CHIEF PRIESTS AND THE ELDERS OF THE PEOPLE AGAINST -
 Ἰησοῦ ὥστε θανατώσαι αὐτόν· **27.2** καὶ δήσαντες
 JESUS SO AS TO PUT TO DEATH HIM. AND HAVING BOUND
 αὐτόν ἀπήγαγον καὶ παρέδωκαν Πιλάτῳ τῷ
 HIM THEY LED [HIM] AWAY AND HANDED [HIM] OVER TO PILATE THE
 ἡγεμόνι.
 GOVERNOR.
27.3 Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτόν ὅτι
 THEN HAVING SEEN JUDAS, THE ONE BETRAYING HIM, THAT
 κατεκρίθη, μεταμεληθεὶς ἔστρεψεν τὰ τριάκοντα
 HE WAS CONDEMNED [TO DIE], HAVING REPENTED HE RETURNED THE THIRTY
 ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις
 PIECES OF SILVER TO THE CHIEF PRIESTS AND [THE] ELDERS
27.4 λέγων, Ἥμαρτον παραδοὺς αἷμα ἀθῶν. οἱ δὲ
 SAYING, I SINNED HAVING BETRAYED INNOCENT~BLOOD. BUT~THEY
 εἶπαν, Τί πρὸς ἡμᾶς; σὺ ὄψῃ. **27.5** καὶ
 SAID, WHAT [IS THAT] TO US? YOU SEE [TO IT]. AND
 ῥίψας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησεν, καὶ
 HAVING THROWN THE SILVER [COINS] INTO THE TEMPLE HE DEPARTED, AND
 ἀπελθὼν ἀπήγγατο. **27.6** οἱ δὲ ἀρχιερεῖς λαβόντες
 HAVING GONE AWAY HE HANGED HIMSELF. BUT~THE CHIEF PRIESTS HAVING TAKEN
 τὰ ἀργύρια εἶπαν, Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν
 THE SILVER [COINS] SAID, IT IS NOT PERMISSIBLE TO PUT THESE INTO THE
 κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστιν.
 TEMPLE TREASURY, SINCE [THE] PRICE OF BLOOD IT IS.
27.7 συμβούλιον δὲ λαβόντες ἡγόρασαν ἐξ αὐτῶν τὸν
 SO~HAVING TAKEN COUNSEL TOGETHER THEY BOUGHT WITH THEM THE
 ἀγρὸν τοῦ κεραμέως εἰς ταφὴν τοῖς ξένοις.
 FIELD OF THE POTTER FOR A BURIAL PLACE - FOR STRANGERS.

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. ²They bound him, led him away, and handed him over to Pilate the governor.

³When Judas, his betrayer, saw that Jesus^y was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. ⁴He said, “I have sinned by betraying innocent^z blood.” But they said, “What is that to us? See to it yourself.” ⁵Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. ⁶But the chief priests, taking the pieces of silver, said, “It is not lawful to put them into the treasury, since they are blood money.” ⁷After conferring together, they used them to buy the potter’s field as a place to bury foreigners.

^y Gk *he*^z Other ancient authorities read *righteous*

⁸For this reason that field has been called the Field of Blood to this day. ⁹Then was fulfilled what had been spoken through the prophet Jeremiah,^a "And they took^b the thirty pieces of silver, the price of the one on whom a price had been set,^c on whom some of the people of Israel had set a price,¹⁰ and they gave^d them for the potter's field, as the Lord commanded me."

¹¹Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say so." ¹²But when he was accused by the chief priests and elders, he did not answer. ¹³Then Pilate said to him, "Do you not hear how many accusations they make against you?" ¹⁴But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

¹⁵Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. ¹⁶At that time they had a notorious prisoner, called Jesus^e Barabbas. ¹⁷So after they had gathered, Pilate said to them, "Whom do you want me to release for you, Jesus^e Barabbas or Jesus who is called the Messiah?"^f ¹⁸For he realized that it was

^a Other ancient authorities read

Zechariah or Isaiah

^b Or *I took*

^c Or *the price of the precious One*

^d Other ancient authorities read *I gave*

^e Other ancient authorities lack *Jesus*

^f Or *the Christ*

27.8 διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς Αἵματος
THEREFORE WAS CALLED - THAT~FIELD (THE) FIELD OF BLOOD

ἕως τῆς σήμερον. **27.9** τότε ἐπληρώθη τὸ ῥηθὲν
UP TO - TODAY. THEN WAS FULFILLED THE[THING] SPOKEN

διὰ Ἱερεμίου τοῦ προφήτου λέγοντος, Καὶ ἔλαβον
THROUGH JEREMIAH THE PROPHET SAYING, AND THEY TOOK

τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου
THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE HAVING BEEN VALUED

ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, **27.10** καὶ ἔδωκαν
WHICH THEY ESTIMATED FROM [THE] SONS OF ISRAEL, AND THEY GAVE

αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν
THEM FOR THE FIELD OF THE POTTER, JUST AS COMMANDED

μοι κύριος.

ME (THE) LORD.

27.11 Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος·
- NOW JESUS STOOD BEFORE THE GOVERNOR.

καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων, Σὺ εἶ ὁ
AND ASKED HIM THE GOVERNOR SAYING, ARE YOU THE

βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη, Σὺ
KING OF THE JEWS? - AND JESUS SAID, YOU

λέγεις. **27.12** καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ
ARE SAYING [IT]. AND WHEN HE WAS ACCUSED BY

τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.
THE CHIEF PRIESTS AND ELDERS HE ANSWERED~NOTHING.

27.13 τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις
THEN SAYS TO HIM - PILATE, DO YOU NOT HEAR

πόσα σου καταμαρτυροῦσιν; **27.14** καὶ
HOW MANY THINGS THEY TESTIFY AGAINST~YOU? AND

οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε
HE DID NOT ANSWER HIM WITH EVEN ONE WORD, SO AS

θαυμάζειν τὸν ἡγεμόνα λίαν.
TO AMAZE THE GOVERNOR GREATLY.

27.15 Κατὰ δὲ ἐορτὴν εἰώθει ὁ ἡγεμὼν
AND~ACCORDING TO [THE] FESTIVAL WAS ACCUSTOMED THE GOVERNOR

ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον ὃν ἤθελον.
TO RELEASE ONE ²TO THE ³CROWD ¹PRISONER WHOM[EVER] THEY WISHED.

27.16 εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον
AND~THEY HAD THEN A NOTORIOUS~PRISONER BEING CALLED

[Ἰησοῦν] Βαραββάν. **27.17** συνηγμένων οὖν
JESUS BARABBAS. THEREFORE ²[AS] WERE GATHERING

αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε
THEY, SAID TO THEM - PILATE, WHOM DO YOU WISH [THAT]

ἀπολύσω ὑμῖν, [Ἰησοῦν τὸν] Βαραββάν ἢ Ἰησοῦν
I MAY RELEASE TO YOU, JESUS - BARABBAS OR JESUS

τὸν λεγόμενον Χριστόν; **27.18** ᾗδει γὰρ ὅτι διὰ
THE ONE BEING CALLED CHRIST? FOR~HE HAD KNOWN THAT ON ACCOUNT

φθόνον παρέδωκαν αὐτόν. **27.19** Καθημένου δὲ αὐτοῦ
OF ENVY THEY HANDED OVER HIM. AND-[WHILE] HE WAS SITTING

ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνή
ON THE JUDGMENT SEAT SENT TO HIM THE WIFE

αὐτοῦ λέγουσα, Μηδὲν σοὶ καὶ τῷ
OF HIM SAYING, [LET THERE BE] NOTHING [BETWEEN] YOU AND -

δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ
THAT~RIGHTEOUS [MAN], FOR~MUCH I SUFFERED TODAY IN A DREAM

δι' αὐτόν. **27.20** Οἱ δὲ ἀρχιερεῖς καὶ οἱ
ON ACCOUNT OF HIM. BUT~THE CHIEF PRIESTS AND THE

πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν
ELDERS PERSUADED THE CROWDS THAT THEY SHOULD ASK FOR -

Βαραββάν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.
BARABBAS, - BUT JESUS THEY SHOULD DESTROY.

27.21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα
AND~HAVING ANSWERED, THE GOVERNOR SAID TO THEM, WHOM

θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν,
DO YOU WISH FROM THE TWO [THAT] I MAY RELEASE TO YOU? AND~THEY SAID,

Τὸν Βαραββάν. **27.22** λέγει αὐτοῖς ὁ Πιλάτος, Τί
- BARABBAS. SAYS TO THEM - PILATE, WHAT

οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν;
THEREFORE MAY I DO [WITH] JESUS THE ONE BEING CALLED CHRIST?

λέγουσιν πάντες, Σταυρωθήτω. **27.23** ὁ δὲ ἔφη, Τί
SAYS EVERYONE, LET [HIM] BE CRUCIFIED. BUT~HE SAID, WHY

γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον
WHAT EVIL THING HAS HE DONE? BUT~THEY WERE CRYING OUT~MORE

λέγοντες, Σταυρωθήτω. **27.24** ἰδὼν δὲ ὁ Πιλάτος ὅτι
SAYING, LET [HIM] BE CRUCIFIED. AND~HAVING SEEN - PILATE THAT

οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται,
NOTHING HE IS ACCOMPLISHING BUT RATHER AN UPROAR IS STARTING,

λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ
HAVING TAKEN WATER HE WASHED THE(HIS) HANDS BEFORE THE

ὄχλου λέγων, Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου·
CROWD SAYING, I AM~INNOCENT OF THE BLOOD OF THIS [MAN].

ὕμεῖς ὀψεσθε. **27.25** καὶ ἀποκριθεὶς πᾶς ὁ λαὸς
YOU WILL SEE [TO THAT]. AND HAVING ANSWERED ALL THE PEOPLE

εἶπεν, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα
SAID, THE BLOOD OF HIM [BE] UPON US AND UPON THE CHILDREN

ἡμῶν. **27.26** τότε ἀπέλυσε αὐτοῖς τὸν Βαραββάν, τὸν
OF US. THEN HE RELEASED TO THEM - BARABBAS, -

δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.
BUT JESUS HAVING SCOURGED HE HANDED OVER THAT HE MIGHT BE CRUCIFIED.

27.27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες
THEN THE SOLDIERS OF THE GOVERNOR HAVING TAKEN

τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ' αὐτόν
- JESUS INTO THE PRAETORIUM GATHERED TOGETHER AGAINST HIM

ὅλην τὴν σπεῖραν. **27.28** καὶ ἐκδύσαντες αὐτόν
[THE] ENTIRE - COHORT. AND HAVING STRIPPED HIM

out of jealousy that they had handed him over. ¹⁹While he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him." ²⁰Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. ²¹The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." ²²Pilate said to them, "Then what should I do with Jesus who is called the Messiah?"⁸ All of them said, "Let him be crucified!" ²³Then he asked, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified!"

²⁴So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, "I am innocent of this man's blood;^h see to it yourselves." ²⁵Then the people as a whole answered, "His blood be on us and on our children!" ²⁶So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

²⁷Then the soldiers of the governor took Jesus into the governor's headquarters,ⁱ and they gathered the whole cohort around him. ²⁸They stripped him

⁸ Or the Christ

^h Other ancient authorities read this righteous blood, or this righteous man's blood

ⁱ Gk the praetorium

and put a scarlet robe on him,²⁹ and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!"³⁰ They spat on him, and took the reed and struck him on the head. ³¹After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

³²As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. ³³And when they came to a place called Golgotha (which means Place of a Skull), ³⁴they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. ³⁵And when they had crucified him, they divided his clothes among themselves by casting lots;^j ³⁶then they sat down there and kept watch over him. ³⁷Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

³⁸Then two bandits were crucified with him, one on his right and one on his left. ³⁹Those who passed by derided^k him, shaking their heads

^jOther ancient authorities add in order that what had been spoken through the prophet might be fulfilled, "They divided my clothes among themselves, and for my clothing they cast lots."

^kOr blasphemed

χλαμύδα κοκκίνην περιέθηκαν αὐτῷ, **27.29** καὶ
A SCARLET~ROBE THEY PLACED AROUND HIM, AND

πλέξαντες στέφανον ἐξ ἁκανθῶν ἐπέθηκαν ἐπὶ τῆς
HAVING WOVEN A CROWN OF THORNS THEY PLACED [IT] UPON THE
κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ,
HEAD OF HIM AND [PUT] A STAFF IN THE RIGHT [HAND] OF HIM,
καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ
AND HAVING KNELT BEFORE HIM THEY RIDICULED HIM

λέγοντες, Χαῖρε, βασιλεῦ τῶν Ἰουδαίων, **27.30** καὶ
SAYING, HAIL, KING OF THE JEWS, AND

ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ
HAVING SPAT AT HIM THEY TOOK THE STAFF AND

ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. **27.31** καὶ ὅτε
WERE STRIKING AT THE HEAD OF HIM. AND WHEN

ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ
THEY RIDICLED HIM, THEY TOOK OFF HIS - SCARLET [ROBE] AND

ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ καὶ ἀπήγαγον
DRESSED HIM IN THE GARMENTS OF HIM AND LED AWAY

αὐτὸν εἰς τὸ σταυρῶσαι.
HIM TO BE CRUCIFIED.

27.32 Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον
AND~COMING OUT THEY FOUND A MAN A CYRENIAN

ὀνόματι Σίμωνα, τοῦτον ἡγγάρευσαν ἵνα
BY [THE] NAME OF SIMON, THIS [MAN] THEY PRESSED INTO SERVICE THAT

ἄρῃ τὸν σταυρὸν αὐτοῦ. **27.33** Καὶ ἐλθόντες εἰς
HE MIGHT CARRY THE CROSS OF HIM. AND HAVING COME TO

τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶν Κρανίου Τόπος
[THE] PLACE BEING CALLED GOLGOTHA, WHICH IS [THE] PLACE~OF [THE] SKULL

λεγόμενος, **27.34** ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς
BEING CALLED, THEY GAVE TO HIM TO DRINK WINE WITH GALL

μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν.
HAVING BEEN MIXED [IN]. AND TASTING [IT] HE DID NOT WISH TO DRINK.

27.35 σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια
AND~HAVING CRUCIFIED HIM THEY DIVIDED THE GARMENTS

αὐτοῦ βάλλοντες κλῆρον, **27.36** καὶ καθήμενοι ἐτήρουν
OF HIM CASTING A LOT, AND SITTING THEY GUARDED

αὐτὸν ἐκεῖ. **27.37** καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς
HIM THERE. AND THEY PLACED ABOVE THE HEAD

αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· Οὗτός ἐστιν
OF HIM THE CHARGE OF HIM HAVING BEEN WRITTEN: THIS IS

Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων. **27.38** Τότε
JESUS THE KING OF THE JEWS. THEN

σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ
WERE CRUCIFIED WITH HIM TWO THIEVES, ONE ON [THE] RIGHT AND

εἷς ἐξ ἐνωτύμων. **27.39** Οἱ δὲ παραπορευόμενοι
ONE ON [THE] LEFT. AND~THE ONES PASSING BY

ἐβλασφήμουν αὐτὸν κινεῖν τὰς κεφαλὰς αὐτῶν
BLASPHEMED HIM SHAKING THE HEADS OF THEM

27.40 καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν καὶ
AND SAYING, THE ONE DESTROYING THE TEMPLE AND
ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν, εἰ
IN THREE DAYS [AND] BUILDING [IT], SAVE YOURSELF, IF
υἱὸς εἶ τοῦ θεοῦ, [καὶ] κατὰβηθι ἀπὸ τοῦ σταυροῦ.
YOU ARE~[THE] SON - OF GOD, AND COME DOWN FROM THE CROSS.

27.41 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ
LIKEWISE ALSO THE CHIEF PRIESTS MOCKING WITH

τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον,
THE SCRIBES AND ELDERS SAID,

27.42 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι·
HE SAVED~OTHERS, [YET] HIMSELF HE IS NOT ABLE TO SAVE.

βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ τοῦ
[SOME] KING OF ISRAEL HE IS, LET [HIM] COME DOWN NOW FROM THE

σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν. **27.43** πέποιθεν
CROSS AND WE WILL BELIEVE ON HIM. HE HAS TRUSTED

ἐπὶ τὸν θεόν, ῥυσάσθω νῦν εἰ θέλει αὐτόν·
IN - GOD, LET HIM RESCUE NOW IF HE WANTS HIM.

εἶπεν γὰρ ὅτι Θεοῦ εἰμι υἱός. **27.44** τὸ δ' αὐτὸ
FOR~HE SAID - OF GOD I AM [THE] SON. AND~THE SAME

καὶ οἱ λησταὶ οἱ συσταυρωθέντες σὺν αὐτῷ
ALSO [SPOKE] THE THIEVES, THE ONES HAVING BEEN CRUCIFIED WITH HIM

ὠνείδιζον αὐτόν.
THEY WERE REPROACHING HIM.

27.45 Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν
NOW~FROM [THE] SIXTH HOUR DARKNESS WAS OVER ALL

τὴν γῆν ἕως ὥρας ἐνάτης. **27.46** περὶ δὲ τὴν ἐνάτην
THE LAND UNTIL [THE] NINTH~HOUR. AND~ABOUT THE NINTH

ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλη λέγων, Ἡλι
HOUR CRIED OUT - JESUS WITH A LOUD~VOICE SAYING, ELI,

ηλι λεμα σαβαχθανι; τοῦτ' ἔστιν, Θεέ μου θεέ μου,
ELI LEMA SABACHTHANI? THIS MEANS, MY~GOD, MY~GOD,

ἵνατί με ἐγκατέλιπες; **27.47** τινὲς δὲ τῶν
WHY HAVE YOU FORSAKEN~ME? AND~SOME OF THE ONES

ἐκεῖ ἐστηκότων ἀκούσαντες ἔλεγον ὅτι Ἡλίαν φωνεῖ
HAVING STOOD~THERE [AND] HAVING LISTENED SAID - ³ELIJAH ²CALLS FOR

οὗτος. **27.48** καὶ εὐθέως δραμὼν εἰς ἐξ αὐτῶν καὶ
THIS ONE. AND IMMEDIATELY RUNNING ONE OF THEM AND

λαβὼν σπόγγον πλήσας τε ὄξους καὶ
HAVING TAKEN A SPONGE AND~HAVING FILLED [IT] WITH VINEGAR AND

περιθεὶς καλᾶμφ ἐπότιζεν αὐτόν. **27.49** οἱ δὲ
HAVING PLACED [IT] ON A STICK HE GAVE TO DRINK HIM. BUT~THE

λοιποὶ ἔλεγον, Ἄφες ἴδωμεν εἰ ἔρχεται Ἡλίας
OTHERS SAID, LEAVE [HIM ALONE AND] LET US SEE IF ELIJAH~COMES

σῶσον αὐτόν. **27.50** ὁ δὲ Ἰησοῦς πάλιν κράξας
SAVING HIM. - AND JESUS AGAIN HAVING CRIED OUT

⁴⁰and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." ⁴¹In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, ⁴²"He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him." ⁴³He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'" ⁴⁴The bandits who were crucified with him also taunted him in the same way.

⁴⁵From noon on, darkness came over the whole land^m until three in the afternoon. ⁴⁶And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" ⁴⁷When some of the bystanders heard it, they said, "This man is calling for Elijah." ⁴⁸At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. ⁴⁹But the others said, "Wait, let us see whether Elijah will come to save him."ⁿ ⁵⁰Then Jesus cried again

^l Or *is he unable to save himself?*

^m Or *earth*

ⁿ Other ancient authorities add *And another took a spear and pierced his side, and out came water and blood*

27.46 Ps. 22:1 **27.49** text: all. add *ἄλλος δὲ λαβὼν λόγχην εὐξεν αὐτοῦ τὴν πλευράν, καὶ ἐξηλθεν ὕδωρ καὶ αἷμα* (and another took his spear and pierced his side, and out came water and blood) [see John 19:34]: ASVmg RSVmg NASBmg NRSVmg.

with a loud voice and breathed his last.^o ⁵¹At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. ⁵²The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. ⁵³After his resurrection they came out of the tombs and entered the holy city and appeared to many. ⁵⁴Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"^p

⁵⁵Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. ⁵⁶Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

⁵⁷When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. ⁵⁸He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. ⁵⁹So Joseph took the body and wrapped it in a clean linen cloth ⁶⁰and laid it in his own new tomb, which he had hewn in the rock. He then rolled

^o Or gave up his spirit
^p Or a son of God

φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα. **27.51** Καὶ ἰδοὺ τὸ
WITH A LOUD VOICE GAVE UP THE(HIS) SPIRIT. AND BEHOLD THE

καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπ' ἄνωθεν ἕως
CURTAIN OF THE TEMPLE WAS TORN FROM ABOVE TO

κάτω εἰς δύο καὶ ἡ γῆ ἐσεισθη καὶ αἱ πέτραι
BELOW IN TWO AND THE EARTH WAS SHAKEN AND THE ROCKS

ἐσχίσθησαν, **27.52** καὶ τὰ μνημεῖα ἀνεώχθησαν καὶ
WERE SPLIT, AND THE TOMBS WERE OPENED AND

πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθησαν,
MANY BODIES OF THE SAINTS~HAVING FALLEN ASLEEP WERE RAISED,

27.53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν
AND HAVING GONE OUT FROM THE TOMBS AFTER THE

ἐγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ
RESURRECTION OF HIM THEY ENTERED INTO THE HOLY CITY AND

ἐνεφανίσθησαν πολλοῖς. **27.54** Ὁ δὲ ἐκατόνταρχος καὶ
THEY APPEARED TO MANY. AND~THE CENTURION AND

οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν
THE ONES WITH HIM GUARDING - JESUS SEEING THE

σεισμὸν καὶ τὰ γινόμενα ἐφοβήθησαν σφόδρα,
EARTHQUAKE AND THE THINGS TAKING PLACE WERE AFRAID GREATLY,

λέγοντες, Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος. **27.55** Ἦσαν δὲ
SAYING, TRULY GOD'S SON WAS THIS ONE. AND~THERE WERE

ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι,
THERE MANY~WOMEN FROM A DISTANCE OBSERVING,

αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας
WHO FOLLOWED - JESUS FROM - GALILEE

διακονοῦσαι αὐτῷ. **27.56** ἐν αἷς ἦν Μαρία ἡ
SERVING HIM. AMONG WHOM WAS MARY -

Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ
MAGDALENE AND MARY THE - ²OF JAMES ³AND ⁴JOSEPH

μήτηρ καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.
¹MOTHER AND THE MOTHER OF THE SONS OF ZEBEDEE.

27.57 Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος
NOW [WHEN] EVENING CAME, ⁵CAME ²MAN ¹A RICH

ἀπὸ Ἀριμαθαίας, τούνομα Ἰωσήφ, ὃς καὶ αὐτὸς
³FROM ⁴ARIMATHEA, BY NAME JOSEPH, WHO ALSO HIMSELF

ἐμαθητεύθη τῷ Ἰησοῦ. **27.58** οὗτος προσελθὼν τῷ
WAS A DISCIPLE - OF JESUS. THIS ONE HAVING APPROACHED -

Πιλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος
PILATE ASKED FOR THE BODY - OF JESUS. THEN - PILATE

ἐκέλευσεν ἀποδοθῆναι. **27.59** καὶ λαβὼν τὸ σῶμα ὁ
COMMANDED [IT] TO BE GIVEN. AND HAVING TAKEN THE BODY -

Ἰωσήφ ἐνετύλιξεν αὐτὸ [ἐν] σινδόνι καθαρᾷ **27.60** καὶ
JOSEPH WRAPPED IT IN CLEAN~LINEN AND

ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ
PLACED IT IN THE NEW TOMB~OF HIM WHICH

ἐλατόμησεν ἐν τῇ πέτρᾳ καὶ προσκυλίσας
HE CUT IN THE ROCK AND HAVING ROLLED

λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπήλθεν.
A LARGE~STONE[OVER] THE DOOR OF THE TOMB HE LEFT.

27.61 ἦν δὲ ἐκεῖ Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη
AND~WAS THERE MARY - MAGDALENE AND THE OTHER

Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.
MARY SITTING OPPOSITE THE GRAVE.

27.62 Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν
NOW~ON THE NEXT DAY, WHICH IS AFTER THE

παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ
PREPARATION [DAY], WERE GATHERED TOGETHER THE CHIEF PRIESTS AND THE

Φαρισαῖοι πρὸς Πιλάτον **27.63** λέγοντες, Κύριε,
PHARISEES TO PILATE SAYING, SIR,

ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν,
WE REMEMBERED THAT THAT - DECEIVER SAID WHILE LIVING,

Μετὰ τρεῖς ἡμέρας ἐγείρομαι. **27.64** κέλευσον οὖν
AFTER THREE DAYS I WILL BE RAISED. THEREFORE~COMMAND

ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας,
TO BE GUARDED THE GRAVE UNTIL THE THIRD DAY,

μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν
LEST HAVING COME THE DISCIPLES OF HIM MIGHT STEAL IT

καὶ εἰπῶσιν τῷ λαῷ, Ἐγέρθη ἀπὸ τῶν νεκρῶν,
AND SAY TO THE PEOPLE, HE HAS BEEN RAISED FROM THE DEAD,

καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης.
AND WILL BE THE LAST DECEPTION WORSE THAN THE FIRST.

27.65 ἔφη αὐτοῖς ὁ Πιλάτος, Ἐχετε κουστωδῖαν·
SAID TO THEM - PILATE, YOU* HAVE A GUARD

ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε. **27.66** οἱ δὲ
GO AWAY [AND] GUARD [IT] AS YOU* KNOW. AND~THE ONES

πορευθέντες ἡσφάλισαντο τὸν τάφον σφραγίσαντες τὸν
HAVING GONE GUARDED THE GRAVE HAVING SEALED THE

λίθον μετὰ τῆς κουστωδίας.
STONE WITH THE GUARD.

a great stone to the door of the tomb and went away.

⁶¹Mary Magdalene and the other Mary were there, sitting opposite the tomb.

⁶²The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate ⁶³and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' ⁶⁴Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first."

⁶⁵Pilate said to them, "You have a guard⁹ of soldiers; go, make it as secure as you can."⁷ ⁶⁶So they went with the guard and made the tomb secure by sealing the stone.

⁹ Or Take a guard

⁷ Gk you know how

CHAPTER 28

28.1 Ὁπὲρ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς
NOW~AFTER [THE] SABBATH IN THE DAWNING TOWARDS

μίαν σαββάτων ἦλθεν Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ
[THE] FIRST OF [THE] WEEK, CAME MARY - MAGDALENE AND THE

ἄλλη Μαρία θεωρῆσαι τὸν τάφον. **28.2** καὶ ἰδοὺ
OTHER MARY TO LOOK AT THE GRAVE. AND BEHOLD

σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου
³EARTHQUAKE ¹THERE WAS ²A GREAT. FOR~AN ANGEL OF [THE] LORD

καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν
HAVING COME DOWN FROM HEAVEN AND HAVING APPROACHED ROLLED AWAY

τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. **28.3** ἦν δὲ ἡ
THE STONE AND WAS SITTING ABOVE IT. AND~WAS THE

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. ²And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. ³His

² Other ancient authorities read manifold

appearance was like lightning, and his clothing white as snow. ⁴For fear of him the guards shook and became like dead men. ⁵But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified. ⁶He is not here; for he has been raised, as he said. Come, see the place where he^s lay. ⁷Then go quickly and tell his disciples, 'He has been raised from the dead,' and indeed he is going ahead of you to Galilee; there you will see him.' This is my message for you." ⁸So they left the tomb quickly with fear and great joy, and ran to tell his disciples. ⁹Suddenly Jesus met them and said, "Greetings!" And they came to him, took hold of his feet, and worshiped him. ¹⁰Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee; there they will see me."

¹¹ While they were going, some of the guard went into the city and told the chief priests everything that had happened. ¹²After the priests^u had assembled with the elders, they devised a plan to give a large sum of money to the soldiers,

^s Other ancient authorities read *the Lord*

^u Other ancient authorities lack *from the dead*

^u Gk. *they*

εἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ
APPEARANCE OF HIM LIKE LIGHTNING AND THE GARMENT OF HIM

λευκὸν ὡς χιῶν. 28.4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ
WHITE AS SNOW. AND~FROM - FEAR OF HIM

ἐσειέθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς
WERE SHAKEN THE ONES GUARDING AND THEY BECAME AS

νεκροί. 28.5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς
DEAD [PERSONS]. BUT~HAVING ANSWERED THE ANGEL SAID TO THE

γυναῖξιν, Μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν
WOMEN, YOU~DO NOT BE AFRAID FOR~I KNOW THAT JESUS,

τὸν ἐσταυρωμένον ζητεῖτε. 28.6 οὐκ ἔστιν ὧδε,
THE ONE HAVING BEEN CRUCIFIED, YOU~ARE SEEKING; HE IS NOT HERE,

ἡγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου
FOR~HE WAS RAISED JUST AS HE SAID. COME SEE THE PLACE WHERE

ἔκειτο. 28.7 καὶ ταχὺ πορευθεῖσαι εἰπατε τοῖς
HE WAS LYING. AND QUICKLY HAVING GONE TELL THE

μαθηταῖς αὐτοῦ ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ
DISCIPLES OF HIM, - HE WAS RAISED FROM THE DEAD, AND

ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ
BEHOLD HE IS GOING AHEAD OF YOU~TO - GALILEE, THERE

αὐτὸν ὄψεσθε· ἰδοὺ εἶπον ὑμῖν. 28.8 καὶ ἀπελθούσαι
YOU~WILL SEE~HIM. BEHOLD I TOLD YOU~. AND HAVING DEPARTED

ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ
QUICKLY FROM THE TOMB WITH FEAR AND

χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς
GREAT~JOY THEY RAN TO REPORT TO THE DISCIPLES

αὐτοῦ. 28.9 καὶ ἰδοὺ Ἰησοῦς ὑπῆντησεν αὐταῖς λέγων,
OF HIM. AND BEHOLD JESUS MET THEM SAYING,

Χαίρετε. αἱ δὲ προσελθούσαι ἐκράτησαν αὐτοῦ τοὺς
HELLO. AND~THEY HAVING APPROACHED GRASPED HIS -

πόδας καὶ προσεκύνησαν αὐτῷ. 28.10 τότε λέγει
FEET AND THEY WORSHIPED HIM. THEN SAID

αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγεῖλατε
TO THEM - JESUS, DO NOT BE AFRAID. GO [AND] REPORT

τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν,
TO THE BROTHERS OF ME THAT THEY MAY GO AWAY INTO - GALILEE,

κακεῖ με ὄψονται.
AND THERE THEY WILL SEE~ME.

28.11 Πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς
AND~[AS] THEY WERE GOING BEHOLD SOME OF THE

κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς
GUARD HAVING COME INTO THE CITY REPORTED TO THE

ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. 28.12 καὶ
CHIEF PRIESTS ALL THE THINGS HAVING HAPPENED. AND

συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε
HAVING GATHERED TOGETHER WITH THE ELDERS ³COUNSEL ¹AND

λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις
²HAVING TAKEN, ⁶SILVER ⁵SUFFICIENT ⁴THEY GAVE TO THE SOLDIERS

28.13 λέγοντες, Εἶπατε Οἱ μαθηταὶ αὐτοῦ νυκτὸς
 SAYING, SAY [THAT] THE DISCIPLES OF HIM DURING [THE] NIGHT
 ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων. **28.14** καὶ
 HAVING COME STOLE HIM [WHILE] WE ARE(WERE) SLEEPING. AND
 ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν
 IF THIS-IS HEARD BEFORE THE GOVERNOR, WE WILL PERSUADE
 [αὐτὸν] καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. **28.15** οἱ δὲ
 HIM AND YOU° WE WILL KEEP-OUT OF TROUBLE. AND~THE ONES
 λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν.
 HAVING RECEIVED THE SILVER DID AS THEY WERE TAUGHT.
 Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι
 AND WAS MADE KNOWN - THIS-WORD AMONG [THE] JEWS UP TO
 τῆς σήμερον [ἡμέρας].
 THE DAY~TODAY.

28.16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν
 NOW~THE ELEVEN DISCIPLES WENT TO -
 Γαλιλαίαν εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ
 GALILEE TO THE MOUNTAIN WHERE COMMANDED THEM -
 Ἰησοῦς. **28.17** καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ
 JESUS. AND HAVING SEEN HIM THEY WORSHIPED [HIM], BUT~SOME
 ἐδίστασαν. **28.18** καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν
 DOUBTED. AND HAVING APPROACHED - JESUS SPOKE
 αὐτοῖς λέγων, Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ
 TO THEM SAYING, WAS GIVEN TO ME ALL AUTHORITY IN HEAVEN
 καὶ ἐπὶ [τῆς] γῆς. **28.19** πορευθέντες οὖν μαθητεύσατε
 AND ON THE EARTH. THEREFORE~HAVING GONF MAKE DISCIPLES
 πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ
 OF ALL THE NATIONS, BAPTIZING THEM IN THE NAME OF THE
 πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,
 FATHER AND THE SON AND THE HOLY SPIRIT,
28.20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα
 TEACHING THEM TO KEEP ALL THINGS WHATSOEVER
 ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι
 I COMMANDED YOU°. AND BEHOLD I WITH YOU° AM
 πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.
 ALL THE DAYS UNTIL THE COMPLETION OF THE AGE.

¹³telling them, "You must say, 'His disciples came by night and stole him away while we were asleep.' ¹⁴If this comes to the governor's ears, we will satisfy him and keep you out of trouble."
¹⁵So they took the money and did as they were directed. And this story is still told among the Jews to this day.

¹⁶Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷When they saw him, they worshiped him; but some doubted. ¹⁸And Jesus came and said to them, "All authority in heaven and on earth has been given to me. ¹⁹Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."^v

^v Other ancient authorities add *Amen*

[illegible]

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THE GOSPEL ACCORDING TO MARK

CHAPTER 1

ΚΑΤΑ ΜΑΡΚΟΝ

ACCORDING TO MARK

1.1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ [υἱοῦ
[THE] BEGINNING OF THE GOOD NEWS OF JESUS CHRIST [THE] SON
θεοῦ].
OF GOD.

1.2 Καθὼς γέγραπται ἐν τῷ Ἰσαΐα τῷ προφῆτῃ,
JUST AS IT HAS BEEN WRITTEN IN - ISAIAH THE PROPHET,

Ἴδου ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου
BEHOLD I SEND THE MESSENGER OF ME BEFORE [THE] FACE

σου,
OF YOU,

ὃς κατασκευάσει τὴν ὁδὸν σου·
WHO WILL PREPARE THE WAY OF YOU;

1.3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
A VOICE CRYING OUT IN THE WILDERNESS,

Ἐτοιμάσατε τὴν ὁδὸν κυρίου,
PREPARE THE WAY OF [THE] LORD,

εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ,
MAKE-STRAIGHT THE PATHS OF HIM,

1.4 ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ καὶ
JOHN~CAME - BAPTIZING IN THE WILDERNESS AND

κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν
PREACHING A BAPTISM OF REPENTANCE FOR [THE] FORGIVENESS

ἁμαρτιῶν. 1.5 καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ
OF SINS. AND ⁸WERE GOING OUT ⁹TO ¹⁰HIM ¹[THE] ENTIRE -

Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται πάντες, καὶ
²JUDEAN ³COUNTRY ⁴AND ⁶THE ⁷JERUSALEMITES ⁵ALL, AND

ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ
THEY WERE BEING BAPTIZED BY HIM IN THE JORDAN RIVER,

ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. 1.6 καὶ ἦν ὁ
CONFESSING THE SINS OF THEM. AND ²HAD BEEN -

Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ
¹JOHN CLOTHED [IN] CAMEL~HAIRS AND

ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἐσθίων
A LEATHER~BELT AROUND THE WAIST OF HIM, AND EATING

ἀκρίδας καὶ μέλι ἄγριον. 1.7 καὶ ἐκήρυσσεν λέγων,
LOCUSTS AND WILD~HONEY. AND HE WAS PREACHING SAYING,

Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ
³IS COMING ⁴THE ONE ⁵STRONGER ⁶THAN ME, ¹AFTER ²ME, OF WHOM

The beginning of the good news^a of Jesus Christ, the Son of God.^b

2 As it is written in the prophet Isaiah,^c

“See, I am sending my messenger ahead of you,^d

who will prepare your way;

³ the voice of one crying out in the wilderness:

‘Prepare the way of the Lord, make his paths straight.’”

⁴John the baptizer appeared^e in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. ⁵And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. ⁶Now John was clothed with camel’s hair, with a leather belt around his waist, and he ate locusts and wild honey. ⁷He proclaimed, “The one who is more powerful than I is coming after me;

^a Or *gospel*

^b Other ancient authorities lack *the Son of God*

^c Other ancient authorities read *in the prophets*

^d Gk *before your face*

^e Other ancient authorities read *John was baptizing*

1:1 text: all. omit: ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg. 1:2a text: all. var. εν τοις προφηταις (in the prophets): ASVmg RSVmg NRSVmg. 1:2b Mal. 3:1 1:3 Isa. 40:3 LXX

I am not worthy to stoop down and untie the thong of his sandals. ⁸I have baptized you with/ water; but he will baptize you with/ the Holy Spirit."

⁹In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. ¹⁰And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. ¹¹And a voice came from heaven, "You are my Son, the Beloved;⁸ with you I am well pleased."

¹²And the Spirit immediately drove him out into the wilderness. ¹³He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.

¹⁴Now after John was arrested, Jesus came to Galilee, proclaiming the good news^h of God,ⁱ ¹⁵and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."^h

¹⁶As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea—for they were fishermen. ¹⁷And Jesus said to them, "Follow

^fOr in

^gOr my beloved Son

^hOr gospel

ⁱOther ancient authorities read of the kingdom

^jOr is at hand

οὐκ εἰμὶ ἱκανὸς κύψας λύσαι τὸν ἱμάντα τῶν
I AM NOT QUALIFIED, STOOPING, TO UNTIE THE STRAP OF THE

ὑποδημάτων αὐτοῦ. **1.8** ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι,
SANDALS OF HIM. I BAPTIZED YOU* IN WATER,

αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.
BUT~HE WILL BAPTIZE YOU* IN [THE] HOLY~SPIRIT.

1.9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις
AND IT CAME ABOUT IN THOSE - DAYS [THAT]

ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας καὶ
JESUS~CAME FROM NAZARETH - OF GALILEE AND

ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου. **1.10** καὶ
WAS BAPTIZED IN THE JORDAN [RIVER] BY JOHN. AND

εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους
IMMEDIATELY COMING UP OUT OF THE WATER HE SAW BEING OPENED

τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν
THE HEAVENS AND THE SPIRIT AS A DOVE

καταβαῖνον εἰς αὐτόν. **1.11** καὶ φωνὴ ἐγένετο ἐκ
DESCENDING TOWARDS HIM. AND THERE WAS~A VOICE OUT OF

τῶν οὐρανῶν, Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ
THE HEAVENS, YOU ARE THE SON OF ME, THE BELOVED, WITH YOU

εὐδόκησα.

I AM WELL PLEASED.

1.12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν
AND IMMEDIATELY THE SPIRIT DRIVES HIM OUT INTO THE

ἐρήμον. **1.13** καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαράκοντα
WILDERNESS. AND HE HAD BEEN ⁴IN ⁵THE ⁶WILDERNESS ⁷FORTY

ἡμέρας πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ
⁸DAYS ¹TEMPTED ²BY - ³SATAN, AND HE WAS AMONG

τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.
- WILD BEASTS, AND THE ANGELS WERE MINISTERING TO HIM.

1.14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ
AND~AFTER - ²WAS IMPRISONED - ¹JOHN ⁴CAME -

Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον
³JESUS TO - GALILEE PREACHING THE GOOD NEWS

τοῦ θεοῦ **1.15** καὶ λέγων ὅτι Πεπλήρωται ὁ καιρὸς
- OF GOD AND SAYING - ³HAS BEEN FULFILLED ¹THE ²TIME

καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ
AND HAS APPROACHED THE KINGDOM - OF GOD. REPENT AND

πιστεύετε ἐν τῷ εὐαγγελίῳ.
BELIEVE IN THE GOOD NEWS.

1.16 Καὶ παράγων παρὰ τὴν θάλασσαν τῆς
AND PASSING BY ALONGSIDE THE LAKE -

Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν
OF GALILEE HE SAW SIMON AND ANDREW, THE BROTHER

Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσῃ· ἦσαν γὰρ
OF SIMON, CASTING [THEIR NETS] INTO THE LAKE; FOR~THEY WERE

ἄλιεῖς. **1.17** καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω
FISHERMEN. AND ²SAID ³TO THEM - ¹JESUS, COME AFTER

μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἄλιεις ἀνθρώπων.
ME, AND I WILL MAKE YOU^o TO BECOME FISHERMEN OF MEN.

1.18 καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν
AND IMMEDIATELY LEAVING THE(THEIR) NETS THEY FOLLOWED

αὐτῷ. **1.19** Καὶ προβὰς ὀλίγον εἶδεν Ἰάκωβον
HIM. AND HAVING GONE ON A LITTLE, HE SAW JAMES

τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ
THE [SON] - OF ZEBEDEE AND JOHN THE BROTHER OF HIM

καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ
AND THEY [WERE] IN THE(THEIR) BOAT MENDING THE(THEIR)

δίκτυα, **1.20** καὶ εὐθὺς ἐκάλεσεν αὐτούς. καὶ
NETS. AND IMMEDIATELY HE CALLED THEM. AND

ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ
LEAVING - THEIR-FATHER ZEBEDEE IN THE BOAT

μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.
WITH THE HIRED SERVANTS [AND] DEPARTED AFTER HIM.

1.21 Καὶ εἰσπορεύονται εἰς Καφαρναούμ· καὶ
AND THEY ENTER INTO CAPERNAUM. AND

εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν
IMMEDIATELY ON THE SABBATHS ENTERING INTO THE SYNAGOGUE

ἐδίδασκεν. **1.22** καὶ ἐξεπλήσσοντο ἐπὶ τῇ
HE WAS TEACHING [THEM]. AND THEY WERE AMAZED AT -

διδασχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς
HIS-TEACHING; FOR-HE WAS TEACHING THEM AS

ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς. **1.23** καὶ
[ONE] HAVING-AUTHORITY AND NOT AS THE SCRIBES. AND

εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν
IMMEDIATELY THERE WAS IN - THEIR-SYNAGOGUE A MAN WITH

πνεύματι ἀκαθάρτῳ καὶ ἀνέκραξεν **1.24** λέγων, Τί ἡμῖν
AN UNCLEAN-SPIRIT AND HE CRIED OUT SAYING, WHAT TO US

καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς;
AND TO YOU, JESUS [THE] NAZARENE? HAVE YOU COME TO DESTROY US?

οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. **1.25** καὶ
I KNOW YOU, WHO YOU ARE, THE HOLY ONE - OF GOD. AND

ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι καὶ
REBUKED HIM - JESUS SAYING, BE QUIET AND

ἔξελθε ἐξ αὐτοῦ. **1.26** καὶ σπαράξαν αὐτὸν τὸ
COME OUT OF HIM. AND ⁴HAVING CONVULSED ⁵HIM, ¹THE

πνεῦμα τὸ ἀκάθαρτον καὶ φωνήσαν φωνῇ μεγάλῃ
³SPIRIT - ²UNCLEAN AND HAVING CRIED OUT WITH A LOUD-VOICE,

ἔξηλθεν ἐξ αὐτοῦ. **1.27** καὶ ἐθαμβήθησαν ἅπαντες ὥστε
IT CAME OUT OF HIM. AND EVERYONE-WAS AMAZED SO AS

συζητεῖν πρὸς ἑαυτοὺς λέγοντας, Τί ἐστὶν τοῦτο;
[TO BEGIN] TO DISCUSS WITH EACH OTHER SAYING, WHAT IS THIS?

διδασχὴ καινὴ κατ' ἐξουσίαν· καὶ τοῖς πνεύμασι τοῖς
A NEW-TEACHING WITH AUTHORITY; - ²THE ⁴SPIRITS -

ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ. **1.28** καὶ
³UNCLEAN ¹HE COMMANDS AND THEY OBEY HIM. AND

me and I will make you fish for people.” ¹⁸And immediately they left their nets and followed him. ¹⁹As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. ²⁰Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him.

²¹They went to Capernaum; and when the sabbath came, he entered the synagogue and taught. ²²They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. ²³Just then there was in their synagogue a man with an unclean spirit, ²⁴and he cried out, “What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.” ²⁵But Jesus rebuked him, saying, “Be silent, and come out of him!” ²⁶And the unclean spirit, convulsing him and crying with a loud voice, came out of him. ²⁷They were all amazed, and they kept on asking one another, “What is this? A new teaching—with authority! He^k commands even the unclean spirits, and they obey him.” ²⁸At once

^k Or A new teaching! With authority he

his fame began to spread throughout the surrounding region of Galilee.

29 As soon as they¹ left the synagogue, they entered the house of Simon and Andrew, with James and John. ³⁰Now Simon's mother-in-law was in bed with a fever, and they told him about her at once. ³¹He came and took her by the hand and lifted her up. Then the fever left her, and she began to serve them.

32 That evening, at sundown, they brought to him all who were sick or possessed with demons.

³³And the whole city was gathered around the door.

³⁴And he cured many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him.

35 In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed.

³⁶And Simon and his companions hunted for him.

³⁷When they found him, they said to him, "Everyone is searching for you." ³⁸He answered, "Let us go on to the neighboring towns, so that I may proclaim the message there also; for that is what I came out to do."

³⁹And he went throughout Galilee, proclaiming the message in their synagogues

¹Other ancient authorities read *he*

ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν
WENT OUT THE REPORT OF HIM IMMEDIATELY EVERYWHERE INTO ALL THE

περίχωρον τῆς Γαλιλαίας.
SURROUNDING COUNTRYSIDE - OF GALILEE.

1.29 Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξεληθόντες
AND IMMEDIATELY OUT OF THE SYNAGOGUE COMING

ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ
THEY WENT INTO THE HOUSE OF SIMON AND ANDREW WITH

Ἰακώβου καὶ Ἰωάννου. 1.30 ἡ δὲ πενθερὰ Σίμωνος
JAMES AND JOHN. AND~THE MOTHER-IN-LAW OF SIMON

κατέκειτο πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῷ
WAS LYING DOWN HAVING A FEVER, AND RIGHT AWAY THEY SPEAK TO HIM

περὶ αὐτῆς. 1.31 καὶ προσελθὼν ἤγειρεν αὐτὴν
CONCERNING HER. AND HAVING APPROACHED, HE RAISED HER

κρατήσας τῆς χειρός· καὶ ἀφῆκεν αὐτὴν ὁ πυρετός,
TAKING [HER] BY THE HAND; AND LEFT HER THE FEVER,

καὶ διηκόνει αὐτοῖς. 1.32 Ὁψίας δὲ γενομένης, ὅτε
AND SHE WAS SERVING THEM. AND~EVENING HAVING COME, WHEN

ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς
SET THE SUN, THEY WERE BRINGING TO HIM ALL THE ONES

κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· 1.33 καὶ
HAVING~ILLNESS AND THE ONES BEING DEMON-POSSESSED. AND

ἦν ὅλη ἡ πόλις ἐπισυναγμένη πρὸς τὴν θύραν.
⁴WAS ²WHOLE ¹THE ³CITY GATHERED TOGETHER AT THE DOOR.

1.34 καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις
AND HE HEALED MANY HAVING~ILLNESS WITH VARIOUS

νόσοις καὶ δαιμόνια πολλὰ ἐξέβαλεν καὶ οὐκ ἤφιεν
DISEASES AND MANY~DEMONS HE CAST OUT AND HE DID NOT PERMIT

λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν^τ.
³TO SPEAK ¹THE ²DEMONS, BECAUSE THEY HAD KNOWN HIM.

1.35 Καὶ πρῶτ' ἔνυχθα λίαν ἀναστὰς ἐξῆλθεν καὶ
AND ³EARLY ⁴AT NIGHT ²VERY ¹HAVING ARISEN, HE WENT OUT AND

ἀπῆλθεν εἰς ἔρημον τόπον κακεῖ προσηύχετο. 1.36 καὶ
WENT AWAY TO A DESOLATE PLACE AND THERE HE WAS PRAYING. AND

κατεδίωξεν αὐτὸν Σίμων καὶ οἱ μετ' αὐτοῦ,
SEARCHED [FOR] HIM SIMON AND THE ONES WITH HIM,

1.37 καὶ εὗρον αὐτὸν καὶ λέγουσιν αὐτῷ ὅτι Πάντες
AND THEY FOUND HIM AND THEY SAY TO HIM - EVERYONE

ζητοῦσίν σε. 1.38 καὶ λέγει αὐτοῖς, Ἄγωμεν
IS[ARE] LOOKING FOR YOU. AND HE SAYS TO THEM, LET US GO

ἄλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ
ELSEWHERE INTO THE NEIGHBORING VILLAGES, SO THAT ALSO THERE

κηρύξω· εἰς τοῦτο γὰρ ἐξῆλθον. 1.39 καὶ ἦλθεν
I MAY PREACH. ³FOR ⁴THIS [PURPOSE] ¹FOR ²I CAME. AND HE CAME

κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην
PREACHING IN THE SYNAGOGUES OF THEM IN [THE] WHOLE [REGION OF]

1:34 text: all. add Χριστον ειναι (knew [him] to be Christ) [see Luke 4:41]: ASVmg NASBmg.

τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.
- GALILEE AND ²THE ³DEMONS ¹CASTING OUT.

1.40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν
AND COMES TO HIM A LEPER BEGGING

αὐτὸν [καὶ γοιυπετῶν] καὶ λέγων αὐτῷ ὅτι Ἐὰν
HIM AND KNEELING DOWN AND SAYING TO HIM - IF

θέλῃς δύνασαι με καθαρίσαι. **1.41** καὶ
YOU ARE WILLING YOU ARE ABLE TO CLEANSE~ME. AND

Ἰσπλαγχνισθεὶς ἔκτεινας τὴν χεῖρα αὐτοῦ
BEING FILLED WITH COMPASSION [AND] STRETCHING OUT THE HAND OF HIM

ἥψατο καὶ λέγει αὐτῷ, Θέλω, καθαρίσθητι.
HE TOUCHED [THE MAN] AND SAYS TO HIM, I AM WILLING, BE CLEANSED.

1.42 καὶ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ
AND IMMEDIATELY WENT AWAY FROM HIM THE LEPER, AND

ἐκαθαρίσθη. **1.43** καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς
HE WAS CLEANSED. AND HAVING STERNLY WARNED HIM, IMMEDIATELY

ἐξέβαλεν αὐτόν **1.44** καὶ λέγει αὐτῷ, Ὅρα μηδενὶ
HE SENT OUT HIM AND HE SAYS TO HIM, SEE [THAT] TO NO ONE

μηδὲν εἶπῃς, ἀλλὰ ὑπάγε σεαυτὸν δείξον τῷ ἱερεῖ
YOU SAY~NOTHING, BUT RATHER GO SHOW~YOURSELF TO THE PRIEST

καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ
AND OFFER [THE SACRIFICES] FOR THE CLEANSING OF YOU WHICH

προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. **1.45** ὁ δὲ
MOSES~COMMANDED, FOR A TESTIMONY TO THEM. BUT~THE ONE

ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν
HAVING GONE OUT BEGAN TO PREACH MANY THINGS AND TO SPREAD

τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς
THE WORD, SO THAT ³NO LONGER ¹HE ²WAS ABLE OPENLY

εἰς πόλιν εἰσελθεῖν, ἀλλ' ἔξω ἐπ' ἐρήμοις τόποις
INTO [THE] CITY TO ENTER, BUT OUTSIDE IN DESOLATE PLACES

ἦν· καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.
HE WAS. AND THEY WERE COMING TO HIM FROM EVERY DIRECTION.

1:41 text: KJV ASV RSV NASB NIV NEBmg TEV NJB NRSV. var. ὀργισθεὶς (was angry): NEB TEVmg NRSVmg.

and casting out demons.

40 A leper^m came to him begging him, and kneelingⁿ he said to him, "If you choose, you can make me clean."^o 41 Moved with pity,^o Jesus^p stretched out his hand and touched him, and said to him, "I do choose. Be made clean!" 42 Immediately the leprosy^m left him, and he was made clean. 43 After sternly warning him he sent him away at once,⁴⁴ saying to him, "See that you say nothing to anyone; but go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them."⁴⁵ But he went out and began to proclaim it freely, and to spread the word, so that Jesus^p could no longer go into a town openly, but stayed out in the country; and people came to him from every quarter.

^m The terms *leper* and *leprosy* can refer to several diseases

ⁿ Other ancient authorities lack *kneeling*

^o Other ancient authorities read *anger*
^p Gk. *he*

CHAPTER 2

2.1 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι'
AND HAVING ENTERED AGAIN INTO CAPERNAUM AFTER [MANY]

ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν. **2.2** καὶ
DAYS, IT WAS HEARD THAT AT HOME HE IS. AND

συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ
MANY~WERE GATHERED TOGETHER SO AS NO LONGER TO HAVE ROOM - -

πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον.
AT THE DOOR, AND HE WAS SPEAKING TO THEM THE WORD.

2.3 καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν
AND THEY COME CARRYING TO HIM A PARALYTIC

When he returned to Capernaum after some days, it was reported that he was at home. ²So many gathered around that there was no longer room for them, not even in front of the door; and he was speaking the word to them. ³Then some people⁴ came, bringing to him a paralyzed man,

⁴ Gk. *they*

carried by four of them.

⁴And when they could not bring him to Jesus because of the crowd, they removed the roof above him; and after having dug through it, they let down the mat on which the paralytic lay. ⁵When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven." ⁶Now some of the scribes were sitting there, questioning in their hearts, ⁷"Why does this fellow speak in this way? It is blasphemy! Who can forgive sins but God alone?"

⁸At once Jesus perceived in his spirit that they were discussing these questions among themselves; and he said to them, "Why do you raise such questions in your hearts? ⁹Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Stand up and take your mat and walk'? ¹⁰But so that you may know that the Son of Man has authority on earth to forgive sins"—he said to the paralytic— ¹¹"I say to you, stand up, take your mat and go to your home."

¹²And he stood up, and immediately took the mat and went out before all of them; so that they were all amazed and glorified God, saying, "We have never seen anything like this!"

αἰρόμενον ὑπὸ τεσσάρων. **2.4** καὶ μὴ δυνάμενοι
BEING CARRIED ALONG BY FOUR [MEN]. AND NOT BEING ABLE

προσενέγκαι αὐτῷ διὰ τὸν ὄχλον
TO BRING [THE PARALYTIC] TO HIM ON ACCOUNT OF THE CROWD,

ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ
THEY REMOVED THE ROOF WHERE HE WAS, AND

ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ
HAVING MADE AN OPENING THEY LOWERED THE MATTRESS UPON WHICH THE

παραλυτικὸς κατέκειτο. **2.5** καὶ ἰδὼν ὁ Ἰησοῦς τὴν
PARALYTIC WAS LYING. AND ²HAVING SEEN - JESUS THE

πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνον,
FAITH OF THEM SAYS TO THE PARALYTIC, CHILD,

ἀφίενταί σου αἱ ἁμαρτίαι. **2.6** ἦσαν δέ τινες τῶν
ARE FORGIVEN YOUR - SINS. AND-THERE WERE SOME OF THE

γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν
SCRIBES SITTING-THERE AND THINKING ABOUT [THESE THINGS] IN

ταῖς καρδίαις αὐτῶν, **2.7** Τί οὗτος οὕτως λαλεῖ;
THE HEARTS OF THEM, WHY [IS] THIS ONE SPEAKING~THUS?

βλασφημεῖ· τίς δύναται ἀφίεναι ἁμαρτίας εἰ μὴ
HE BLASPHEMES. WHO IS ABLE TO FORGIVE SINS EXCEPT

εἷς ὁ θεός; **2.8** καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς
[THE] ONE. - GOD? AND IMMEDIATELY HAVING KNOWN - JESUS

τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν
IN THE SPIRIT OF HIM THAT IN THIS MANNER THEY ARE DIALOGUING AMONG

ἐαυτοῖς λέγει αὐτοῖς, Τί ταῦτα διαλογίζεσθε ἐν
THEMSELVES HE SAYS TO THEM, WHY ARE YOU* CONSIDERING~THESE THINGS IN

ταῖς καρδίαις ὑμῶν; **2.9** τί ἐστὶν εὐκοπώτερον, εἰπεῖν
THE HEARTS OF YOU*? WHICH IS EASIER, TO SAY

τῷ παραλυτικῷ, Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ
TO THE PARALYTIC, ARE FORGIVEN YOUR - SINS, OR

εἰπεῖν, Ἐγείρε καὶ ἄρον τὸν κράβαττόν σου καὶ
TO SAY, STAND AND PICK UP THE MATTRESS OF YOU AND

περιπάτει; **2.10** ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει
WALK? BUT~IN ORDER THAT YOU* MAY KNOW THAT HAS~AUTHORITY

ὁ υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἁμαρτίας ἐπὶ τῆς γῆς—
THE SON - OF MAN TO FORGIVE SINS UPON - EARTH—

λέγει τῷ παραλυτικῷ, **2.11** Σοὶ λέγω, ἐγείρε ἄρον
HE SAYS TO THE PARALYTIC, TO YOU I SAY, STAND, PICK UP

τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου.
THE MATTRESS OF YOU AND GO TO THE HOME OF YOU.

2.12 καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον
AND HE AROSE AND IMMEDIATELY TAKING THE MATTRESS

ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι πάντας
WENT OUTSIDE IN FRONT OF EVERYONE, SO AS TO ASTONISH EVERYONE

καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι Οὕτως οὐδέποτε
AND TO GLORIFY - GOD SAYING, - THUS NEVER

εἶδομεν.
HAVE WE SEEN.

2.13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ
 AND HE WENT OUT AGAIN BESIDE THE LAKE; AND
 πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν
 ALL THE CROWD WAS COMING TO HIM, AND HE WAS TEACHING
 αὐτούς. **2.14** καὶ παράγων εἶδεν Λευὶν τὸν τοῦ
 THEM. AND PASSING BY HE SAW LEVI THE [SON] -
 Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ,
 OF ALPHEUS SITTING IN THE TAX OFFICE, AND HE SAYS TO HIM,
 Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.
 FOLLOW ME. AND RISING UP HE FOLLOWED HIM.
2.15 Καὶ γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ
 AND IT CAME TO PASS [THAT] HE RECLINED IN THE HOUSE
 αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ
 OF HIM, AND MANY TAX COLLECTORS AND SINNERS
 συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ·
 WERE RECLINING - WITH JESUS AND WITH THE DISCIPLES OF HIM.
 ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ. **2.16** καὶ
 FOR~THERE WERE MANY AND THEY WERE FOLLOWING HIM. AND
 οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες ὅτι ἐσθίει[†]
 THE SCRIBES OF THE PHARISEES SEEING THAT HE EATS
 μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν ἔλεγον τοῖς
 WITH - SINNERS AND TAX COLLECTORS WERE SAYING TO THE
 μαθηταῖς αὐτοῦ, Ὅτι μετὰ τῶν τελωνῶν καὶ
 DISCIPLES OF HIM - ²WITH - ³TAX COLLECTORS ⁴AND
 ἁμαρτωλῶν ἐσθίει; **2.17** καὶ ἀκούσας ὁ Ἰησοῦς
⁵SINNERS ¹DOES HE EAT? AND HAVING HEARD [THIS] - JESUS
 λέγει αὐτοῖς [ὅτι] Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες
 SAYS TO THEM - ⁴NO NEED ³HAVE ¹THE ²STRONG ONES
 ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον
 OF A PHYSICIAN BUT RATHER THE ONES HAVING~ILLNESS. I DID NOT COME
 καλέσαι δικαίους ἀλλὰ ἁμαρτωλοῦς.
 TO CALL [THE] RIGHTEOUS BUT SINNERS.

2.18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ
 AND CAME THE DISCIPLES OF JOHN AND THE
 Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν
 PHARISEES FASTING. AND THEY COME AND SAY
 αὐτῷ, Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ
 TO HIM, WHY [DO] THE DISCIPLES OF JOHN AND THE DISCIPLES
 τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ
 OF THE PHARISEES FAST, - BUT YOUR DISCIPLES
 οὐ νηστεύουσιν; **2.19** καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς,
 DO NOT FAST? AND SAID TO THEM - JESUS,
 Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ
⁵ARE NOT ABLE ¹[SURELY] THE ²ATTENDANTS ³OF THE ⁴GROOM ⁷WHILE ⁸THE
 νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν; ὅσον χρόνον
⁹GROOM ¹¹WITH ¹²THEM ¹⁰IS ⁶TO FAST? AS LONG AS

13 Jesus^r went out again beside the sea; the whole crowd gathered around him, and he taught them. ¹⁴As he was walking along, he saw Levi son of Alphaeus sitting at the tax booth, and he said to him, "Follow me." And he got up and followed him.

15 And as he sat at dinner^s in Levi's^s house, many tax collectors and sinners were also sitting^w with Jesus and his disciples—for there were many who followed him. ¹⁶When the scribes^r of the Pharisees saw that he was eating with sinners and tax collectors, they said to his disciples, "Why does he eat^w with tax collectors and sinners?" ¹⁷When Jesus heard this, he said to them, "Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners."

18 Now John's disciples and the Pharisees were fasting; and people^x came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?" ¹⁹Jesus said to them, "The wedding guests cannot fast while the bridegroom is with them, can they? As long as

[†] Gk *He*

[‡] Gk *reclined*

[†] Gk *his*

[‡] Gk *reclining*

^v Other ancient authorities read *and*

^w Other ancient authorities add *and drink*

^x Gk *they*

2:16a text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι (the scribes and the Pharisees): KJV ASVmg RSVmg NRSVmg. **2:16b** text [see Matt. 9:11]: ASV RSV NIV NEB TEV NJB NRSV. add καὶ πίνει (and drink): ASV RSVmg NASB NRSVmg.

they have the bridegroom with them, they cannot fast. ²⁰The days will come when the bridegroom is taken away from them, and then they will fast on that day.

²¹“No one sews a piece of unshrunk cloth on an old cloak; otherwise, the patch pulls away from it, the new from the old, and a worse tear is made. ²²And no one puts new wine into old wineskins; otherwise, the wine will burst the skins, and the wine is lost, and so are the skins; but one puts new wine into fresh wineskins.”^y

²³One sabbath he was going through the grainfields; and as they made their way his disciples began to pluck heads of grain.

²⁴The Pharisees said to him, “Look, why are they doing what is not lawful on the sabbath?” ²⁵And he said to them, “Have you never read what David did when he and his companions were hungry and in need of food? ²⁶He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions.” ²⁷Then he said to them, “The sabbath was made for humankind, and not humankind for the

^y Other ancient authorities lack *but one puts new wine into fresh wineskins*

ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται νηστεύειν.
THEY HAVE THE GROOM WITH THEM THEY ARE NOT ABLE TO FAST.

2.20 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ
BUT~WILL COME DAYS WHEN IS TAKEN AWAY FROM THEM THE

νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.
GROOM, AND THEN THEY WILL FAST IN THAT - DAY.

2.21 Οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει
NO ONE ²A PATCH ⁴CLOTH ³OF UNSHRUNK ¹SEWS

ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει τὸ πλήρωμα
ON AN OLD~GARMENT; OTHERWISE, ³WILL PULL AWAY ¹THE ²PATCH

ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ καὶ χεῖρον
FROM IT, THE NEW FROM THE OLD AND A WORSE

σχίσμα γίνεται. **2.22** καὶ οὐδεὶς βάλλει οἶνον νέον εἰς
TEAR RESULTS. AND NO ONE PUTS NEW~WINE INTO

ἄσκους παλαιούς· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς
OLD~WINESKINS; OTHERWISE, ³WILL TEAR ¹THE ²WINE THE

ἄσκους καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἄσκοι· ἀλλὰ
WINESKINS AND THE WINE IS RUINED AND THE WINESKINS. INSTEAD,

οἶνον νέον εἰς ἀσκους καινούς.
NEW~WINE [IS PUT] INTO NEW~WINESKINS.

2.23 Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν
AND IT CAME ABOUT [THAT] HE ON THE SABBATH(S)

παραπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ
WAS PASSING THROUGH THE GRAINFIELDS, AND THE DISCIPLES

αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυν.
OF HIM BEGAN TO MAKE~[THEIR] WAY PICKING THE HEADS OF GRAIN.

2.24 καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε τί ποιοῦσιν
AND THE PHARISEES SAID TO HIM, LOOK, WHY ARE THEY DOING

τοῖς σάββασιν ὃ οὐκ ἔξεστιν; **2.25** καὶ λέγει αὐτοῖς,
ON THE SABBATHS WHAT IS NOT PERMITTED? AND HE SAYS TO THEM,

Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε
HAVE YOU" NEVER READ WHAT DAVID~DID WHEN

χρεῖαν ἔσχεν καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ'
HE HAD~NEED AND HE WAS HUNGRY, HE AND THE ONES WITH

αὐτοῦ, **2.26** πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ
HIM, HOW HE ENTERED INTO THE HOUSE - OF GOD

ἐπὶ Ἀβιαθὰρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς
DURING [THE DAYS OF] ABIATHAR [THE] HIGH PRIEST AND THE LOAVES OF THE

προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς
PRESENTATION HE ATE, WHICH IS NOT PERMITTED TO BE EATEN EXCEPT BY THE

ιερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;
PRIESTS, AND HE GAVE [SOME] ALSO TO THE ONES WITH HIM BEING?

2.27 καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν
AND HE SAID TO THEM, THE SABBATH ON ACCOUNT OF -

ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ
MAN WAS CREATED AND NOT - MAN ON ACCOUNT OF THE

σάββατον· **2.28** ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ
SABBATH. SO THAT ⁵LORD ⁴IS ¹THE ²SON -

sabbath; ²⁸so the Son of Man
is lord even of the sabbath."

ἀνθρώπου καὶ τοῦ σαββάτου.
³OF MAN EVEN OF THE SABBATH.

CHAPTER 3

3.1 Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν. καὶ
AND HE ENTERED AGAIN INTO THE SYNAGOGUE. AND
ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα.
THERE WAS THERE A MAN HAVING~A WITHERED - HAND.

3.2 καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν
AND THEY WERE WATCHING HIM [TO SEE] IF ON THE SABBATHS

θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ.
HE WILL HEAL HIM, IN ORDER THAT THEY MIGHT ACCUSE HIM.

3.3 καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα
AND HE SAYS TO THE MAN, THE ONE WITH THE WITHERED HAND

ἔχοντι, Ἐγείρε εἰς τὸ μέσον. **3.4** καὶ λέγει αὐτοῖς,
HAVING, STAND UP IN THE MIDDLE. AND HE SAYS TO THEM,

Ἐξεστὶν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ
IS IT PERMITTED ON THE SABBATHS TO DO~GOOD OR

κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ
TO DO EVIL, TO RESTORE~LIFE OR TO DESTROY [IT]? BUT~THEY

ἔσιώπων. **3.5** καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς,
WERE SILENT. AND HAVING LOOKED [AT] THEM WITH ANGER,

συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν
BEING DEEPLY GRIEVED AT THE HARDNESS - OF THEIR~HEART

λέγει τῷ ἀνθρώπῳ, Ἐκτεινον τὴν χεῖρα. καὶ
HE SAYS TO THE MAN, STRETCH OUT THE(YOUR) HAND. AND

ἔξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.
HE STRETCHED [IT] OUT AND WAS RESTORED THE HAND OF HIM.

3.6 καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν
AND GOING OUT THE PHARISEES IMMEDIATELY WITH THE

Ἑρῳδιανῶν συμβούλιον ἐδίδουν κατ' αὐτοῦ ὅπως
HERODIANS HELD~CONSULTATION AGAINST HIM AS TO HOW

αὐτὸν ἀπολέσωσιν.
THEY MIGHT DESTROY~HIM.

3.7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ
AND - JESUS WITH THE DISCIPLES OF HIM

ἀνεχώρησεν πρὸς τὴν θάλασσαν, καὶ πολὺ πλῆθος ἀπὸ
WENT AWAY TO THE LAKE, AND A GREAT MULTITUDE FROM

τῆς Γαλιλαίας [ἠκολούθησεν], καὶ ἀπὸ τῆς Ἰουδαίας
- GALILEE FOLLOWED [HIM], ALSO FROM - JUDEA

3.8 καὶ ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ
AND FROM JERUSALEM AND FROM - IDUMEA AND

Again he entered the
synagogue, and a man was
there who had a withered
hand. ²They watched him to
see whether he would cure
him on the sabbath, so that
they might accuse him.
³And he said to the man who
had the withered hand,
"Come forward." ⁴Then he
said to them, "Is it lawful to
do good or to do harm on the
sabbath, to save life or to
kill?" But they were silent.
⁵He looked around at them
with anger; he was grieved at
their hardness of heart and
said to the man, "Stretch out
your hand." He stretched it
out, and his hand was
restored. ⁶The Pharisees
went out and immediately
conspired with the
Herodians against him, how
to destroy him.

⁷ Jesus departed with his
disciples to the sea, and a
great multitude from Galilee
followed him; ⁸hearing all
that he was doing, they came
to him in great numbers
from Judea, Jerusalem,
Idumea,

beyond the Jordan, and the region around Tyre and Sidon. ⁹He told his disciples to have a boat ready for him because of the crowd, so that they would not crush him; ¹⁰for he had cured many, so that all who had diseases pressed upon him to touch him. ¹¹Whenever the unclean spirits saw him, they fell down before him and shouted, "You are the Son of God!" ¹²But he sternly ordered them not to make him known.

¹³He went up the mountain and called to him those whom he wanted, and they came to him. ¹⁴And he appointed twelve, whom he also named apostles,^z to be with him, and to be sent out to proclaim the message, ¹⁵and to have authority to cast out demons. ¹⁶So he appointed the twelve:^a Simon (to whom he gave the name Peter); ¹⁷James son of Zebedee and John the brother of James (to whom he gave the name Boanerges, that is, Sons of Thunder); ¹⁸and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son

^z Other ancient authorities lack *whom he also named apostles*

^a Other ancient authorities lack *So he appointed the twelve*

πέραν τοῦ Ἰορδάνου καὶ περὶ Τύρον καὶ Σιδῶνα
ON THE OTHER SIDE OF THE JORDAN AND AROUND TYRE AND SIDON,

πλῆθος πολὺ ἀκούοντες ὅσα ἐποίει
A GREAT~MULTITUDE [FOLLOWED], HEARING EVERYTHING THAT HE WAS DOING,

ἦλθον πρὸς αὐτόν. **3.9** καὶ εἶπεν τοῖς μαθηταῖς
THEY CAME TO HIM. AND HE SAID TO THE DISCIPLES

αὐτοῦ ἵνα πλοiάριον προσκαρτερῇ αὐτῷ διὰ τὸν
OF HIM THAT A BOAT SHOULD STAND READY FOR HIM BECAUSE OF THE

ὄχλον ἵνα μὴ θλίβωσιν αὐτόν· **3.10** πολλοὺς γὰρ
CROWD LEST THEY CROWD AROUND HIM. ³MANY ¹FOR

ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἅψωνται
²HE HEALED, SO AS TO FALL UPON HIM THAT HE MIGHT TOUCH

ὅσοι εἶχον μάστιγας. **3.11** καὶ τὰ πνεύματα τὰ
AS MANY AS HAD AFFLICTIONS. AND THE ²SPIRITS -

ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ
¹UNCLEAN, WHENEVER THEY SAW~HIM, WERE FALLING BEFORE HIM

καὶ ἔκραζον λέγοντες ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.
AND WERE CRYING OUT SAYING - YOU ARE THE SON - OF GOD.

3.12 καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτόν
AND ³STERNLY ¹HE REBUKED ²THEM LEST HIM

φανερὸν ποιήσωσιν.
THEY SHOULD MAKE~MANIFEST.

3.13 Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ
AND HE GOES UP TOWARD THE MOUNTAIN AND

προσκαλεῖται οὓς ἠθέλεν αὐτός, καὶ ἀπῆλθον πρὸς
SUMMONS WHOM HE~WANTED, AND THEY CAME TO

αὐτόν. **3.14** καὶ ἐποίησεν δώδεκα ᾧ [οὓς καὶ
HIM. AND HE APPOINTED TWELVE WHOM ALSO

ἀποστόλους ὠνόμασεν] ἵνα ὦσιν μετ' αὐτοῦ καὶ
HE DESIGNATED~APOSTLES THAT THEY MIGHT BE WITH HIM AND

ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν **3.15** καὶ ἔχειν
THAT HE MIGHT SEND THEM TO PREACH AND TO HAVE

ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια· **3.16** [καὶ ἐποίησεν
AUTHORITY TO CAST OUT - DEMONS. AND HE APPOINTED

τοὺς δώδεκα,] καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον,
THE TWELVE, AND HE GAVE [THE] NAME - PETER~TO SIMON,

3.17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην
AND JAMES THE [SON] - OF ZEBEDEE AND JOHN

τὸν ἀδελφὸν τοῦ Ἰακώβου καὶ ἐπέθηκεν αὐτοῖς
THE BROTHER - OF JAMES AND HE GAVE TO THEM

ὄνομα[τα] Βοανηργές, ὃ ἐστὶν Υἱοὶ Βροντῆς·
[THE] NAME[S] BOANERGES WHICH MEANS SONS OF THUNDER.

3.18 καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον
AND ANDREW AND PHILIP AND BARTHOLOMEW

καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ
AND MATTHEW AND THOMAS AND JAMES THE [SON] -

3:14 text [see Luke 6: 13]: ASVmg RSVmg NASBmg NIV TEV NRSV. omit: KJV ASV RSV NASB NIVmg NEB NJB NRSVmg.

Ἀλφαίου καὶ Θαδδαίου καὶ Σίμονα τὸν Καναναῖον
OF ALPHEUS AND THADDAEUS AND SIMON THE CANANAEAN

3.19 καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.
AND JUDAS ISCARIOT, WHO ALSO BETRAYED HIM.

3.20 Καὶ ἔρχεται εἰς οἶκον· καὶ συνέρχεται πάλιν
AND HE GOES INTO A HOUSE; AND ASSEMBLES AGAIN

[ὁ] ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν.
THE CROWD, SO THAT THEY~WERE NOT ABLE - TO EAT~BREAD.

3.21 καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι
AND HAVING HEARD [THIS] HIS~FAMILY WENT OUT TO TAKE HOLD OF

αὐτόν· ἔλεγον γὰρ ὅτι ἐξέστη. **3.22** καὶ οἱ
HIM. FOR~THEY WERE SAYING - HE HAS LOST HIS MIND. AND THE

γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες
SCRIBES, THE ONES FROM JERUSALEM HAVING COME DOWN

ἔλεγον ὅτι Βεελζεβούλ ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι
WERE SAYING - HE HAS~BEELZEBUL - FOR BY THE RULER

τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. **3.23** καὶ
OF THE DEMONS HE CASTS OUT - DEMONS. AND

προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν
HAVING CALLED THEM, IN PARABLES HE WAS SPEAKING

αὐτοῖς, Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν;
TO THEM, HOW IS IT POSSIBLE [FOR] SATAN TO CAST OUT~SATAN?

3.24 καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ,
AND IF A KINGDOM AGAINST ITSELF IS DIVIDED,

οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη· **3.25** καὶ
IT IS NOT POSSIBLE [FOR] ³TO STAND - ²KINGDOM ¹THAT. AND

ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἡ
IF A HOUSE AGAINST ITSELF IS DIVIDED, IT WILL NOT BE POSSIBLE [FOR] -

οἰκία ἐκείνη σταθῆναι. **3.26** καὶ εἰ ὁ Σατανᾶς ἀνέστη
THAT~HOUSE TO STAND. AND IF - SATAN STOOD UP

ἐφ' ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται στήναι
AGAINST HIMSELF AND WAS DIVIDED, IT IS NOT POSSIBLE [FOR HIM] TO STAND

ἀλλὰ τέλος ἔχει. **3.27** ἀλλ' οὐ δύναται οὐδεὶς εἰς τὴν
BUT HE HAS~AN END. BUT NO ONE IS ABLE INTO THE

οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ
HOUSE OF THE STRONG MAN HAVING ENTERED THE POSSESSIONS OF HIM

διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῇσῃ, καὶ τότε
TO PLUNDER, UNLESS FIRST, THE STRONG MAN HE BINDS, AND THEN

τὴν οἰκίαν αὐτοῦ διαρπάσει. **3.28** Ἀμὴν λέγω ὑμῖν
THE HOUSE OF HIM HE WILL PLUNDER. TRULY I SAY TO YOU

ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων
THAT EVERYTHING WILL BE FORGIVEN THE SONS - OF MEN

τὰ ἁμαρτήματα καὶ αἱ βλασφημίας ὅσα ἐὰν
THE SINS AND THE BLASPHEMIES WHATEVER

βλασφημήσωσιν· **3.29** ὃς δ' ἂν βλασφημήσῃ εἰς τὸ
THEY MAY BLASPHEME. BUT~WHOEVER BLASPHEMES AGAINST THE

πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα,
²SPIRIT - ¹HOLY, DOES NOT HAVE FORGIVENESS INTO THE AGE,

of Alphaeus, and Thad-
daeus, and Simon the
Cananaean, ¹⁹and Judas
Iscariot, who betrayed him.

Then he went home;
²⁰and the crowd came
together again, so that they
could not even eat. ²¹When
his family heard it, they
went out to restrain him, for
people were saying, "He has
gone out of his mind."

²²And the scribes who came
down from Jerusalem said,
"He has Beelzebul, and by
the ruler of the demons he
casts out demons." ²³And he
called them to him, and
spoke to them in parables,
"How can Satan cast out
Satan? ²⁴If a kingdom is
divided against itself, that
kingdom cannot stand.

²⁵And if a house is divided
against itself, that house will
not be able to stand. ²⁶And if
Satan has risen up against
himself and is divided, he
cannot stand, but his end has
come. ²⁷But no one can
enter a strong man's house
and plunder his property
without first tying up the
strong man; then indeed the
house can be plundered.

²⁸ "Truly I tell you,
people will be forgiven for
their sins and whatever
blasphemies they utter;
²⁹but whoever blasphemes
against the Holy Spirit can
never have forgiveness,

but is guilty of an eternal sin"—³⁰for they had said, "He has an unclean spirit."

³¹Then his mother and his brothers came; and standing outside, they sent to him and called him. ³²A crowd was sitting around him; and they said to him, "Your mother and your brothers and sisters^b are outside, asking for you." ³³And he replied, "Who are my mother and my brothers?" ³⁴And looking at those who sat around him, he said, "Here are my mother and my brothers!" ³⁵Whoever does the will of God is my brother and sister and mother."

^b Other ancient authorities lack *and sisters*

ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος. **3.30** ὅτι
BUT IS~GUILTY OF AN ETERNAL SIN. FOR

ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει.
THEY WERE SAYING, ³SPIRIT ²AN UNCLEAN ¹HE HAS.

3.31 Καὶ ἔρχεται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ
AND COMES THE MOTHER OF HIM AND THE BROTHERS

αὐτοῦ καὶ ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν
OF HIM AND STANDING~OUTSIDE THEY SENT TO HIM

καλοῦντες αὐτόν. **3.32** καὶ ἐκάθητο περὶ αὐτὸν ὄχλος,
CALLING HIM. AND WERE SITTING AROUND HIM A CROWD,

καὶ λέγουσιν αὐτῷ, Ἴδου ἡ μήτηρ σου καὶ οἱ
AND THEY ARE SAYING TO HIM, BEHOLD THE MOTHER OF YOU AND THE

ἀδελφοί σου ἰ[καὶ αἱ ἀδελφαι σου] ἔξω
BROTHERS OF YOU AND THE SISTERS OF YOU [ARE] OUTSIDE

ζητοῦσίν σε. **3.33** καὶ ἀποκριθεὶς αὐτοῖς λέγει, Τίς
LOOKING FOR YOU. AND HAVING ANSWERED THEM HE SAYS, WHO

ἐστιν ἡ μήτηρ μου καὶ οἱ ἀδελφοί [μου]; **3.34** καὶ
IS THE MOTHER OF ME AND THE BROTHERS OF ME? AND

περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους
HAVING LOOKED AROUND AT THE ONES AROUND HIM SITTING~IN A CIRCLE

λέγει, Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.
HE SAYS, BEHOLD THE MOTHER OF ME AND THE BROTHERS OF ME.

3.35 ὃς [γὰρ] ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος
FOR~WHOEVER DOES THE WILL - OF GOD, THIS ONE

ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.
[THE] BROTHER OF ME AND SISTER AND MOTHER IS.

3:32 text: RSVmg NASBmg TEV NJB NRSV. omit [see Matt. 12:47; Luke 8:20]; KJV ASV RSV NASB NIV NEB NRSVmg.

CHAPTER 4

Again he began to teach beside the sea. Such a very large crowd gathered around him that he got into a boat on the sea and sat there, while the whole crowd was beside the sea on the land. ²He began to teach them many things in parables, and in his teaching he said to them: ³"Listen! A sower went out to sow. ⁴And as he sowed, some seed fell on the path,

^b Other ancient authorities lack *and sisters*

4.1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν.
AND AGAIN HE BEGAN TO TEACH BESIDE THE LAKE.

καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλείστος, ὥστε
AND GATHERED TOGETHER TO HIM A HUGE~CROWD SO THAT

αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ,
HE INTO A BOAT HAVING GOTTEN IN TO SIT IN THE LAKE,

καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς
AND ALL THE CROWD NEAR THE LAKE ON THE LAND

ἦσαν. **4.2** καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ
WERE. AND HE WAS TEACHING THEM WITH MANY~PARABLES

καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, **4.3** Ἀκούετε.
AND HE WAS SAYING TO THEM IN THE TEACHING OF HIM, LISTEN.

ἰδοὺ ἐξῆλθεν ὁ σπείρων σπεῖραι. **4.4** καὶ ἐγένετο
BEHOLD WENT OUT THE ONE SOWING TO SOW [SEED]. AND IT CAME ABOUT

ἐν τῷ σπεῖρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν,
WHILE - [HE WENT] TO SOW [THAT] SOME [SEED] FELL BESIDE THE ROAD,

καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό. **4.5** καὶ
AND CAME THE BIRDS AND DEVoured IT. AND

ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν
OTHER[SEED] FELL UPON THE ROCKY PLACE WHERE IT DID NOT HAVE

γῆν πολλήν, καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ
MUCH~SOIL, AND IMMEDIATELY IT SPRANG UP BECAUSE -

μὴ ἔχειν βάθος γῆς. **4.6** καὶ ὅτε ἀνέτειλεν ὁ ἥλιος
IT DID NOT HAVE DEPTH OF SOIL. AND WHEN ROSE THE SUN

ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.
IT WAS SCORCHED AND BECAUSE - IT DID NOT HAVE A ROOT IT WITHERED.

4.7 καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ
AND OTHER[SEED] FELL INTO THE THORN BUSHES, AND

ἀνέβησαν αἱ ἀκάνθαι καὶ συνέπνιξαν αὐτό, καὶ
CAME UP THE THORNS AND CHOKED IT, AND

καρπὸν οὐκ ἔδωκεν. **4.8** καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν
FRUIT IT DID NOT GIVE. AND OTHERS FELL INTO THE ²SOIL

τὴν καλὴν καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ
- ¹GOOD AND IT WAS GIVING FRUIT RISING UP AND

αὐξανόμενα καὶ ἔφερεν ἐν τριάκοντα καὶ ἐν
GROWING AND IT WAS BEARING [FRUIT], ONE THIRTY AND ONE

ἑξήκοντα καὶ ἐν ἑκατόν. **4.9** καὶ ἔλεγεν, Ὅς ἔχει
SIXTY AND ONE ONE HUNDRED. AND HE WAS SAYING, WHO HAS

ὦτα ἀκούειν ἀκούετω.
EARS TO HEAR LET HIM HEAR.

4.10 Καὶ ὅτε ἐγένετο κατὰ μόνας, ἠρώτων αὐτὸν
AND WHEN HE WAS BY HIMSELF, WERE ASKING HIM

οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς
THE ONES AROUND HIM WITH THE TWELVE THE [MEANING OF THE]

παραβολάς. **4.11** καὶ ἔλεγεν αὐτοῖς, Ὑμῖν τὸ
PARABLES. AND HE WAS SAYING TO THEM, TO YOU^o THE

μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ.
MYSTERY HAS BEEN GIVEN OF THE KINGDOM - OF GOD.

ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα
BUT~TO THOSE - OUTSIDE ³IN ⁴PARABLES - ¹EVERYTHING

γίνεται, **4.12** ἵνα βλέποντες βλέπωσιν καὶ
²COMES, IN ORDER THAT SEEING THEY MAY SEE AND

μὴ ἴδωσιν,
THEY MAY NOT PERCEIVE,

καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν,
AND HEARING THEY MAY HEAR AND THEY MAY NOT UNDERSTAND,

μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς.
LEST THEY SHOULD TURN AND IT SHOULD BE FORGIVEN THEM.

4.13 Καὶ λέγει αὐτοῖς, Οὐκ οἶδατε τὴν
AND HE SAYS TO THEM, DO YOU^o NOT KNOW [THE MEANING OF] -

παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς
THIS~PARABLE, AND HOW ALL THE PARABLES

and the birds came and ate it up. ⁵Other seed fell on rocky ground, where it did not have much soil, and it sprang up quickly, since it had no depth of soil. ⁶And when the sun rose, it was scorched; and since it had no root, it withered away. ⁷Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. ⁸Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty and sixty and a hundredfold." ⁹And he said, "Let anyone with ears to hear listen!"

¹⁰ When he was alone, those who were around him along with the twelve asked him about the parables.

¹¹ And he said to them, "To you has been given the secret^c of the kingdom of God, but for those outside, everything comes in parables; ¹²in order that

'they may indeed look, but not perceive, and may indeed listen, but not understand; so that they may not turn again and be forgiven.'"

¹³ And he said to them, "Do you not understand this parable? Then how will you understand all

^c Or *mystery*

the parables? ¹⁴The sower sows the word. ¹⁵These are the ones on the path where the word is sown: when they hear, Satan immediately comes and takes away the word that is sown in them. ¹⁶And these are the ones sown on rocky ground: when they hear the word, they immediately receive it with joy. ¹⁷But they have no root, and endure only for a while; then, when trouble or persecution arises on account of the word, immediately they fall away.^d ¹⁸And others are those sown among the thorns: these are the ones who hear the word, ¹⁹but the cares of the world, and the lure of wealth, and the desire for other things come in and choke the word, and it yields nothing. ²⁰And these are the ones sown on the good soil: they hear the word and accept it and bear fruit, thirty and sixty and a hundredfold."

²¹He said to them, "Is a lamp brought in to be put under the bushel basket, or under the bed, and not on the lampstand? ²²For there is nothing hidden, except to be disclosed; nor is anything secret, except to come to light.

^d Or *stumble*

γνώσεσθε; 4.14 ὁ σπείρων τὸν λόγον σπείρει.
WILL YOU* COME TO KNOW? THE ONE SOWING ²THE ³WORD ¹SOWS.

4.15 οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου
AND~THESE ARE THE ONES BESIDE THE ROAD, WHERE

σπείρεται ὁ λόγος καὶ ὅταν ἀκούσωσιν, εὐθὺς
IS SOWN THE WORD, AND WHEN THEY HEAR [IT], IMMEDIATELY

ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν λόγον τὸν
COMES - SATAN AND TAKES THE WORD -

ἐσπαρμένον εἰς αὐτούς. 4.16 καὶ οὗτοί εἰσιν οἱ ἐπὶ
HAVING BEEN SOWN IN THEM. AND THESE ARE THE ONES UPON

τὰ πετρώδη σπειρόμενοι, οἱ ὅταν ἀκούσωσιν τὸν
THE ROCKY PLACES BEING SOWN, WHO WHEN THEY HEAR THE

λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν,
WORD IMMEDIATELY WITH JOY RECEIVE IT,

4.17 καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ
AND THEY DO NOT HAVE A ROOT IN THEMSELVES BUT

πρόσκαιροί εἰσιν, εἶτα γενομένης θλίψεως ἢ διωγμοῦ
ARE~TRANSITORY, THEN [WHEN] TRIBULATION~COMES ABOUT OR PERSECUTION

διὰ τὸν λόγον εὐθὺς σκανδαλίζονται. 4.18 καὶ
ON ACCOUNT OF THE WORD IMMEDIATELY THEY FALL AWAY. AND

ἄλλοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι·
OTHERS ARE THE ONES AMONG THE THORNS BEING SOWN.

οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες, 4.19 καὶ αἱ
THESE ARE THE ONES THE WORD HAVING HEARD, AND THE

μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου καὶ
WORRIES OF THE AGE AND THE SEDUCTION - OF WEALTH AND

αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι
THE ²FOR ³THE ⁴REMAINING THINGS ¹DESIRES COMING IN

συμπνίγουσιν τὸν λόγον καὶ ἄκαρπος γίνεται.
CHOKES THE WORD AND IT BECOMES~UNFRUITFUL.

4.20 καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν
AND THOSE ARE THE ONES UPON THE ²SOIL - ¹GOOD

σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ
HAVING BEEN SOWN, WHO HEAR THE WORD AND

παραδέχονται καὶ καρποφοροῦσιν ἐν τριάκοντα καὶ ἐν
RECEIVE [IT] AND BEAR FRUIT ONE THIRTY AND ONE

ἑξήκοντα καὶ ἐν ἑκατόν.
SIXTY AND ONE ONE HUNDRED.

4.21 Καὶ ἔλεγεν αὐτοῖς, Μήτι ἔρχεται ὁ
AND HE WAS SAYING TO THEM, SURELY ³IS [NOT] BROUGHT [OUT] ¹THE

λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ
²LAMP IN ORDER THAT UNDER THE MEASURING BUCKET IT MAY BE PLACED OR

ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ;
UNDER THE COUCH? NOR THAT UPON THE LAMPSTAND IT MAY BE PLACED?

4.22 οὐ γάρ ἐστιν κρυπτόν ἐὰν μὴ ἵνα φανερωθῇ,
FOR THERE IS NOT [ANYTHING] HIDDEN EXCEPT THAT IT MAY BE REVEALED

οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς
NOR HAS IT BECOME HIDDEN BUT THAT IT MAY COME INTO

φανερὸν. **4.23** εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.
[THE] OPEN. IF ANYONE HAS EARS TO HEAR LET HIM HEAR.

4.24 Καὶ ἔλεγεν αὐτοῖς, Βλέπετε τί ἀκούετε. ἐν
AND HE WAS SAYING TO THEM, CONSIDER WHAT YOU^o HEAR. BY

ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν καὶ
WHAT MEASURE YOU^o MEASURE IT WILL BE MEASURED TO YOU^o AND

προστεθήσεται ὑμῖν. **4.25** ὃς γὰρ ἔχει, δοθήσεται
IT WILL BE ADDED TO YOU^o. FOR~WHO[EVER] HAS, IT WILL BE GIVEN

αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει
TO HIM. AND WHO[EVER] DOES NOT HAVE, EVEN WHAT HE HAS

ἀρθήσεται ἀπ' αὐτοῦ.
WILL BE TAKEN AWAY FROM HIM.

4.26 Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ
AND HE WAS SAYING, THUS IS THE KINGDOM -

θεοῦ ὡς ἄνθρωπος βάλη τὸν σπόρον ἐπὶ τῆς γῆς
OF GOD AS A MAN MIGHT THROW THE SEED UPON THE SOIL

4.27 καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν,
AND HE MIGHT SLEEP AND RISE NIGHT AND DAY,

καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνεται ὡς
AND THE SEED SPROUTS AND GROWS UP IN SUCH A WAY SO THAT

οὐκ οἶδεν αὐτός. **4.28** αὐτομάτῃ ἡ γῆ καρποφορεῖ,
HE DOES NOT KNOW IT. ON ITS OWN THE SOIL BEARS FRUIT,

πρῶτον χόρτον εἶτα στάχυν εἶτα πλήρη[ς] σῖτον ἐν
FIRST GRASS THEN A HEAD OF GRAIN THEN FULL WHEAT IN

τῷ στάχυϊ. **4.29** ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς
THE HEAD. BUT~WHEN PERMITS THE CROP, IMMEDIATELY

ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.
HE PUTS FORTH THE SICKLE, FOR ³HAS COME ¹THE ²HARVEST.

4.30 Καὶ ἔλεγεν, Πῶς ὁμοιώσωμεν τὴν βασιλείαν
AND HE WAS SAYING, TO WHAT SHOULD WE COMPARE THE KINGDOM

τοῦ θεοῦ ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν;
- OF GOD OR BY WHAT ³IT ¹PARABLE ²MAY WE PRESENT?

4.31 ὡς κόκκῳ σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς
AS A MUSTARD~SEED, WHICH WHEN IT IS SOWN ON THE

γῆς, μικρότερον ὂν πάντων τῶν σπερμάτων τῶν ἐπὶ
EARTH, BEING~SMALLER [THAN] ALL OF THE SEEDS - ON

τῆς γῆς, **4.32** καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται
THE EARTH, AND WHEN IT IS SOWN, IT GROWS UP AND BECOMES

μείζον πάντων τῶν λαχάνων καὶ ποιεῖ
GREATER [THAN] ALL OF THE VEGETABLES AND MAKES

κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν
LARGE~BRANCHES, SO AS TO MAKE [IT] POSSIBLE [FOR] ⁵UNDER ⁶THE ⁷SHADE

αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.
⁸OF IT ¹THE ²BIRDS - ³OF HEAVEN ⁴TO NEST.

4.33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει
AND ²SIMILAR ³PARABLES ¹WITH MANY HE WAS SPEAKING

αὐτοῖς τὸν λόγον καθὼς ἠδύναντο ἀκούειν·
TO THEM THE WORD AS THEY WERE ABLE TO HEAR.

²³Let anyone with ears to hear listen!" ²⁴And he said to them, "Pay attention to what you hear; the measure you give will be the measure you get, and still more will be given you. ²⁵For to those who have, more will be given; and from those who have nothing, even what they have will be taken away."

²⁶He also said, "The kingdom of God is as if someone would scatter seed on the ground, ²⁷and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. ²⁸The earth produces of itself, first the stalk, then the head, then the full grain in the head. ²⁹But when the grain is ripe, at once he goes in with his sickle, because the harvest has come."

³⁰He also said, "With what can we compare the kingdom of God, or what parable will we use for it? ³¹It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; ³²yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade."

³³With many such parables he spoke the word to them, as they were able to hear it;

³⁴he did not speak to them except in parables, but he explained everything in private to his disciples.

³⁵On that day, when evening had come, he said to them, "Let us go across to the other side."³⁶And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him.³⁷A great windstorm arose, and the waves beat into the boat, so that the boat was already being swamped.³⁸But he was in the stern, asleep on the cushion; and they woke him up and said to him, "Teacher, do you not care that we are perishing?"³⁹He woke up and rebuked the wind, and said to the sea, "Peace! Be still!" Then the wind ceased, and there was a dead calm.⁴⁰He said to them, "Why are you afraid? Have you still no faith?"⁴¹And they were filled with great awe and said to one another, "Who then is this, that even the wind and the sea obey him?"

4.34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς,
BUT~APART FROM PARABLES HE WAS NOT SPEAKING TO THEM,
κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυνεν
PRIVATELY HOWEVER - TO [HIS] OWN DISCIPLES HE WAS EXPLAINING
πάντα.
EVERYTHING.

4.35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ
AND HE SAYS TO THEM ON THAT - DAY
ὁψίας γενομένης, Διέλθωμεν εἰς τὸ πέραν. **4.36** καὶ
AS IT HAD BECOME~EVENING, LET US GO OVER TO THE OTHER SIDE. AND
ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὥς ἦν
LEAVING THE CROWD THEY TAKE HIM AS HE WAS
ἐν τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ.
IN THE BOAT, AND OTHER BOATS WERE WITH HIM.
4.37 καὶ γίνεται λαίλαψ μεγάλη ἀνέμου καὶ τὰ
AND THERE CAME ABOUT A FIERCE~GUST OF WIND AND THE
κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἤδη
WAVES WERE BEATING AGAINST THE BOAT, SO THAT ALREADY
γεμίζεσθαι τὸ πλοῖον. **4.38** καὶ αὐτὸς ἦν ἐν τῇ
TO BE FILLED THE BOAT. AND HE WAS IN THE
πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων. καὶ
STERN ON THE CUSHION SLEEPING. AND
ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ, Διδάσκαλε,
THEY ROUSE HIM AND THEY SAY TO HIM, TEACHER,
οὐ μέλει σοι ὅτι ἀπολλύμεθα; **4.39** καὶ
DOES IT NOT MATTER TO YOU THAT WE ARE PERISHING? AND
διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ
HAVING BEEN AROUSED HE REBUKED THE WIND AND HE SPOKE TO THE
θαλάσσῃ, Σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος
LAKE, BE STILL, BE SILENCED. AND DIED DOWN THE WIND
καὶ ἐγένετο γαλήνη μεγάλη. **4.40** καὶ εἶπεν αὐτοῖς,
AND THERE WAS A GREAT~CALM. AND HE SAID TO THEM,
Τί δειλοί ἐστε; οὐπω ἔχετε πίστιν; **4.41** καὶ
WHY ARE YOU~COWARDLY? DO YOU~STILL NOT HAVE FAITH? AND
ἐφοβήθησαν φόβον μέγαν καὶ ἔλεγον πρὸς
THEY WERE AFRAID WITH A TERRIBLE~FEAR AND THEY WERE SAYING TO
ἀλλήλους, Τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ
ONE ANOTHER, WHO THEN IS~THIS THAT EVEN THE WIND AND
ἡ θάλασσα ὑπακούει αὐτῷ;
THE LAKE OBEY HIM?

CHAPTER 5

5.1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν
 AND THEY CAME TO THE OTHER SIDE OF THE LAKE TO THE
 χώραν τῶν Γερασηνῶν. **5.2** καὶ ἐξελθόντος αὐτοῦ ἐκ
 COUNTRY OF THE GERASENES. AND HE~HAVING COME OUT
 τοῦ πλοίου εὐθὺς ὑπήντησεν αὐτῷ ἐκ τῶν
 OF THE BOAT IMMEDIATELY MET HIM OUT OF THE
 μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, **5.3** ὃς
 TOMBS A MAN WITH AN UNCLEAN~SPIRIT, WHO
 τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν, καὶ
 THE(HIS) DWELLING HAD IN THE TOMBS, AND
 οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι
 NOT [EVEN] WITH A CHAIN ANY LONGER WAS ANY ONE ABLE TO BIND~HIM
5.4 διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσει
 BECAUSE - HE OFTEN WITH SHACKLES AND CHAINS
 δεδέσθαι καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις
 HAD BEEN BOUND AND HAD BEEN TORN APART BY HIM THE CHAINS
 καὶ τὰς πέδας συντετρίφθαι, καὶ οὐδεὶς ἴσχυεν
 AND THE SHACKLES HAD BEEN SMASHED, AND NO ONE WAS STRONG [ENOUGH]
 αὐτὸν δαμάσαι. **5.5** καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας
 TO SUBDUE~HIM. AND CONSTANTLY NIGHT AND DAY
 ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων
 AMONG THE TOMBS AND IN THE MOUNTAINS HE WAS CRYING OUT
 καὶ κατακόπτων ἑαυτὸν λίθοις. **5.6** καὶ ἰδὼν τὸν
 AND BEATING HIMSELF WITH STONES. AND HAVING SEEN -
 Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν
 JESUS FROM AFAR HE RAN AND BOWED DOWN BEFORE
 αὐτῷ. **5.7** καὶ κράξας φωνῇ μεγάλῃ λέγει, Τί ἐμοὶ
 HIM AND HAVING CRIED OUT WITH A LOUD~VOICE HE SAYS, WHAT TO ME
 καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω
 AND TO YOU, JESUS SON - OF GOD - MOST HIGH? I IMPLORE
 σε τὸν θεόν, μὴ με βασανίσῃς. **5.8** ἔλεγεν γὰρ
 YOU - BY GOD, [DO] NOT TORTURE~ME. FOR HE WAS SAYING
 αὐτῷ, Ἐξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ
 TO HIM, COME OUT, - ?SPIRIT - !UNCLEAN FROM THE
 ἀνθρώπου. **5.9** καὶ ἐπηρώτα αὐτόν, Τί
 MAN. AND HE WAS QUESTIONING HIM, WHAT [IS]
 ὄνομά σοι; καὶ λέγει αὐτῷ, Λεγιὼν ὄνομά μοι, ὅτι
 YOUR~NAME? AND HE SAYS TO HIM, LEGION [IS] MY~NAME, FOR
 πολλοί ἐσμεν. **5.10** καὶ παρεκάλει αὐτὸν πολλὰ ἵνα
 WE ARE~MANY. AND HE WAS IMPLORING HIM GREATLY THAT
 μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας.
²NOT ³THEM ¹HE SEND OUT OF THE COUNTRY.

They came to the other side of the sea, to the country of the Gerasenes.^{e 2}And when he had stepped out of the boat, immediately a man out of the tombs with an unclean spirit met him. ³He lived among the tombs; and no one could restrain him any more, even with a chain; ⁴for he had often been restrained with shackles and chains, but the chains he wrenched apart, and the shackles he broke in pieces; and no one had the strength to subdue him. ⁵Night and day among the tombs and on the mountains he was always howling and bruising himself with stones. ⁶When he saw Jesus from a distance, he ran and bowed down before him; ⁷and he shouted at the top of his voice, "What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me." ⁸For he had said to him, "Come out of the man, you unclean spirit!" ⁹Then Jesus asked him, "What is your name?" He replied, "My name is Legion; for we are many." ¹⁰He begged him earnestly not to send them out of the country.

^e Other ancient authorities read *Gergesenes*; others, *Gadarenes*
^fGk *he*

5:1 text [see Luke 8:26]: ASV RSV NASB NIV NEB TEV NJB NRSV. var. Γαδαρηνων (Gadarenes) [see Matt. 8:28]: KJV RSVmg NIVmg NJBmg NRSVmg. var. Γεργεσηνων (Gergesenes): RSVmg NIVmg NJBmg NRSVmg.

¹¹Now there on the hillside a great herd of swine was feeding; ¹²and the unclean spirits^g begged him, "Send us into the swine; let us enter them." ¹³So he gave them permission. And the unclean spirits came out and entered the swine; and the herd, numbering about two thousand, rushed down the steep bank into the sea, and were drowned in the sea.

¹⁴The swineherds ran off and told it in the city and in the country. Then people came to see what it was that had happened. ¹⁵They came to Jesus and saw the demoniac sitting there, clothed and in his right mind, the very man who had had the legion; and they were afraid. ¹⁶Those who had seen what had happened to the demoniac and to the swine reported it. ¹⁷Then they began to beg Jesus^h to leave their neighborhood. ¹⁸As he was getting into the boat, the man who had been possessed by demons begged him that he might be with him. ¹⁹But Jesusⁱ refused, and said to him, "Go home to your friends, and tell them how much the Lord has done for you, and what mercy he has shown you." ²⁰And he went away

^g Gk they

^h Gk him

ⁱ Gk he

5.11 Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων
NOW~THERE WAS THERE NEAR THE MOUNTAIN ²HERD ³OF PIGS

μεγάλη βοσκομένη· **5.12** καὶ παρεκάλεσαν αὐτὸν
¹A GREAT FEEDING; AND THEY IMPLORED HIM

λέγοντες, Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς
SAYING, SEND US INTO THE PIGS, SO THAT INTO

αὐτοὺς εἰσέλθωμεν. **5.13** καὶ ἐπέτρεψεν αὐτοῖς. καὶ
THEM WE MAY ENTER. AND HE PERMITTED THEM. AND

ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς
HAVING COME OUT, THE ²SPIRITS - ¹UNCLEAN ENTERED INTO

τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ
THE PIGS, AND RUSHED THE HERD DOWN THE

κρημνοῦ εἰς τὴν θάλασσαν, ὥς δισχίλιοι, καὶ
SLOPE INTO THE LAKE, ABOUT TWO THOUSAND, AND

ἐπνίγοντο ἐν τῇ θαλάσῃ. **5.14** καὶ οἱ βόσκοντες
WERE DROWNED IN THE LAKE. AND THE ONES FEEDING

αὐτοὺς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς
THEM FLED AND REPORTED [IT] IN THE CITY AND IN

τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν τί ἐστὶν τὸ
THE FARMS. AND THEY CAME TO SEE WHAT IS THE [THING]

γεγονὸς **5.15** καὶ ἔρχονται πρὸς τὸν Ἰησοῦν
HAVING COME TO PASS AND THEY COME TO - JESUS

καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον
AND THEY SEE THE ONE BEING DEMON-POSSESSED SITTING

ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν
HAVING BEEN CLOTHED AND BEING OF SOUND MIND, THE ONE HAVING HAD THE

λεγιῶνα, καὶ ἐφοβήθησαν. **5.16** καὶ διηγήσαντο αὐτοῖς
LEGION, AND THEY WERE AFRAID. AND THEY DESCRIBED TO THEM

οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ καὶ
THE ONES HAVING SEEN HOW IT HAPPENED TO THE DEMON-POSSESSED [MAN] AND

περὶ τῶν χοίρων. **5.17** καὶ ἤρξαντο παρακαλεῖν
ABOUT THE PIGS. AND THEY BEGAN TO IMPLORE

αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν. **5.18** καὶ
HIM TO LEAVE FROM THE REGION OF THEM. AND

ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν
WHILE HE IS EMBARKING INTO THE BOAT, ³WAS BEGGING ⁴HIM

ὁ δαιμονισθεὶς ἵνα μετ' αὐτοῦ ᾖ.
¹THE ONE ²HAVING BEEN DEMON-POSSESSED THAT WITH HIM HE MIGHT BE.

5.19 καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ, Ὑπαγε
AND HE DID NOT PERMIT HIM, BUT SAYS TO HIM, GO

εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς καὶ
TO THE HOUSE OF YOU TO THE ONES [WHO ARE] YOURS AND

ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν
REPORT TO THEM EVERYTHING THAT THE LORD HAS DONE~FOR YOU

καὶ ἡλέησέν σε. **5.20** καὶ ἀπῆλθεν καὶ ἤρξατο
AND [THAT] HE HAD MERCY UPON YOU. AND HE LEFT AND BEGAN

κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ
TO PREACH IN THE DECAPOLIS EVERYTHING THAT ²DID ³FOR HIM

ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.
- ¹JESUS, AND EVERYONE WAS AMAZED.

5.21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ [ἐν τῷ πλοίῳ]
AND ²HAVING CROSSED OVER - ¹JESUS IN THE BOAT

πάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ'
AGAIN TO THE OTHER SIDE WAS GATHERED TOGETHER A LARGE~CROWD TO

αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν. **5.22** καὶ ἔρχεται
HIM, AND HE WAS BESIDE THE LAKE. AND COMES

εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰαῖρος, καὶ ἰδὼν
ONE OF THE SYNAGOGUE LEADERS, BY NAME JAIRUS, AND HAVING SEEN

αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ **5.23** καὶ
HIM HE FALLS DOWN AT THE FEET OF HIM AND

παρακαλεῖ αὐτὸν πολλὰ λέγων ὅτι Τὸ θυγάτριόν μου
HE BEGS HIM EARNESTLY SAYING, - - MY~DAUGHTER

ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῇς τὰς χεῖρας
IS AT THE POINT OF DEATH, THAT HAVING COME YOU MAY PUT THE(YOUR) HAND

αὐτῇ ἵνα σωθῇ καὶ ζήσῃ. **5.24** καὶ ἀπῆλθεν
ON HER THAT SHE MAY BE HEALED AND MAY LIVE. AND HE WENT

μετ' αὐτοῦ.
WITH HIM.

Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς καὶ
AND WERE FOLLOWING HIM A LARGE~CROWD AND

συνέλιβον αὐτόν. **5.25** καὶ γυνὴ οὖσα
THEY WERE PRESSING AGAINST HIM. AND [THERE WAS] A WOMAN BEING

ἐν ῥύσει αἵματος δώδεκα ἔτη **5.26** καὶ πολλὰ παθοῦσα
WITH A FLOW OF BLOOD TWELVE YEARS AND HAVING SUFFERED~MUCH

ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς
BY MANY PHYSICIANS AND HAVING SPENT - ²WITH ³HER

πάντα καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ
~EVERYTHING AND HAVING BENEFITED~NOTHING BUT RATHER INTO -

χείρον ἐλθοῦσα, **5.27** ἀκούσασα περὶ τοῦ Ἰησοῦ,
A WORSE [CONDITION] HAVING COME, HAVING HEARD ABOUT - JESUS,

ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν ἥψατο τοῦ ἱματίου
HAVING COME IN THE CROWD BEHIND SHE TOUCHED THE GARMENT

αὐτοῦ **5.28** ἔλεγεν γὰρ ὅτι Ἐὰν ἅψωμαι κὰν τῶν
OF HIM. FOR~SHE WAS SAYING - IF I MAY TOUCH EVEN THE

ἱματίων αὐτοῦ σωθήσομαι. **5.29** καὶ εὐθὺς ἐξηράνθη
GARMENTS OF HIM I WILL BE HEALED. AND IMMEDIATELY WAS DRIED UP

ἡ πηγὴ τοῦ αἵματος αὐτῆς καὶ ἔγνω τῷ
THE FOUNTAIN OF THE BLOOD OF HER AND SHE KNEW IN THE(HER)

σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος. **5.30** καὶ
BODY THAT SHE HAS BEEN CURED FROM THE TERRIBLE AFFLICTION. AND

εὐθὺς ὁ Ἰησοῦς ἐπιγινούς ἐν ἑαυτῷ τὴν ἐξ
IMMEDIATELY - JESUS HAVING KNOWN WITHIN HIMSELF THE ³FROM

and began to proclaim in the Decapolis how much Jesus had done for him; and everyone was amazed.

21 When Jesus had crossed again in the boat¹ to the other side, a great crowd gathered around him; and he was by the sea. 22 Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet²³ and begged him repeatedly, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live."²⁴ So he went with him.

And a large crowd followed him and pressed in on him. 25 Now there was a woman who had been suffering from hemorrhages for twelve years. 26 She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. 27 She had heard about Jesus, and came up behind him in the crowd and touched his cloak, 28 for she said, "If I but touch his clothes, I will be made well." 29 Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease. 30 Immediately aware that power had gone forth from

¹ Other ancient authorities lack in the boat

him, Jesus turned about in the crowd and said, "Who touched my clothes?"³¹ And his disciples said to him, "You see the crowd pressing in on you; how can you say, 'Who touched me?'"³² He looked all around to see who had done it.³³ But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth.³⁴ He said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

³⁵ While he was still speaking, some people came from the leader's house to say, "Your daughter is dead. Why trouble the teacher any further?"³⁶ But overhearing^k what they said, Jesus said to the leader of the synagogue, "Do not fear, only believe."³⁷ He allowed no one to follow him except Peter, James, and John, the brother of James.³⁸ When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly.³⁹ When he had entered, he said to them, "Why do you make a commotion and weep? The child is not dead but sleeping."⁴⁰ And they laughed at him. Then he put them all outside, and took the child's father and mother and those who were with

^k Or *ignoring*; other ancient authorities read *hearing*

αὐτοῦ δύναμιν ἐξελθοῦσαν ἐπιστραφεὶς ἐν τῷ ὄχλῳ
HIM POWER HAVING GONE OUT HAVING TURNED AROUND IN THE CROWD

ἔλεγεν, Τίς μου ἥψατο τῶν ἱματίων; **5.31** καὶ
HE WAS SAYING, WHO TOUCHED~MY - GARMENTS? AND

ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις τὸν ὄχλον
WERE SAYING TO HIM THE DISCIPLES OF HIM, YOU SEE THE CROWD

συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἥψατο; **5.32** καὶ
PRESSING AGAINST YOU, AND YOU SAY, WHO TOUCHED~ME? AND

περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. **5.33** ἡ δὲ
HE WAS LOOKING AROUND TO SEE THE ONE HAVING DONE~THIS. NOW~THE

γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν
WOMAN WAS FEARING AND TREMBLING, HAVING KNOWN WHAT HAD HAPPENED

αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ
TO HER, SHE CAME AND FELL DOWN BEFORE HIM AND SAID TO HIM

πᾶσαν τὴν ἀλήθειαν. **5.34** ὁ δὲ εἶπεν αὐτῇ, Θυγάτηρ,
WHOLE THE TRUTH. - AND HE SAID TO HER, DAUGHTER,

ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην καὶ
THE FAITH OF YOU HAS HEALED YOU. GO IN PEACE AND

ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου.
BE HEALED FROM THE AFFLICTION OF YOU.

5.35 Ἐπὶ αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ
WHILE HE WAS SPEAKING THEY COME FROM THE [HOUSE OF THE]

ἀρχισυναγώγου λέγοντες ὅτι Ἡ θυγάτηρ σου ἀπέθανεν·
SYNAGOGUE LEADER SAYING - - YOUR~DAUGHTER DIED.

τί ἔτι σκύλλεις τὸν διδάσκαλον; **5.36** ὁ δὲ Ἰησοῦς
WHY STILL ARE YOU BOTHERING THE TEACHER? - BUT JESUS

παρακούσας τὸν λόγον λαλούμενον λέγει τῷ
HAVING OVERHEARD THE WORD BEING SPOKEN SAYS TO THE

ἀρχισυναγώγῳ, Μὴ φοβοῦ, μόνον πίστευε. **5.37** καὶ
SYNAGOGUE LEADER, DO NOT BE AFRAID, ONLY BELIEVE. AND

οὐκ ἀφῆκεν οὐδένα μετ' αὐτοῦ συνακολουθῆσαι εἰ μὴ
HE DID NOT PERMIT ANYONE AFTER HIM TO FOLLOW EXCEPT

τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν
- PETER AND JAMES AND JOHN THE BROTHER

Ἰακώβου. **5.38** καὶ ἔρχονται εἰς τὸν οἶκον τοῦ
OF JAMES. AND THEY COME INTO THE HOUSE OF THE

ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ
SYNAGOGUE LEADER, AND HE SEES AN UPROAR AND WEEPING AND

ἀλαλάζοντας πολλά, **5.39** καὶ εἰσελθὼν λέγει αὐτοῖς,
LOUD WAILING, AND HAVING ENTERED HE SAYS TO THEM,

Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον
WHY ARE YOU* DISTRESSED AND WEEPING? THE CHILD

οὐκ ἀπέθανεν ἀλλὰ καθεύδει. **5.40** καὶ κατεγέλων
DID NOT DIE BUT IS SLEEPING. AND THEY WERE LAUGHING AT

αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν
HIM. BUT~HE HAVING PUT OUT EVERYONE TAKES THE

πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ'
FATHER OF THE CHILD AND THE MOTHER AND THE ONES WITH

αὐτοῦ καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον. **5.41** καὶ
 HIM, AND GOES INTO WHERE ³WAS ¹THE ²CHILD. AND
 κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ, Ταλιθα
 HAVING GRASPED THE HAND OF THE CHILD HE SAYS TO HER, TALITHA
 κουμ, ὃ ἐστὶν μεθερμηνευόμενον Τὸ κοράσιον, σοὶ
 KOUM, WHICH BEING TRANSLATED MEANS - LITTLE GIRL, TO YOU
 λέγω, ἔγειρε. **5.42** καὶ εὐθὺς ἀνέστη τὸ κοράσιον
 I SAY, ARISE. AND IMMEDIATELY AROSE THE LITTLE GIRL
 καὶ περιεπάτει· ἦν γὰρ ἑτῶν δώδεκα. καὶ
 AND SHE WAS WALKING AROUND. FOR~SHE WAS TWELVE~YEARS OLD. AND
 ἐξέστησαν [εὐθὺς] ἐκστάσει μεγάλῃ. **5.43** καὶ
 IMMEDIATELY~THEY WERE AMAZED WITH GREAT~AMAZEMENT. AND
 διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο,
 HE GAVE ORDERS TO THEM EARNESTLY THAT NO ONE SHOULD KNOW THIS,
 καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.
 AND HE SAID TO GIVE HER[SOMETHING] TO EAT.

him, and went in where the child was. ⁴¹He took her by the hand and said to her, "Talitha cum," which means, "Little girl, get up!" ⁴²And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. ⁴³He strictly ordered them that no one should know this, and told them to give her something to eat.

CHAPTER 6

6.1 Καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἔρχεται εἰς τὴν
 AND HE CAME OUT FROM THERE AND COMES INTO THE
 πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ
 HOMETOWN OF HIM, AND FOLLOW HIM THE DISCIPLES
 αὐτοῦ. **6.2** καὶ γενομένου σαββάτου ἤρξατο διδάσκειν
 OF HIM. AND HAVING BECOME [THE] SABBATH HE BEGAN TO TEACH
 ἐν τῇ συναγωγῇ, καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο
 IN THE SYNAGOGUE, AND MANY LISTENING WERE AMAZED
 λέγοντες, Πόθεν τούτῳ ταῦτα, καὶ τίς ἡ
 SAYING, FROM WHERE [DID] THIS ONE [LEARN] THESE THINGS, AND WHAT [IS] THE
 σοφία ἡ δοθεῖσα τούτῳ, καὶ αἱ δυνάμεις τοιαῦται
 WISDOM - HAVING BEEN GIVEN TO THIS ONE, AND - SUCH~MIRACLES
 διὰ τῶν χειρῶν αὐτοῦ γινόμεναι; **6.3** οὐχ οὗτός ἐστιν ὁ
 BY THE HANDS OF HIM COMING ABOUT? ³NOT ²THIS ONE ¹IS THE
 τέκτων, ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ
 CARPENTER, THE SON - OF MARY, AND BROTHER OF JAMES AND
 Ἰωσήτος καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ
 JOSES AND JUDAS AND SIMON? AND ARE NOT THE
 ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο
 SISTERS OF HIM HERE WITH US? AND THEY WERE TAKING OFFENSE
 ἐν αὐτῷ. **6.4** καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι
 AT HIM. AND WAS SAYING TO THEM - JESUS -
 Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ
 A PROPHET~IS NOT DISHONORED EXCEPT IN THE HOMETOWN OF HIM
 καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ
 AND AMONG THE RELATIVES OF HIM AND IN THE HOUSE
 αὐτοῦ. **6.5** καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν
 OF HIM. AND HE WAS NOT ABLE THERE TO DO ANY

He left that place and came to his hometown, and his disciples followed him. ²On the sabbath he began to teach in the synagogue, and many who heard him were astounded. They said, "Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands! ³Is not this the carpenter, the son of Mary¹ and brother of James and Joses and Judas and Simon, and are not his sisters here with us?" And they took offense^m at him. ⁴Then Jesus said to them, "Prophets are not without honor, except in their hometown, and among their own kin, and in their own house." ⁵And he could do no

¹ Other ancient authorities read *son of the carpenter and of Mary*
^m Or *stumbled*

deed of power there, except that he laid his hands on a few sick people and cured them. ⁶And he was amazed at their unbelief.

Then he went about among the villages teaching. ⁷He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. ⁸He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; ⁹but to wear sandals and not to put on two tunics. ¹⁰He said to them, "Wherever you enter a house, stay there until you leave the place. ¹¹If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them." ¹²So they went out and proclaimed that all should repent. ¹³They cast out many demons, and anointed with oil many who were sick and cured them.

¹⁴King Herod heard of it, for Jesus' ⁿname had become known. Some were ^osaying, "John the baptizer has been raised from the dead; and

ⁿ Gk his

^o Other ancient authorities read *He was*

δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς
MIRACLES, EXCEPT ON A FEW SICK PERSONS HAVING LAID ON THE(HIS)

χείρας ἐθεράπευσεν. **6.6** καὶ ἐθαύμαζεν διὰ τὴν
HANDS HE HEALED [THEM]. AND HE WAS AMAZED ON ACCOUNT OF THE

ἀπιστίαν αὐτῶν.
UNBELIEF OF THEM.

Καὶ περιήγεν τὰς κώμας κύκλῳ διδάσκων.
AND HE WAS GOING AROUND THE VILLAGES IN A CIRCUIT TEACHING.

6.7 καὶ προσκαλεῖται τοὺς δώδεκα καὶ ἤρξατο
AND HE SUMMONS THE TWELVE AND HE BEGAN
αὐτοὺς ἀποστέλλειν δύο δύο καὶ ἐδίδου αὐτοῖς
TO SEND THEM OUT TWO[BY] TWO AND HE WAS GIVING TO THEM

ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων, **6.8** καὶ
AUTHORITY [OVER] THE ²SPIRITS - ¹UNCLEAN, AND

παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρῳσιν εἰς ὁδὸν
HE GAVE ORDERS TO THEM THAT THEY SHOULD TAKE~NOTHING ON [THE] ROAD

εἰ μὴ ῥάβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ
EXCEPT A WALKING STICK ONLY, NOT BREAD, NOT A KNAPSACK, NOR [TO CARRY]

εἰς τὴν ζώνην χαλκόν, **6.9** ἀλλὰ ὑποδεδεμένους
IN THE BELT COPPER [COINS], BUT HAVING HAD TIED ON

σανδάλια, καὶ μὴ ἐνδύσθητε δύο χιτῶνας. **6.10** καὶ
SANDALS, AND DO NOT DRESS [WITH] TWO SHIRTS. AND

ἔλεγεν αὐτοῖς, Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν,
HE WAS SAYING TO THEM, WHEREVER YOU* ENTER INTO A HOUSE,

ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. **6.11** καὶ ὅς ἂν
STAY~THERE UNTIL YOU* LEAVE FROM THERE. AND WHATEVER

τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν,
PLACE DOES NOT WELCOME YOU* NOR LISTEN TO YOU*,

ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν
GOING OUT FROM THERE SHAKE OFF THE DUST -

ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς.
UNDER THE FEET OF YOU* FOR A TESTIMONY TO THEM.

6.12 Καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανοώσιν,
AND HAVING GONE OUT THEY PREACHED THAT THEY SHOULD REPENT,

6.13 καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ
AND MANY~DEMONS THEY WERE CASTING OUT, AND

ἡλείφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ
THEY WERE ANOINTING WITH OIL MANY SICK PERSONS AND

ἐθεράπευον.
THEY WERE HEALING [THEM].

6.14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερόν γὰρ
AND ³HEARD [THIS] - ¹KING ²HEROD, ⁹WELL KNOWN ⁴FOR

ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγον ὅτι Ἰωάννης
⁸BECAME ⁵THE ⁶NAME ⁷OF HIM, AND THEY WERE SAYING - JOHN

ὁ βαπτίζων ἐγήγερται ἐκ νεκρῶν καὶ
THE ONE BAPTIZING HAS BEEN RAISED FROM AMONG [THE] DEAD AND

διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.
FOR THIS REASON ²ARE AT WORK - ¹MIRACLES IN HIM.

6.15 ἄλλοι δὲ ἔλεγον ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ
BUT~OTHERS WERE SAYING - IT IS~ELIJAH. AND~OTHERS

ἔλεγον ὅτι προφήτης ὡς εἰς τῶν προφητῶν.
WERE SAYING - A PROPHET LIKE ONE OF THE [OLD] PROPHETS.

6.16 ἀκούσας δὲ ὁ Ἡρώδης ἔλεγεν, Ὃν ἐγὼ
AND~HAVING HEARD [THESE THINGS] - HEROD WAS SAYING, ²WHOM ³I

ἀπεκεφάλισα Ἰωάννην, οὗτος ἡγέρθη. **6.17** Αὐτὸς γὰρ
⁴BEHEADED ¹JOHN, THIS ONE WAS RAISED. ³HIMSELF ¹FOR

ὁ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην καὶ
- ²HEROD HAVING SENT ARRESTED - JOHN AND

ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἡρωδιάδα τὴν
BOUND HIM IN PRISON ON ACCOUNT OF HERODIAS THE

γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι
WIFE OF PHILIP THE BROTHER OF HIM, FOR

αὐτὴν ἐγάμησεν· **6.18** ἔλεγεν γὰρ ὁ Ἰωάννης τῷ
HE MARRIED~HER. FOR~WAS SAYING - JOHN -

Ἡρώδῃ ὅτι Οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ
TO HEROD - IT IS NOT PERMISSIBLE FOR YOU TO HAVE THE WIFE OF THE

ἀδελφοῦ σου. **6.19** ἡ δὲ Ἡρωδιάς ἐνείχεν αὐτῷ
BROTHER OF YOU. - AND HERODIAS BORE A GRUDGE AGAINST HIM

καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο· **6.20** ὁ
AND DESIRED TO KILL~HIM, AND SHE COULD NOT; -

γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν
FOR HEROD FEARED - JOHN, HAVING KNOWN HIM [TO BE]

ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ
⁴MAN ¹A RIGHTEOUS ²AND ³HOLY, AND HE WAS PROTECTING HIM, AND

ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἠδέως
HAVING HEARD HIM HE WAS DISTURBED~GREATLY, AND [YET] GLADLY

αὐτοῦ ἤκουεν. **6.21** Καὶ γενομένης ἡμέρας εὐκαίρου
HE WAS LISTENING~TO HIM. AND HAVING COME ABOUT A SUITABLE~DAY

ὅτε Ἡρώδης τοῖς γενεσίαις αὐτοῦ
WHEN HEROD ON THE BIRTHDAY CELEBRATIONS OF HIM

δεῖπνον ἐποίησεν τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς
MADE~A DINNER FOR THE COURT NOBLES OF HIM AND THE

χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας,
MILITARY COMMANDERS AND THE MOST PROMINENT PERSONS - OF GALILEE,

6.22 καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ Ἡρωδιάδος·
AND HAVING ENTERED THE DAUGHTER OF HIM, HERODIAS,

καὶ ὀρχησαμένης ἤρεσεν τῷ Ἡρώδῃ καὶ τοῖς
AND HAVING DANCED SHE PLEASSED - HEROD AND THE ONES

συνανακειμένοις. εἶπεν ὁ βασιλεὺς τῷ κορασίῳ,
RECLINING AT TABLE WITH [HIM]. SAID THE KING TO THE YOUNG GIRL,

Αἰτήσόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοι· **6.23** καὶ
ASK ME WHATEVER YOU WISH AND I WILL GIVE [IT] TO YOU. AND

for this reason these powers are at work in him.” ¹⁵But others said, “It is Elijah.” And others said, “It is a prophet, like one of the prophets of old.” ¹⁶But when Herod heard of it, he said, “John, whom I beheaded, has been raised.”

¹⁷For Herod himself had sent men who arrested John, bound him, and put him in prison on account of Herodias, his brother Philip's wife, because Herod^p had married her. ¹⁸For John had been telling Herod, “It is not lawful for you to have your brother's wife.” ¹⁹And Herodias had a grudge against him, and wanted to kill him. But she could not, ²⁰for Herod feared John, knowing that he was a righteous and holy man, and he protected him. When he heard him, he was greatly perplexed;^q and yet he liked to listen to him. ²¹But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and for the leaders of Galilee. ²²When his daughter Herodias^r came in and danced, she pleased Herod and his guests; and the king said to the girl, “Ask me for whatever you wish, and I will give it.” ²³And

^p Gk he

^q Other ancient authorities read *he did many things*

^r Other ancient authorities read *the daughter of Herodias herself*

6:22 text: ASVmg TEVmg NRSV. var. της θυγατρος αυτης της Ηρωδιαδος (the daughter of Herodias herself): KJV ASV RSV NASB NIV NEB TEV NJB NRSVmg.

he solemnly swore to her, "Whatever you ask me, I will give you, even half of my kingdom."²⁴ She went out and said to her mother, "What should I ask for?" She replied, "The head of John the baptizer."²⁵ Immediately she rushed back to the king and requested, "I want you to give me at once the head of John the Baptist on a platter."²⁶ The king was deeply grieved; yet out of regard for his oaths and for the guests, he did not want to refuse her.²⁷ Immediately the king sent a soldier of the guard with orders to bring John's head. He went and beheaded him in the prison,²⁸ brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother.²⁹ When his disciples heard about it, they came and took his body, and laid it in a tomb.

³⁰ The apostles gathered around Jesus, and told him all that they had done and taught.³¹ He said to them, "Come away to a deserted place all by yourselves and rest a while." For many were coming and going, and they had no leisure even to eat.³² And

⁵ Gk *his*

ὥμοσεν αὐτῇ [πολλά], Ὅτι ἐάν με αἰτήσης δώσω
HE MADE A PROMISE TO HER SOLEMNLY, WHATEVER YOU ASK~ME I WILL GIVE

σοι ἕως ἡμίσου τῆς βασιλείας μου. **6.24** καὶ
TO YOU UP TO HALF OF THE KINGDOM OF ME. AND

ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς, Τί αἰτήσωμαι; ἡ
HAVING GONE OUT SHE SAID TO THE MOTHER OF HER, WHAT SHOULD I ASK [FOR]? -

δὲ εἶπεν, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος.
AND SHE SAID, THE HEAD OF JOHN THE ONE BAPTIZING.

6.25 καὶ εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν
AND HAVING ENTERED IMMEDIATELY WITH HASTE TO THE

βασιλέα ᾗτήσατο λέγουσα, Θέλω ἵνα ἐξαυτῆς
KING SHE MADE [HER] REQUEST SAYING, I DESIRE THAT AT ONCE

δῶς μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ
YOU MAY GIVE TO ME UPON A PLATTER THE HEAD OF JOHN THE

βαπτιστοῦ. **6.26** καὶ περίλυπος γενόμενος ὁ βασιλεὺς
BAPTIST. AND HAVING BECOME VERY SAD, THE KING

διὰ τοὺς ὅρκους καὶ τοὺς ἀνακειμένους
ON ACCOUNT OF THE PROMISE AND THE ONES RECLINING AT TABLE [WITH HIM]

οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν. **6.27** καὶ εὐθὺς
HE DID NOT WANT TO REFUSE HER. AND IMMEDIATELY

ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν
³HAVING SENT ¹THE ²KING AN EXECUTIONER HE COMMANDED

ἐνέγκαι τὴν κεφαλὴν αὐτοῦ. καὶ ἀπελθὼν
TO BRING THE HEAD OF HIM. AND HAVING LEFT

ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ **6.28** καὶ ἤνεγκεν
HE BEHEADED HIM IN THE PRISON AND HE BROUGHT

τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτήν τῷ
THE HEAD OF HIM UPON A PLATTER AND GAVE IT TO THE

κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτήν τῇ μητρὶ
YOUNG GIRL, AND THE YOUNG GIRL GAVE IT TO THE MOTHER

αὐτῆς. **6.29** καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον
OF HER. AND HAVING HEARD [THIS] THE DISCIPLES OF HIM CAME

καὶ ἦραν τὸ πτῶμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν
AND CARRIED AWAY THE CORPSE OF HIM AND PLACED IT IN

μνημείῳ.
A TOMB.

6.30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν
AND GATHERED TOGETHER THE APOSTLES TO - JESUS

καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα
AND REPORTED TO HIM EVERYTHING WHICH THEY DID AND WHICH

ἐδίδασκαν. **6.31** καὶ λέγει αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ
THEY TAUGHT. AND HE SAYS TO THEM, COME YOU~ YOURSELVES

κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον.
PRIVATELY TO A DESOLATE PLACE AND REST A LITTLE.

ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες
⁷WERE ¹FOR ²THE ONES ³COMING ⁴AND ⁵THE ONES ⁶GOING

πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν. **6.32** καὶ
⁸MANY, ⁹AND ¹⁰[DID] NOT ¹²TO EAT ¹¹HAVE OPPORTUNITY. AND

ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν.
THEY DEPARTED IN THE BOAT TO A DESOLATE PLACE PRIVATELY.

6.33 καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ
AND ²SAW ³THEM ⁴GOING ⁵AND

ἐπέγνωσαν πολλοὶ καὶ πεζῇ ἀπὸ πασῶν τῶν
⁶KNEW [WHERE THEY WERE GOING] ¹MANY AND ON FOOT FROM ALL OF THE

πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς.
TOWNS THEY RAN THERE AND THEY ARRIVED AHEAD OF THEM.

6.34 καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ
AND HAVING GOTTEN OUT [OF THE BOAT] HE SAW A LARGE CROWD AND

ἐσπλαγχνίσθη ἐπ' αὐτούς, ὅτι ἦσαν ὡς πρόβατα
HE HAD COMPASSION ON THEM, FOR THEY WERE LIKE SHEEP

μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτοὺς
NOT HAVING A SHEPHERD, AND HE BEGAN TO TEACH THEM

πολλά. **6.35** Καὶ ἤδη ὥρας πολλῆς γενομένης
MANY THINGS. AND ALREADY A LATE HOUR WAS COMING [AND]

προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι
WAS APPROACHING HIM THE DISCIPLES OF HIM WERE SAYING -

Ἐρημός ἐστιν ὁ τόπος καὶ ἤδη ὥρα πολλή.
DESOLATE IS THE PLACE AND ALREADY [IT IS] A LATE HOUR.

6.36 ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς
SEND AWAY THEM, IN ORDER THAT HAVING DEPARTED TO THE

κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί
SURROUNDING FARMS AND VILLAGES THEY MAY BUY FOR THEMSELVES WHAT

φάγωσιν. **6.37** ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε
THEY MAY EAT. - BUT HAVING ANSWERED HE SAID TO THEM, GIVE

αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ,
TO THEM YOURSELVES [SOMETHING] TO EAT. AND THEY SAY TO HIM,

Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους
HAVING DEPARTED MAY WE BUY FOR TWO HUNDRED-DENARII LOAVES

καὶ δώσομεν αὐτοῖς φαγεῖν; **6.38** ὁ δὲ λέγει αὐτοῖς,
AND WILL WE GIVE TO THEM TO EAT? - AND HE SAYS TO THEM,

Πόσους ἄρτους ἔχετε; ὑπάγετε ἴδετε. καὶ γνόντες
HOW MANY LOAVES DO YOU⁷ HAVE? GO [AND] SEE. AND HAVING KNOWN

λέγουσιν, Πέντε, καὶ δύο ἰχθύας. **6.39** καὶ ἐπέταξεν
THEY SAY, FIVE, AND TWO FISH. AND HE COMMANDED

αὐτοῖς ἀνακλίνειν πάντας συμπόσια συμπόσια ἐπὶ τῷ
THEM TO LIE DOWN EVERYONE GROUP BY GROUP ON THE

χλωρῷ χόρτῳ. **6.40** καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ
GREEN GRASS. AND THEY RECLINED GROUP BY GROUP

κατὰ ἑκατὸν καὶ κατὰ πεντήκοντα. **6.41** καὶ λαβὼν
IN HUNDREDS AND IN FIFTIES. AND HAVING TAKEN

τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς
THE FIVE LOAVES AND THE TWO FISH HAVING LOOKED UP TO

τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους
- HEAVEN HE BLESSED AND BROKE THE LOAVES

καὶ ἐδίδου τοῖς μαθηταῖς [αὐτοῦ] ἵνα
AND HE WAS GIVING [THEM] TO THE DISCIPLES OF HIM IN ORDER THAT

they went away in the boat to a deserted place by themselves. ³³Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. ³⁴As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things. ³⁵When it grew late, his disciples came to him and said, "This is a deserted place, and the hour is now very late; ³⁶send them away so that they may go into the surrounding country and villages and buy something for themselves to eat." ³⁷But he answered them, "You give them something to eat." They said to him, "Are we to go and buy two hundred denarii⁷ worth of bread, and give it to them to eat?"

³⁸And he said to them, "How many loaves have you? Go and see." When they had found out, they said, "Five, and two fish." ³⁹Then he ordered them to get all the people to sit down in groups on the green grass. ⁴⁰So they sat down in groups of hundreds and of fifties. ⁴¹Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to his disciples to

⁷ The denarius was the usual day's wage for a laborer

set before the people; and he divided the two fish among them all. ⁴²And all ate and were filled; ⁴³and they took up twelve baskets full of broken pieces and of the fish. ⁴⁴Those who had eaten the loaves numbered five thousand men.

⁴⁵Immediately he made his disciples get into the boat and go on ahead to the other side, to Bethsaida, while he dismissed the crowd. ⁴⁶After saying farewell to them, he went up on the mountain to pray.

⁴⁷When evening came, the boat was out on the sea, and he was alone on the land. ⁴⁸When he saw that they were straining at the oars against an adverse wind, he came towards them early in the morning, walking on the sea. He intended to pass them by. ⁴⁹But when they saw him walking on the sea, they thought it was a ghost and cried out; ⁵⁰for they all saw him and were terrified. But immediately he spoke to them and said, "Take heart, it is I; do not be afraid." ⁵¹Then he got into the boat with them and the wind ceased. And they were utterly astounded, ⁵²for they did not understand about

παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν
THEY MIGHT SET BEFORE THEM, AND THE TWO FISH HE DIVIDED

πᾶσιν. **6.42** καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν,
TO ALL. AND EVERYONE-ATE AND THEY WERE SATISFIED,

6.43 καὶ ἦραν κλάσματα δώδεκα
AND THEY PICKED UP FRAGMENTS TWELVE

κοφίνων πληρώματα καὶ ἀπὸ τῶν ἰχθύων. **6.44** καὶ
FULL~BASKETS AND FROM THE FISH. AND

ἦσαν οἱ φαγόντες [τοὺς ἄρτους] πεντακισχίλιοι
⁵WERE ¹THE ONES ²HAVING EATEN ³THE ⁴LOAVES ⁶FIVE THOUSAND

ἄνδρες.
MEN.

6.45 Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ
AND IMMEDIATELY HE COMPELLED THE DISCIPLES OF HIM

ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν
TO EMBARK INTO THE BOAT AND TO GO BEFORE [HIM] TO THE OTHER SIDE

πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον.
TO BETHSAIDA, UNTIL HE DISMISSES THE CROWD.

6.46 καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος
AND HAVING SAID FAREWELL TO THEM HE DEPARTED TO THE MOUNTAIN

προσεύξασθαι. **6.47** καὶ ὀψίας γενομένης ἦν τὸ
TO PRAY. AND EVENING HAVING COME ³WAS ¹THE

πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος
²BOAT IN [THE] MIDDLE OF THE LAKE, AND HE ALONE [WAS]

ἐπὶ τῆς γῆς. **6.48** καὶ ἰδὼν αὐτοὺς βασανιζομένους
ON THE LAND. AND HAVING SEEN THEM STRAINING

ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς,
IN THE ROWING, ⁴WAS ¹FOR ²THE ³WIND AGAINST THEM,

περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς
ABOUT [THE] FOURTH WATCH OF THE NIGHT HE COMES TO

αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης καὶ ἠθέλεν
THEM WALKING ON THE LAKE. AND HE WANTED

παρελθεῖν αὐτούς. **6.49** οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς
TO GO BY THEM. - BUT HAVING SEEN HIM ON THE

θαλάσσης περιπατοῦντα ἔδοξαν ὅτι φάντασμα ἐστίν,
LAKE WALKING THEY THOUGHT THAT IT IS~AN APPARITION,

καὶ ἀνέκραξαν· **6.50** πάντες γὰρ αὐτὸν εἶδον καὶ
AND THEY CRIED OUT; FOR~EVERYONE SAW~HIM AND

ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ
THEY WERE TERRIFIED. - AND IMMEDIATELY HE SPOKE WITH THEM, AND

λέγει αὐτοῖς, Θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε.
HE SAYS TO THEM, HAVE COURAGE, I AM; DO NOT BE AFRAID.

6.51 καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον καὶ
AND HE WENT UP TO THEM IN THE BOAT AND

ἐκόπασεν ὁ ἄνεμος, καὶ λίαν [ἐκ περισσοῦ] ἐν
DIED DOWN THE WIND, AND VERY MUCH EXCEEDINGLY IN

ἐαυτοῖς ἐξίσταντο· **6.52** οὐ γὰρ συνῆκαν ἐπὶ
THEMSELVES THEY WERE AMAZED. FOR~THEY DID NOT UNDERSTAND CONCERNING

τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδία πεπωρωμένη.
THE LOAVES, BUT ³HAD BEEN ¹THEIR - ²HEART ⁴HARDENED.

6.53 Καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς
AND HAVING CROSSED OVER ONTO THE LAND THEY CAME TO

Γεννησαρέτ καὶ προσωρμίσθησαν. **6.54** καὶ
GENNESARET AND ANCHORED [THERE]. AND

ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθὺς ἐπιγνόντες
THEY~HAVING COME OUT FROM THE BOAT, IMMEDIATELY HAVING RECOGNIZED

αὐτὸν **6.55** περιέδραμον ὅλην τὴν χώραν ἐκείνην καὶ
HIM, THEY RAN AROUND ²WHOLE - ³REGION ¹THAT ⁴AND

ἤρξαντο ἐπὶ τοῖς κραβάττοις τοὺς κακῶς ἔχοντας
⁵THEY BEGAN ⁷UPON - ⁸MATTRESSES ⁹THE ONES ¹¹ILLNESS ¹⁰HAVING

περιφέρειν ὅπου ἤκουον ὅτι ἐστίν. **6.56** καὶ ὅπου ἂν
⁶TO CARRY WHERE THEY HEARD THAT HE IS(WAS). AND WHEREVER

εἰσεπορεύετο εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγρούς, ἐν
HE WAS ENTERING INTO VILLAGES OR INTO CITIES OR INTO COUNTRYSIDE, IN

ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθενοῦντας καὶ
THE MARKETPLACES THEY WERE PUTTING THE ONES HAVING SICKNESS AND

παρεκάλουν αὐτὸν ἵνα καὶ τοῦ κρασπέδου τοῦ
THEY WERE BEGGING HIM THAT EVEN IF THE EDGE OF THE

ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤψαντο αὐτοῦ
GARMENT OF HIM THEY MIGHT TOUCH. AND AS MANY AS TOUCHED HIM

ἐσώζοντο.

THEY WERE BEING HEALED.

the loaves, but their hearts were hardened.

53 When they had crossed over, they came to land at Gennesaret and moored the boat. 54 When they got out of the boat, people at once recognized him, 55 and rushed about that whole region and began to bring the sick on mats to wherever they heard he was. 56 And wherever he went, into villages or cities or farms, they laid the sick in the marketplaces, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

CHAPTER 7

7.1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ
AND COMES TOGETHER TO HIM THE PHARISEES AND

τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων.
SOME OF THE SCRIBES HAVING COME FROM JERUSALEM.

7.2 καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι κοιναῖς
AND HAVING SEEN SOME OF THE DISCIPLES OF HIM THAT WITH IMPURE

χερσίν, τοῦτ' ἐστίν ἀνίπτοις, ἐσθίουσιν τοὺς ἄρτους
HANDS, THAT IS, UNWASHED, THEY ARE EATING THE LOAVES

7.3 — οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι
— FOR~THE PHARISEES AND ALL THE JEWS,

ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν,
UNLESS WITH A FIST THEY WASH THE(THEIR) HANDS THEY DO NOT EAT,

κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων, **7.4** καὶ
HOLDING TO THE TRADITION OF THE ELDERS, AND

ἀπ' ἀγορᾶς ἐὰν μὴ ῥαπτίσωνται οὐκ ἐσθίουσιν,
FROM [THE] MARKETPLACE UNLESS THEY WASH THEMSELVES THEY DO NOT EAT,

καὶ ἄλλα πολλά ἐστίν ἃ παρέλαβον κρατεῖν,
AND MANY~OTHER THINGS THERE IS(ARE) WHICH THEY RECEIVED TO HOLD TO,

Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around him, 2 they noticed that some of his disciples were eating with defiled hands, that is, without washing them. 3 (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, 4 thus observing the tradition of the elders; 5 and they do not eat anything from the market unless they wash it; 6 and there are also many other traditions that they observe,

⁴ Meaning of Gk uncertain

⁵ Other ancient authorities read *and when they come from the marketplace, they do not eat unless they purify themselves*

the washing of cups, pots, and bronze kettles.”⁵ So the Pharisees and the scribes asked him, “Why do your disciples not live^c according to the tradition of the elders, but eat with defiled hands?”⁶ He said to them, “Isaiah prophesied rightly about you hypocrites, as it is written, ‘This people honors me with their lips, but their hearts are far from me; in vain do they worship me, teaching human precepts as doctrines.’

⁸You abandon the commandment of God and hold to human tradition.”

⁹ Then he said to them, “You have a fine way of rejecting the commandment of God in order to keep your tradition! ¹⁰For Moses said, ‘Honor your father and your mother’; and, ‘Whoever speaks evil of father or mother must surely die.’

¹¹But you say that if anyone tells father or mother, ‘Whatever support you might have had from me is Corban’ (that is, an offering to God^y)—¹²then you no longer permit doing anything for

^w Other ancient authorities add *and beds*

^x Gk *walk*

^y Gk *lacks to God*

βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων [καὶ κλινῶν]— **7.5** καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι

WASHING OF CUPS AND PITCHERS AND KETTLES AND DINING COUCHES— AND QUESTION HIM THE PHARISEES

καὶ οἱ γραμματεῖς, Διὰ τί οὐ περιπατοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν

AND THE SCRIBES, WHY DO NOT WALK THE DISCIPLES OF YOU ACCORDING TO THE TRADITION OF THE

πρεσβυτέρων, ἀλλὰ κοιναῖς χερσὶν ἐσθίουσιν τὸν ἄρτον; **7.6** ὁ δὲ εἶπεν αὐτοῖς, Καλῶς ἐπροφήτευσεν

ELDERS, BUT WITH IMPURE HANDS EAT THE BREAD? - AND HE SAID TO THEM, WELL PROPHESED

Ἰσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὥς γέγραπται [ὅτι]

-

Οὗτος ὁ λαὸς τοῖς χεῖλεσίν με τιμᾷ,

THIS - PEOPLE WITH THE(THEIR) LIPS HONOR~ME, BUT~THE HEART OF THEM IS REMOVED~FAR AWAY FROM ME.

7.7 μάτην δὲ σέβονταί με

AND~IN VAIN THEY WORSHIP ME

διδάσκοντες διδασκαλίας ἐντάλματα

TEACHING [AS] TEACHINGS [THE] COMMANDMENTS

ἀνθρώπων.

OF MEN.

7.8 ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε

HAVING ABANDONED THE COMMANDMENT - OF GOD YOU^a ARE HOLDING TO

τὴν παράδοσιν τῶν ἀνθρώπων. **7.9** Καὶ ἔλεγεν

THE TRADITIONS - OF MEN. AND HE WAS SAYING

αὐτοῖς, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ

TO THEM, YOU^a HAVE SET ASIDE~WELL ENOUGH THE COMMANDMENT -

θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν στήσητε.

OF GOD, IN ORDER THAT THE TRADITIONS OF YOU^a MIGHT STAND.

7.10 Μωϋσῆς γὰρ εἶπεν, Τίμα τὸν πατέρα σου καὶ τὴν

FOR~MOSES SAID, HONOR THE FATHER OF YOU AND THE

μητέρα σου, καί, Ὁ κακολογῶν πατέρα ἢ μητέρα

MOTHER OF YOU, AND, THE ONE REVILING FATHER OR MOTHER

θανάτῳ τελευτάτω. **7.11** ὑμεῖς δὲ λέγετε, Ἐὰν

BY DEATH LET HIM DIE. BUT~YOU^a SAY, IF

εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί, Κορβάν,

A MAN~SAYS TO THE(HIS) FATHER OR TO THE(HIS) MOTHER, KORBAN

ὅ ἐστιν, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς,

WHICH MEANS, GIFT, WHATEVER BY ME YOU MIGHT HAVE BENEFITED,

7.12 οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ

NO LONGER DO YOU^a PERMIT HIM TO DO~ANYTHING FOR THE(HIS)

7:4b text: ASVmg RSVmg NIVmg TEV NRSVmg. omit: ASV RSV NIV NEB TEVmg NRSV.

7:6-7 Isa. 29:13 LXX **7:10a** Exod. 20:12; Deut. 5:16 **7:10b** Exod. 21:17

πατρὶ ἢ τῇ μητρί, **7.13** ἀκυροῦντες τὸν λόγον τοῦ
FATHER OR THE(HIS) MOTHER, NULLIFYING THE WORD -

θεοῦ τῇ παραδόσει ὑμῶν ἣ παρεδώκατε· καὶ
OF GOD BY THE TRADITION OF YOU* WHICH YOU* RECEIVED. AND

παρόμοια τοιαῦτα πολλὰ ποιεῖτε.
*SIMILAR THINGS *SUCH *MANY *YOU* DO.

7.14 Καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν
AND HAVING SUMMONED AGAIN THE CROWD HE WAS SAYING

αὐτοῖς, Ἀκούσατέ μου πάντες καὶ σύνετε.
TO THEM, LISTEN TO ME EVERYONE AND UNDERSTAND.

7.15 οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον
THERE IS-NOTHING OUTSIDE OF THE MAN ENTERING

εἰς αὐτὸν ὃ δύναται κοινῶσαι αὐτόν, ἀλλὰ τὰ
INTO HIM WHICH IS ABLE TO DEFILE HIM, BUT THE THINGS

ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά ἐστιν τὰ
FROM THE MAN COMING OUT ARE THE THINGS

κοινοῦντα τὸν ἄνθρωπον.^τ **7.17** Καὶ ὅτε εἰσῆλθεν εἰς
DEFILING THE MAN. AND WHEN HE ENTERED INTO

οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ
A HOUSE FROM THE CROWD, WERE ASKING HIM THE DISCIPLES

αὐτοῦ τὴν παραβολήν. **7.18** καὶ λέγει αὐτοῖς, Οὕτως
OF HIM [ABOUT] THE PARABLE. AND HE SAYS TO THEM, THUS

καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι
ALSO *YOU* *WITHOUT UNDERSTANDING *ARE? DO YOU* NOT UNDERSTAND THAT

πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον
EVERYTHING OUTSIDE ENTERING INTO THE MAN

οὐ δύναται αὐτὸν κοινῶσαι **7.19** ὅτι οὐκ εἰσπορεύεται
IS NOT ABLE TO DEFILE~HIM BECAUSE IT DOES NOT ENTER

αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς
*OF HIM *INTO *THE *HEART BUT INTO THE STOMACH, AND INTO

τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζων πάντα τὰ
THE LATRINE GOES OUT, CLEANSING ALL -

βρώματα; **7.20** ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ
FOODS? AND~HE WAS SAYING - THE THING OUT OF THE

ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον.
MAN GOING OUT, THAT DEFILES THE MAN.

7.21 ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ
FOR~FROM WITHIN OUT OF THE HEART OF THE MAN THE

διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί,
*THOUGHTS - *EVIL *COME FORTH, FORNICATIONS, THEFTS,

φόνοι, **7.22** μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος,
MURDERS, ADULTERIES, GREEDINESSES, WICKEDNESSES, DECEIT,

ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία,
LEWDNESS, AN EVIL~EYE, BLASPHEMY, PRIDE, [AND]

a father or mother, ¹³thus making void the word of God through your tradition that you have handed on. And you do many things like this."

14 Then he called the crowd again and said to them, "Listen to me, all of you, and understand: ¹⁵there is nothing outside a person that by going in can defile, but the things that come out are what defile."^z

17 When he had left the crowd and entered the house, his disciples asked him about the parable. ¹⁸He said to them, "Then do you also fail to understand? Do you not see that whatever goes into a person from outside cannot defile, ¹⁹since it enters, not the heart but the stomach, and goes out into the sewer?" (Thus he declared all foods clean.) ²⁰And he said, "It is what comes out of a person that defiles. ²¹For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, ²²adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride,

^z Other ancient authorities add verse 16, "Let anyone with ears to hear listen"

7:15 text: ASV RSV NASB NIV NEB TEV NJBmg NRSV. add v. 16 Εἰ τις ἐχει ὦτα ἀκοῦειν, ἀκουετω (If any one has ears to hear, let him hear) [see Mark 4:9, 23]; KJV ASVmg RSVmg NIVmg NEBmg TEVmg NJB NRSVmg.

folly. ²³All these evil things come from within, and they defile a person."

24 From there he set out and went away to the region of Tyre.^a He entered a house and did not want anyone to know he was there. Yet he could not escape notice, ²⁵but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. ²⁶Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. ²⁷He said to her, "Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs." ²⁸But she answered him, "Sir,^b even the dogs under the table eat the children's crumbs." ²⁹Then he said to her, "For saying that, you may go—the demon has left your daughter." ³⁰So she went home, found the child lying on the bed, and the demon gone.

31 Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee,

^a Other ancient authorities add *and Sidon*

^b Or *Lord*; other ancient authorities prefix *Yes*

ἄφροσύνη· 7.23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν
FOOLISHNESS; ALL THESE - EVIL THINGS FROM WITHIN

ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.
COMES FORTH AND DEFILES THE MAN.

7.24 Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὅρια
AND~FROM THERE HAVING ARISEN HE DEPARTED TO THE DISTRICT

Τύρου^τ. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν
OF TYRE. AND HAVING ENTERED INTO A HOUSE HE WANTED~NO ONE

γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν· 7.25 ἀλλ'
TO KNOW, AND [YET] HE WAS NOT ABLE TO ESCAPE NOTICE. BUT

εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ
IMMEDIATELY A WOMAN~HAVING HEARD ABOUT HIM, OF WHOM WAS HAVING THE

θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα
DAUGHTER OF HER AN UNCLEAN~SPIRIT, HAVING COME

προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ· 7.26 ἡ δὲ γυνή
SHE FELL DOWN AT THE FEET OF HIM. AND~THE WOMAN

ἦν Ἑλληνίς, Συροφονίκισσα τῷ γένει· καὶ
WAS A GREEK, A SYROPHOENICIAN - BY RACE. AND

ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς
SHE WAS ASKING HIM THAT THE DEMON HE MIGHT CAST OUT FROM THE

θυγατρὸς αὐτῆς.
DAUGHTER OF HER.

7.27 καὶ ἔλεγεν αὐτῇ, Ἄφες πρῶτον χορτασθῆναι τὰ
AND HE WAS SAYING TO HER, FIRST~ALLOW TO BE SATISFIED THE

τέκνα, οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν
CHILDREN, ³NOT ¹FOR ²IT IS GOOD TO TAKE THE BREAD OF THE

τέκνων καὶ τοῖς κυναρίοις βαλεῖν. 7.28 ἡ δὲ
CHILDREN AND TO THE DOGS TO THROW [IT]. - BUT

ἀπεκρίθη καὶ λέγει αὐτῷ, Κύριε· καὶ τὰ κυνάρια
SHE ANSWERED AND SAYS TO HIM, LORD, EVEN THE DOGS

ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψυχίων τῶν
UNDER THE TABLE EAT FROM THE CRUMBS OF THE

παιδίων. 7.29 καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν
CHILDREN. AND HE SAID TO HER, BECAUSE OF THIS -

λόγον ὑπάγε, ἐξελήλυθεν ἐκ τῆς θυγατρὸς σου τὸ
WORD, GO, HAS GONE OUT FROM THE DAUGHTER OF YOU THE

δαιμόνιον. 7.30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς,
DEMON. AND HAVING DEPARTED TO THE HOUSE OF HER

εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ
SHE FOUND THE CHILD HAVING BEEN LYING ON THE COUCH AND THE

δαιμόνιον ἐξεληλυθός.
DEMON HAVING GONE OUT.

7.31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου
AND AGAIN HAVING COME OUT FROM THE REGION OF TYRE,

ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας
HE CAME THROUGH SIDON TO THE LAKE - OF GALILEE

7:24 text: ASVmg RSVmg NASB NIV NEB TEV NJB NRSV. add καὶ Σιδωνος (and Sidon) [see Matt. 15:21]: KJV ASV RSV NASBmg NIVmg NJBmg NRSVmg.

ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως. **7.32** καὶ φέρουσιν
IN THE MIDST OF THE REGION OF DECAPOLIS. AND THEY BRING

αὐτῷ κωφὸν καὶ μογιλάλον καὶ
TO HIM [A MAN WHO WAS] DEAF AND MUTE AND

παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν
THEY BEG HIM THAT HE MIGHT PUT UPON HIM THE(HIS)

χεῖρα. **7.33** καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου
HAND. AND HAVING TAKEN ASIDE HIM FROM THE CROWD

κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα
PRIVATELY HE PUT THE FINGERS OF HIM INTO THE EARS

αὐτοῦ καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ, **7.34** καὶ
OF HIM AND HAVING SPIT HE TOUCHED THE TONGUE OF HIM, AND

ἀναβλέψας εἰς τὸν οὐρανὸν ἔστénαξεν καὶ λέγει
HAVING LOOKED UP TO - HEAVEN HE SIGHED AND SAYS

αὐτῷ, Εφφαθα, ὃ ἐστίν, Διανοίχθητι. **7.35** καὶ
TO HIM EPHPHATHA, WHICH MEANS, BE OPENED. AND

[εὐθέως] ἠνοιγήσαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη
IMMEDIATELY WAS OPENED HIS - EARS, AND WAS LOOSENED

ὁ δεσμὸς τῆς γλώσσης αὐτοῦ καὶ ἐλάλει
THE BOND OF THE TONGUE OF HIM AND HE WAS SPEAKING

ὀρθῶς. **7.36** καὶ διεστείλατο αὐτοῖς ἵνα
PROPERLY. AND HE WAS ORDERING THEM THAT

μηδενὶ λέγωσιν· ὅσον δὲ αὐτοῖς διεστέλλετο,
THEY SHOULD TELL~NO ONE. BUT~AS MUCH AS HE ORDERED~THEM

αὐτοὶ μᾶλλον περισσότερον ἐκήρυσσον. **7.37** καὶ
THEY ALL THE MORE WERE PROCLAIMING [IT]. AND

ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες, Καλῶς πάντα
THEY WERE AMAZED~BEYOND ALL MEASURE SAYING, ³WELL ²ALL THINGS

πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ [τοὺς]
¹HE HAS DONE, AND THE DEAF HE MAKES TO HEAR AND THE

ἄλαλους λαλεῖν.
MUTE TO SPEAK.

in the region of the Decapolis. ³²They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. ³³He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. ³⁴Then looking up to heaven, he sighed and said to him, "Ephphatha," that is, "Be opened." ³⁵And immediately his ears were opened, his tongue was released, and he spoke plainly. ³⁶Then Jesus^c ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. ³⁷They were astounded beyond measure, saying, "He has done everything well; he even makes the deaf to hear and the mute to speak."

^c Gk he

CHAPTER 8

8.1 Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου
IN THOSE - DAYS AGAIN A LARGE CROWD

ὄντος καὶ μὴ ἐχόντων τί φάγωσιν,
BEING AND NOT HAVING ANYTHING THEY MIGHT EAT,

προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς,
HAVING CALLED THE DISCIPLES HE SAYS TO THEM,

8.2 Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη
I HAVE COMPASSION ON THE CROWD, BECAUSE ALREADY

ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν
THREE~DAYS THEY HAVE REMAINED WITH ME AND THEY DO NOT HAVE

τί φάγωσιν· **8.3** καὶ ἐὰν ἀπολύσω αὐτοὺς νήστες
ANYTHING THEY MAY EAT. AND IF I SEND AWAY THEM HUNGRY

In those days when there was again a great crowd without anything to eat, he called his disciples and said to them, ²"I have compassion for the crowd, because they have been with me now for three days and have nothing to eat. ³If I send them away hungry

to their homes, they will faint on the way—and some of them have come from a great distance.” ⁴His disciples replied, “How can one feed these people with bread here in the desert?” ⁵He asked them, “How many loaves do you have?” They said, “Seven.” ⁶Then he ordered the crowd to sit down on the ground; and he took the seven loaves, and after giving thanks he broke them and gave them to his disciples to distribute; and they distributed them to the crowd. ⁷They had also a few small fish; and after blessing them, he ordered that these too should be distributed. ⁸They ate and were filled; and they took up the broken pieces left over, seven baskets full. ⁹Now there were about four thousand people. And he sent them away. ¹⁰And immediately he got into the boat with his disciples and went to the district of Dalmanutha.^d

11 The Pharisees came and began to argue with him, asking him for a sign from heaven, to test him. ¹²And he sighed deeply in his spirit and said, “Why does this generation ask for a sign? Truly I tell you, no sign will be given to this generation.” ¹³And he left them, and getting into the boat again, he went across to the other side.

^d Other ancient authorities read *Mageda* or *Magdala*

εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες
TO [THE] HOUSE OF THEM, THEY WILL GIVE OUT ON THE WAY; AND SOME

αὐτῶν ἀπὸ μακρόθεν ἤκασιν. **8.4** καὶ ἀπεκρίθησαν
OF THEM FROM FAR AWAY HAVE COME. AND ANSWERED

αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι Πόθεν τούτους
HIM THE DISCIPLES OF HIM - FROM WHERE ⁴THESE ONES

δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ’ ἐρημίας;
¹WILL BE ABLE ²ANYONE ⁶HERE ³TO FEED ⁵LOAVES IN A DESOLATE PLACE?

8.5 καὶ ἠρώτα αὐτούς, Πόσους ἔχετε ἄρτους; οἱ δὲ
AND HE WAS ASKING THEM, HOW MANY LOAVES-DO YOU HAVE? - AND

εἶπαν, Ἑπτὰ. **8.6** καὶ παραγγέλλει τῷ ὄχλῳ
THEY SAID, SEVEN. AND HE GIVES ORDERS TO THE CROWD

ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ
TO RECLINE ON THE GROUND. AND HAVING TAKEN THE SEVEN

ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς
LOAVES [AND] HAVING GIVEN THANKS HE BROKE [THEM] AND WAS GIVING [THEM] TO THE

μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν, καὶ παρέθηκαν τῷ
DISCIPLES OF HIM SO THAT THEY MIGHT SERVE, AND THEY SERVED THE

ὄχλῳ. **8.7** καὶ εἶχον ἰχθύδια ὀλίγα· καὶ
CROWD. AND THEY WERE HAVING A FEW~FISH. AND

εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι.
HAVING BLESSED THEM HE SAID ALSO THESE [ARE] TO BE SERVED.

8.8 καὶ ἔφαγον καὶ ἐχορτάσθησαν, καὶ ἦραν
AND THEY ATE AND WERE SATISFIED, AND THERE WAS

περισσεύματα κλασμάτων ἑπτὰ σπυρίδας.
AN ABUNDANCE OF PIECES, SEVEN BASKETS [FULL].

8.9 ἦσαν δὲ ὥς τετρακισχίλιοι. καὶ ἀπέλυσεν
AND~THERE WERE APPROXIMATELY FOUR THOUSAND [PEOPLE]. AND HE SENT AWAY

αὐτούς. **8.10** Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον
THEM. AND IMMEDIATELY HAVING EMBARKED INTO THE BOAT

μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη
WITH THE DISCIPLES OF HIM HE CAME INTO THE REGION

Δαλμανουθά.
OF DALMANUTHA.

8.11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν
AND CAME OUT THE PHARISEES AND THEY BEGAN TO ARGUE

αὐτῷ, ζητοῦντες παρ’ αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ,
WITH HIM, SEEKING FROM HIM A SIGN FROM - HEAVEN,

πειράζοντες αὐτόν. **8.12** καὶ ἀναστενάξας τῷ
TRYING HIM. AND HAVING SIGHED DEEPLY IN THE

πνεύματι αὐτοῦ λέγει, Τί ἢ γενεὰ αὕτη ζητεῖ
SPIRIT OF HIM HE SAYS, WHY - ³GENERATION ²THIS ¹DOES SEEK

σημεῖον; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ
A SIGN? TRULY I SAY TO YOU*, IN NO WAY WILL BE GIVEN -

γενεᾷ ταύτῃ σημεῖον. **8.13** καὶ ἀφείς αὐτοὺς πάλιν
TO THIS~GENERATION A SIGN. AND HAVING LEFT THEM AGAIN

ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν.
HAVING EMBARKED HE DEPARTED TO THE OTHER SIDE.

8.14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους καὶ εἰ μὴ ἓνα
 AND THEY FORGOT TO TAKE LOAVES AND EXCEPT ONE
 ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.
 LOAF THEY DID NOT HAVE [ANYTHING] WITH THEMSELVES IN THE BOAT.

8.15 καὶ διεστέλλετο αὐτοῖς λέγων, Ὁρᾶτε, βλέπετε
 AND HE WAS GIVING ORDERS TO THEM SAYING, TAKE CARE, BEWARE
 ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου.
 OF THE LEAVEN OF THE PHARISEES AND THE LEAVEN OF HEROD.

8.16 καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι
 AND THEY WERE ARGUING AMONG THEMSELVES -
 ἄρτους οὐκ ἔχουσιν. **8.17** καὶ γνοὺς λέγει
 THEY DO NOT HAVE [ANY]~LOAVES. AND HAVING KNOWN [THIS] HE SAYS
 αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε;
 TO THEM, WHY ARE YOU^g DISCUSSING THAT YOU^g DO NOT HAVE~LOAVES?
 οὐπω νοεῖτε οὐδὲ συνίετε;
 DO YOU^g NOT YET UNDERSTAND NOR COMPREHEND?
 πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;
 HAVE YOU^g~HAVING BECOME HARDENED THE HEART OF YOU^g?
8.18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὦτα ἔχοντες
 HAVING~EYES DO YOU^g NOT SEE AND HAVING~EARS
 οὐκ ἀκούετε; καὶ οὐ μνημονεύετε, **8.19** ὅτε τοὺς πέντε
 DO YOU^g NOT HEAR? AND DO YOU^g NOT REMEMBER, WHEN THE FIVE
 ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους
 LOAVES I BROKE FOR THE FIVE THOUSAND, HOW MANY
 κοφίνους κλασμάτων πλήρεις ἦρατε; λέγουσιν
 BASKETS OF PIECES FULL YOU^g PICKED UP? THEY SAY
 αὐτῷ, Δώδεκα. **8.20** Ὅτε τοὺς ἑπτὰ εἰς τοὺς
 TO HIM, TWELVE. WHEN THE SEVEN FOR THE
 τετρακισχιλίους, πόσων σπυρίδων πληρώματα
 FOUR THOUSAND, HOW MANY BASKETS FULL
 κλασμάτων ἦρατε; καὶ λέγουσιν [αὐτῷ], Ἑπτὰ.
 OF PIECES YOU^g PICKED UP? AND THEY SAY TO HIM, SEVEN.
8.21 καὶ ἔλεγεν αὐτοῖς, Οὐπω συνίετε;
 AND HE WAS SAYING TO THEM, DO YOU^g NOT YET COMPREHEND?
8.22 Καὶ ἔρχονται εἰς Βηθσαϊδάν. καὶ φέρουσιν
 AND THEY COME TO BETHSAIDA. AND THEY BRING
 αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα
 TO HIM A BLIND [MAN] AND THEY BEG HIM THAT
 αὐτοῦ ἅψηται. **8.23** καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ
 HE MIGHT TOUCH~HIM. AND HAVING GRASPED THE HAND OF THE
 τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης καὶ πτύσας
 BLIND [MAN] HE TOOK HIM OUTSIDE THE VILLAGE AND HAVING SPIT
 εἰς τὰ ὅμματα αὐτοῦ, ἐπιθείς τὰς χεῖρας αὐτῷ
 IN THE EYES OF HIM, [AND] HAVING PUT THE(HIS) HANDS [ON] HIM
 ἐπηρώτα αὐτόν, Εἴ τι βλέπεις; **8.24** καὶ
 HE WAS QUESTIONING HIM, IF YOU SEE~ANYTHING? AND
 ἀναβλέψας ἔλεγεν, Βλέπω τοὺς ἀνθρώπους ὅτι ὥς
 HAVING LOOKED UP HE WAS SAYING, I SEE - MEN THAT AS

14 Now the disciples^e had forgotten to bring any bread; and they had only one loaf with them in the boat. ¹⁵And he cautioned them, saying, “Watch out—beware of the yeast of the Pharisees and the yeast of Herod.” ¹⁶They said to one another, “It is because we have no bread.” ¹⁷And becoming aware of it, Jesus said to them, “Why are you talking about having no bread? Do you still not perceive or understand? Are your hearts hardened? ¹⁸Do you have eyes, and fail to see? Do you have ears, and fail to hear? And do you not remember? ¹⁹When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you collect?” They said to him, “Twelve.” ²⁰And the seven for the four thousand, how many baskets full of broken pieces did you collect?” And they said to him, “Seven.” ²¹Then he said to them, “Do you not yet understand?”

²² They came to Bethsaida. Some people^f brought a blind man to him and begged him to touch him. ²³He took the blind man by the hand and led him out of the village; and when he had put saliva on his eyes and laid his hands on him, he asked him, “Can you see anything?” ²⁴And the man^h looked up and said, “I can see people,

^e Gk they

^f Other ancient authorities read the Herodians

^g Gk They

^h Gk he

but they look like trees, walking.”²⁵ Then Jesusⁱ laid his hands on his eyes again; and he looked intently and his sight was restored, and he saw everything clearly.²⁶ Then he sent him away to his home, saying, “Do not even go into the village.”^j

27 Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, “Who do people say that I am?”²⁸ And they answered him, “John the Baptist; and others, Elijah; and still others, one of the prophets.”²⁹ He asked them, “But who do you say that I am?” Peter answered him, “You are the Messiah.”^k
³⁰ And he sternly ordered them not to tell anyone about him.

31 Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again.³² He said all this quite openly. And Peter took him aside and began to rebuke him.³³ But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind

ⁱ Gk he

^j Other ancient authorities add or tell anyone in the village

^k Or the Christ

δένδρα ὁρῶ περιπατοῦντας. **8.25** εἶτα πάλιν ἐπέθηκεν
TREES I SEE WALKING. THEN AGAIN HE PLACED

τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ
THE(HIS) HANDS ON THE EYES OF HIM, AND

διέβλεψεν καὶ ἀπεκατέστη καὶ ἐνέβλεπεν
HE OPENED HIS EYES AND HE WAS RESTORED AND HE WAS SEEING

τηλαυγῶς ἅπαντα. **8.26** καὶ ἀπέστειλεν αὐτὸν εἰς
EVERYTHING~CLEARLY. AND HE SENT HIM TO

οἶκον αὐτοῦ λέγων, Μηδὲ εἰς τὴν κώμην εἰσέλθης.
[THE] HOUSE OF HIM SAYING, NOT INTO THE VILLAGE YOU MAY GO.

8.27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ
AND WENT OUT - JESUS AND THE DISCIPLES OF HIM

εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ
TO THE VILLAGES OF CAESAREA - OF PHILIP. AND ON THE

ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς,
WAY HE WAS QUESTIONING THE DISCIPLES OF HIM SAYING TO THEM,

Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; **8.28** οἱ δὲ
WHOM ME SAY - MEN TO BE? - AND

εἶπαν αὐτῷ λέγοντες [ὅτι] Ἰωάννην τὸν βαπτιστήν,
THEY SPOKE TO HIM SAYING - JOHN THE BAPTIST,

καὶ ἄλλοι, Ἠλίαν, ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν.
AND OTHERS, ELIJAH, BUT~OTHERS THAT ONE OF THE PROPHETS.

8.29 καὶ αὐτὸς ἐπηρώτα αὐτούς, Ὑμεῖς δὲ τίνα
AND HE QUESTIONED THEM, BUT~YOU~ WHOM

με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ, Σὺ
DO YOU~ SAY~ME TO BE? HAVING ANSWERED - PETER SAYS TO HIM, YOU

εἶ ὁ Χριστός. **8.30** καὶ ἐπετίμησεν αὐτοῖς ἵνα
ARE THE CHRIST. AND HE WARNED THEM THAT

μηδενὶ λέγωσιν περὶ αὐτοῦ.
NO ONE THEY SHOULD TELL ABOUT HIM.

8.31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ
AND HE BEGAN TO TEACH THEM THAT IT IS NECESSARY [FOR]

τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ
THE SON. - OF MAN TO SUFFER~MANY THINGS AND

ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν
TO BE REJECTED BY THE ELDERS AND THE

ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ
CHIEF PRIESTS AND THE SCRIBES AND TO BE KILLED AND

μετὰ τρεῖς ἡμέρας ἀναστῆναι· **8.32** καὶ παρρησίᾳ τὸν
AFTER THREE DAYS TO RISE. AND WITH PLAINNESS ²THE

λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν
³WORD ¹HE WAS SPEAKING. AND ²HAVING TAKEN ASIDE - ¹PETER ³HIM

ἤρξατο ἐπιτιμᾶν αὐτῷ. **8.33** ὁ δὲ ἐπιστραφεὶς καὶ
BEGAN TO REBUKE HIM. - AND HAVING TURNED AROUND AND

ιδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ
HAVING SEEN THE DISCIPLES OF HIM HE REBUKED PETER AND

λέγει, Ὑπαγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρονεῖς
SAYS GO AWAY BEHIND ME, SATAN, BECAUSE YOU ARE NOT THINKING

τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. **8.34** Καὶ
 THE THINGS - OF GOD BUT THE THINGS - OF MEN. AND
 προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς
 HAVING CALLED TOGETHER THE CROWD ALONG WITH THE DISCIPLES
 αὐτοῦ εἶπεν αὐτοῖς, Εἴ τις θέλει ὀπίσω μου
 OF HIM HE SAID TO THEM, IF SOMEONE DESIRES AFTER ME
 ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν
 TO FOLLOW, LET HIM DENY HIMSELF AND LET HIM TAKE UP THE
 σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι. **8.35** ὃς γὰρ ἐάν
 CROSS OF HIM AND LET HIM FOLLOW ME. FOR~WHOEVER
 θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν·
 DESIRES THE LIFE OF HIM TO SAVE HE WILL LOSE IT.
 ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ
 BUT~WHOEVER LOSES THE LIFE OF HIM FOR THE SAKE OF ME AND
 τοῦ εὐαγγελίου σώσει αὐτήν. **8.36** τί γὰρ ὠφελεῖ
 THE GOOD NEWS WILL SAVE IT. FOR~WHAT DOES IT BENEFIT
 ἄνθρωπον κερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι
 A MAN TO GAIN THE WHOLE~WORLD AND TO FORFEIT
 τὴν ψυχὴν αὐτοῦ; **8.37** τί γὰρ δοῖ ἄνθρωπος
 THE LIFE OF HIM? FOR~WHAT MAY GIVE A MAN
 ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; **8.38** ὃς γὰρ ἐάν
 IN EXCHANGE [FOR] THE LIFE OF HIM? FOR~WHOEVER
 ἐπαισχυθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ
 IS ASHAMED OF ME AND - MY WORDS IN - ⁵GENERATION
 ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ
¹THIS - ²ADULTEROUS ³AND ⁴SINFUL, ALSO THE SON -
 ἀνθρώπου ἐπαισχυθήσεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ
 OF MAN WILL BE ASHAMED OF HIM, WHEN HE COMES IN THE
 δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.
 GLORY OF THE FATHER OF HIM WITH THE ²ANGELS - ¹HOLY.

not on divine things but on human things.”

34 He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me. 35 For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel,¹ will save it. 36 For what will it profit them to gain the whole world and forfeit their life? 37 Indeed, what can they give in return for their life? 38 Those who are ashamed of me and of my words^m in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”

¹Other ancient authorities read *lose their life for the sake of the gospel*
^mOther ancient authorities read *and of mine*

CHAPTER 9

9.1 Καὶ ἔλεγεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι
 AND HE WAS SAYING TO THEM, TRULY I SAY TO YOU¹ THAT
 εἰσὶν τινες ὧδε τῶν ἐστηκότων οἵτινες
 THERE ARE SOME HERE OF THE ONES HAVING STOOD WHO
 οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν
 WILL BY NO MEANS TASTE DEATH UNTIL THEY SEE THE KINGDOM
 τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.
 - OF GOD HAVING COME IN POWER.
9.2 Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν
 AND AFTER SIX~DAYS TAKES - JESUS -
 Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην καὶ
 PETER AND - JAMES AND - JOHN AND
 ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους.
 LEADS THEM TO A HIGH~MOUNTAIN PRIVATELY ALONE.

¹And he said to them, “Truly I tell you, there are some standing here who will not taste death until they see that the kingdom of God has come withⁿ power.”

2 Six days later, Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves.

ⁿOr *in*

And he was transfigured before them, ³and his clothes became dazzling white, such as no one^o on earth could bleach them. ⁴And there appeared to them Elijah with Moses, who were talking with Jesus. ⁵Then Peter said to Jesus, "Rabbi, it is good for us to be here; let us make three dwellings,^p one for you, one for Moses, and one for Elijah." ⁶He did not know what to say, for they were terrified. ⁷Then a cloud overshadowed them, and from the cloud there came a voice, "This is my Son, the Beloved;^q listen to him!" ⁸Suddenly when they looked around, they saw no one with them any more, but only Jesus.

⁹ As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead. ¹⁰So they kept the matter to themselves, questioning what this rising from the dead could mean. ¹¹Then they asked him, "Why do the scribes say that Elijah must come first?" ¹²He said to them, "Elijah is indeed coming first to restore all things. How then is it written about the Son of Man, that he is to go through many sufferings and

^o Gk. no fuller

^p Or. tents

^q Or. my beloved Son

καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, **9.3** καὶ τὰ ἱμάτια
AND HE WAS TRANSFIGURED BEFORE THEM, AND THE GARMENTS

αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν, οἷα
OF HIM BECAME SHINING EXCEEDINGLY~WHITE OF SUCH A KIND

γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι.
A BLEACHER ON - EARTH IS NOT ABLE THUS TO WHITEN.

9.4 καὶ ὤφθη αὐτοῖς Ἐλίας σὺν Μωϋσεὶ καὶ
AND APPEARED TO THEM ELIJAH ALONG WITH MOSES, AND

ἦσαν συλλαλῶντες τῷ Ἰησοῦ. **9.5** καὶ ἀποκριθεὶς ὁ
THEY WERE TALKING WITH - JESUS. AND HAVING ANSWERED -

Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββί, καλὸν ἐστὶν ἡμᾶς
PETER SAYS - TO JESUS, RABBI, IT IS~GOOD [FOR] US

ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ
TO BE~HERE, AND LET US MAKE THREE TENTS, ONE~FOR YOU AND

Μωϋσεὶ μίαν καὶ Ἐλίᾳ μίαν. **9.6** οὐ γὰρ ᾔδει τί
ONE~FOR MOSES AND ONE~FOR ELIJAH. FOR~HE HAD NOT KNOWN WHAT

ἀποκριθῆ ἔκφοβοι γὰρ ἐγένοντο. **9.7** καὶ ἐγένετο
HE ANSWERED, ³TERRIFIED ¹FOR ²THEY WERE. AND THERE CAME

νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ
A CLOUD OVERSHADOWING THEM, AND THERE CAME A VOICE OUT FROM

τῆς νεφέλης, Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός,
THE CLOUD, THIS IS THE SON OF ME THE BELOVED,

ἀκούετε αὐτοῦ. **9.8** καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι
LISTEN TO HIM. AND SUDDENLY HAVING LOOKED AROUND NO LONGER

οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.
ANYONE THEY SAW BUT - JESUS ALONE WITH THEMSELVES.

9.9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους
AND [AS] THEY WERE~COMING DOWN FROM THE MOUNTAIN

διεστείλατο αὐτοῖς ἵνα μηδενὶ ἃ εἶδον διηγήσωνται,
HE GAVE ORDERS TO THEM THAT NO ONE WHAT THEY SAW THEY SHOULD TELL,

εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.
EXCEPT WHEN THE SON - OF MAN FROM [THE] DEAD SHOULD ARISE.

9.10 καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς
AND THE WORD THEY KEPT TO THEMSELVES

συζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν ἀναστῆναι.
DISCUSSING WHAT ⁴MEANS - ²FROM ³[THE] DEAD ¹TO RISE.

9.11 καὶ ἐπηρώτων αὐτὸν λέγοντες, Ὅτι λέγουσιν
AND THEY WERE QUESTIONING HIM SAYING, WHY SAY

οἱ γραμματεῖς ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον;
THE SCRIBES THAT IT IS NECESSARY FOR~ELIJAH TO COME FIRST?

9.12 ὁ δὲ ἔφη αὐτοῖς, Ἠλίας μὲν ἐλθὼν πρῶτον
- AND HE SAID TO THEM, ELIJAH INDEED HAVING COME FIRST

ἀποκαθιστάνει πάντα· καὶ πῶς γέγραπται ἐπὶ
RESTORES EVERYTHING. AND HOW HAS IT BEEN WRITTEN CONCERNING

τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ καὶ
THE SON - OF MAN THAT HE MUST SUFFER~MANY THINGS AND

ἐξουδενηθῇ; **9.13** ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἠλίας
BE REJECTED? BUT I SAY TO YOU* THAT INDEED ELIJAH

ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ᾔθελον,
HAS COME, AND THEY DID TO HIM WHATEVER THEY WERE DESIRING,

καθὼς γέγραπται ἐπ' αὐτόν.
JUST AS IT HAS BEEN WRITTEN CONCERNING HIM.

9.14 Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον
AND HAVING COME TO THE DISCIPLES THEY SAW

ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συζητοῦντας
A GREAT~CROWD AROUND THEM AND [THE] SCRIBES ARGUING

πρὸς αὐτούς. **9.15** καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες
WITH THEM. AND IMMEDIATELY ALL THE CROWD HAVING SEEN

αὐτὸν ἐξεθαμβήθησαν καὶ προστρέχοντες ἡσπάζοντο
HIM WERE AMAZED AND RUNNING UP TO [HIM] THEY WERE GREETING

αὐτόν. **9.16** καὶ ἐπηρώτησεν αὐτούς, Τί συζητεῖτε
HIM. AND HE QUESTIONED THEM, WHAT ARE YOU* ARGUING

πρὸς αὐτούς; **9.17** καὶ ἀπεκρίθη αὐτῷ εἷς ἐκ τοῦ
WITH THEM? AND ANSWERED HIM ONE OF THE

ὄχλου, Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ,
CROWD, TEACHER, I BROUGHT THE SON OF ME TO YOU,

ἔχοντα πνεῦμα ἄλαλον· **9.18** καὶ ὅπου ἔαν
HAVING A MUTE~SPIRIT. AND WHEREVER

αὐτὸν καταλάβῃ ῥήσσει αὐτόν, καὶ ἀφρίζει
IT SEIZES~HIM IT THROWS DOWN HIM, AND HE FOAMS AT THE MOUTH

καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται· καὶ εἶπα
AND GNASHES THE(HIS) TEETH AND HE BECOMES STIFF. AND I TOLD

τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ
THE DISCIPLES OF YOU IN ORDER THAT IT THEY MIGHT CAST OUT, AND

οὐκ ἴσχυσαν. **9.19** ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει,
THEY WERE NOT STRONG ENOUGH. - AND HAVING ANSWERED THEM HE SAYS,

ᾧ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι;
O FAITHLESS~GENERATION, HOW LONG ²WITH ³YOU* ¹WILL I BE?

ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με.
HOW LONG WILL I PUT UP WITH YOU? BRING HIM TO ME.

9.20 καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν
AND THEY BROUGHT HIM TO HIM. AND HAVING SEEN

αὐτὸν τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν, καὶ
HIM THE SPIRIT IMMEDIATELY CONVULSED HIM, AND

πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.
HAVING FALLEN ON THE GROUND HE WAS ROLLING AROUND FOAMING AT THE MOUTH.

9.21 καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ, Πόσος
AND HE QUESTIONED THE FATHER OF HIM, HOW LONG [IN]

χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν,
TIME IS IT WHILE THIS HAS HAPPENED TO HIM? - AND HE SAID,

Ἐκ παιδιόθεν· **9.22** καὶ πολλάκις καὶ εἰς πῦρ
FROM CHILDHOOD. AND OFTEN ALSO INTO [THE] FIRE

be treated with contempt?

¹³But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written about him."

14 When they came to the disciples, they saw a great crowd around them, and some scribes arguing with them. ¹⁵When the whole crowd saw him, they were immediately overcome with awe, and they ran forward to greet him. ¹⁶He asked them, "What are you arguing about with them?" ¹⁷Someone from the crowd answered him, "Teacher, I brought you my son; he has a spirit that makes him unable to speak; ¹⁸and whenever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, but they could not do so." ¹⁹He answered them, "You faithless generation, how much longer must I be among you? How much longer must I put up with you? Bring him to me." ²⁰And they brought the boy to him. When the spirit saw him, immediately it convulsed the boy,⁷ and he fell on the ground and rolled about, foaming at the mouth. ²¹Jesus⁸ asked the father, "How long has this been happening to him?" And he said, "From childhood. ²²It has often cast him into the fire

⁷ Gk him

⁸ Gk He

and into the water, to destroy him; but if you are able to do anything, have pity on us and help us.”²³ Jesus said to him, “If you are able!—All things can be done for the one who believes.”

²⁴Immediately the father of the child cried out, “I believe; help my unbelief!”

²⁵When Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, “You spirit that keeps this boy from speaking and hearing, I command you, come out of him, and never enter him again!”²⁶After crying out and convulsing him terribly, it came out, and the boy was like a corpse, so that most of them said, “He is dead.”²⁷But Jesus took him by the hand and lifted him up, and he was able to stand.²⁸When he had entered the house, his disciples asked him privately, “Why could we not cast it out?”²⁹He said to them, “This kind can come out only through prayer.”^u

³⁰They went on from there and passed through Galilee. He did not want anyone to know it; ³¹for he was teaching his disciples, saying to them, “The Son of Man is to be betrayed into human hands, and

^l Other ancient authorities add *with tears*

^u Other ancient authorities add *and fasting*

αὐτὸν ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν·
IT THREW~HIM AND INTO [THE] WATERS THAT IT MIGHT DESTROY HIM.

ἀλλ' εἴ τι δύνη, βοήθησον ἡμῖν σπλαγχνισθεὶς
BUT IF YOU CAN DO~ANYTHING, HELP US HAVING COMPASSION

ἐφ' ἡμᾶς. 9.23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τὸ εἰ
UPON US. - AND JESUS SAID TO HIM, - IF

δύνη, πάντα δυνατὰ τῷ πιστεύοντι.
YOU ARE ABLE, ALL THINGS ARE POSSIBLE FOR THE ONE BELIEVING.

9.24 εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου ἔλεγεν,
HAVING CRIED OUT~IMMEDIATELY THE FATHER OF THE CHILD WAS SAYING,

Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ. 9.25 ἰδὼν δὲ ὁ
I BELIEVE. HELP MY - UNBELIEF. ³HAVING SEEN ¹AND -

Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ
²JESUS THAT A CROWD~IS RUNNING TOGETHER, COMMANDED THE

πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ, Τὸ ἄλαλον καὶ
²SPIRIT - ¹UNCLEAN SAYING TO IT, - MUTE AND

κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ
DEAF SPIRIT, I COMMAND YOU, COME OUT FROM HIM

καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. 9.26 καὶ κράξας
AND NO MORE MAY YOU ENTER INTO HIM. AND HAVING CRIED OUT

καὶ πολλὰ σπαράξας ἐξῆλθεν· καὶ ἐγένετο ὡσεὶ
AND HAVING CONVULSED [HIM]~GREATLY IT CAME OUT. AND HE WAS LIKE

νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν.
A DEAD [PERSON], SO THAT - MANY [WERE LED] TO SAY THAT HE DIED.

9.27 ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν
- BUT JESUS HAVING GRASPED THE HAND OF HIM LIFTED UP

αὐτόν, καὶ ἀνέστη. 9.28 καὶ εἰσελθόντος αὐτοῦ εἰς
HIM, AND HE STOOD UP. AND HE~HAVING ENTERED INTO

οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν,
A HOUSE, THE DISCIPLES OF HIM PRIVATELY WERE QUESTIONING HIM,

“Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; 9.29 καὶ
WHY WE WERE NOT ABLE TO CAST OUT IT? AND

εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται
HE SAID TO THEM, THIS - KIND BY NOTHING IS ABLE

ἐξελθεῖν εἰ μὴ ἐν προσευχῇ^τ.
TO BE CAST OUT EXCEPT BY PRAYER.

9.30 Κἀκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς
AND FROM THERE HAVING GONE FORTH THEY WERE PASSING THROUGH -

Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τις γνοί·
GALILEE, AND HE DID NOT WANT THAT ANYONE SHOULD KNOW.

9.31 ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν
FOR~HE WAS TEACHING THE DISCIPLES OF HIM AND WAS SAYING

αὐτοῖς ὅτι Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς
TO THEM - THE SON - OF MAN IS BETRAYED INTO

χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ
[THE] HANDS OF MEN, AND THEY WILL KILL HIM, AND

9:29 text: ASV RSV NASB NIV NEB TEV NJB NRSV. add καὶ νηστεία (and fasting): KJV ASVmg RSVmg NASBmg NIVmg NEBmg NJBmg NRSVmg.

ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται.
HAVING BEEN KILLED, AFTER THREE DAYS HE WILL ARISE.

9.32 οἱ δὲ ἡγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο
BUT~THEY WERE NOT UNDERSTANDING THE WORD, AND THEY WERE AFRAID

αὐτὸν ἐπερωτήσαι.
TO ASK~HIM.

9.33 Καὶ ἦλθον εἰς Καφαρναούμ. καὶ ἐν τῇ οἰκίᾳ
AND THEY CAME INTO CAPERNAUM. AND IN THE HOUSE

γενόμενος ἐπηρώτα αὐτοὺς, Τί ἐν τῇ ὁδῷ
BEING HE WAS QUESTIONING THEM, WHAT ON THE WAY

διελογίζεσθε; **9.34** οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους
WERE YOU° ARGUING ABOUT? BUT~THEY WERE BEING SILENT, °WITH °ONE ANOTHER

γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων.
°FOR THEY ARGUED ON THE WAY [ABOUT] WHO [WAS] GREATER.

9.35 καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει
AND HAVING SAT DOWN HE CALLED THE TWELVE AND HE SAYS

αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, ἔσται
TO THEM, IF SOMEONE DESIRES TO BECOME~FIRST, HE WILL BE

πάντων ἔσχατος καὶ πάντων διάκονος. **9.36** καὶ
LAST~OF ALL AND A SERVANT~OF ALL. AND

λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ
HAVING TAKEN A CHILD HE SET HIM IN [THE] MIDDLE OF THEM AND

ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς, **9.37** Ὃς ἂν ἐν τῶν
HAVING TAKEN INTO HIS ARMS HIM HE SAID TO THEM, WHOEVER ONE -

τοιούτων παιδίων δέξεται ἐπὶ τῷ ὀνόματί μου,
OF SUCH AS THESE CHILDREN RECEIVES IN THE NAME OF ME,

ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέχεται, οὐκ
RECEIVES~ME. AND WHOEVER RECEIVES~ME, NOT [ONLY]

ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με.
RECEIVES~ME BUT [ALSO] THE ONE HAVING SENT ME.

9.38 Ἐφη αὐτῷ ὁ Ἰωάννης, Διδάσκαλε, εἶδομέν
SAID TO HIM - JOHN, TEACHER, WE SAW

τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ
SOMEONE IN THE NAME OF YOU CASTING OUT DEMONS, AND

ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν. **9.39** ὁ
WE WERE PREVENTING HIM, BECAUSE HE WAS NOT FOLLOWING US. -

δὲ Ἰησοῦς εἶπεν, Μὴ κωλύετε αὐτόν. οὐδεὶς γὰρ ἐστίν
BUT JESUS SAID, DO NOT PREVENT HIM. FOR~NO ONE THERE IS

ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ
WHO WILL DO A MIGHTY WORK IN THE NAME OF ME AND

δυνήσεται ταχὺ κακολογῆσαί με· **9.40** ὃς γὰρ
WILL BE ABLE QUICKLY TO SPEAK EVIL OF ME. FOR~WHOEVER

οὐκ ἐστίν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν.
IS NOT AGAINST US, °FOR °US °IS.

9.41 Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν
FOR~WHOEVER GIVES TO DRINK YOU° A CUP OF WATER IN

they will kill him, and three days after being killed, he will rise again.”³² But they did not understand what he was saying and were afraid to ask him.

³³ Then they came to Capernaum; and when he was in the house he asked them, “What were you arguing about on the way?”³⁴ But they were silent, for on the way they had argued with one another who was the greatest. ³⁵ He sat down, called the twelve, and said to them, “Whoever wants to be first must be last of all and servant of all.” ³⁶ Then he took a little child and put it among them; and taking it in his arms, he said to them, ³⁷ “Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.”

³⁸ John said to him, “Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us.” ³⁹ But Jesus said, “Do not stop him; for no one who does a deed of power in my name will be able soon afterward to speak evil of me. ⁴⁰ Whoever is not against us is for us. ⁴¹ For truly I tell you, whoever gives you a cup of water to

^v Other ancient authorities add *who does not follow us*

drink because you bear the name of Christ will by no means lose the reward.

42 "If any of you put a stumbling block before one of these little ones who believe in me,^w it would be better for you if a great millstone were hung around your neck and you were thrown into the sea.⁴³ If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell,^x to the unquenchable fire.^{y45} And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell.^{x,y47} And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell,^{x48} where their worm never dies, and the fire is never quenched.

49 "For everyone will be salted with fire.^{z50} Salt is good; but if salt has lost its saltiness, how can you season it?^a Have salt in yourselves, and be at peace with one another."

^w Other ancient authorities lack *in me*
^x Gk *Gehenna*

^y Verses 44 and 46 (which are identical with verse 48) are lacking in the best ancient authorities

^z Other ancient authorities either add or substitute *and every sacrifice will be salted with salt*

^a Or *how can you restore its saltiness?*

ὀνόματι ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν ὅτι
[MY] NAME BECAUSE YOU* ARE~CHRIST'S, TRULY I SAY TO YOU* THAT

οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.
HE WILL IN NO WAY LOSE THE REWARD OF HIM.

9.42 Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων
AND WHOEVER CAUSES TO STUMBLE ONE - OF THESE~LITTLE ONES

τῶν πιστευόντων [εἰς ἐμέ], καλὸν ἐστὶν αὐτῷ μᾶλλον
THE ONES BELIEVING IN ME, IT IS~BETTER FOR HIM RATHER

εἰ περίκειται μύλος ὀνικὸς περὶ τὸν τράχηλον
IF HANGS AROUND A MILLSTONE OF A DONKEY AROUND THE NECK

αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν. **9.43** Καὶ ἐὰν
OF HIM AND HE BE CAST INTO THE LAKE. AND IF

σκανδαλίῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν·
CAUSES YOU TO STUMBLE THE HAND OF YOU, CUT OFF IT;

καλὸν ἐστὶν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ
IT IS~BETTER FOR YOU TO ENTER~CRIPPLED INTO - LIFE THAN

τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς
THE TWO HANDS HAVING TO GO AWAY INTO - GEHENNA, INTO

τὸ πῦρ τὸ ἀσβεστον.^τ **9.45** καὶ ἐὰν ὁ πούς σου
THE ^τFIRE - ¹INEXTINGUISHABLE. AND IF THE FOOT OF YOU

σκανδαλίῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε
CAUSES YOU TO STUMBLE CUT OFF IT; IT IS~BETTER FOR YOU

εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας
TO ENTER INTO - LIFE LAME THAN THE TWO FEET

ἔχοντα βληθῆναι εἰς τὴν γέενναν.^τ **9.47** καὶ ἐὰν ὁ
HAVING TO BE CAST INTO - GEHENNA. AND IF THE

ὀφθαλμός σου σκανδαλίῃ σε, ἐκβαλε αὐτόν· καλὸν
EYE OF YOU CAUSES YOU TO STUMBLE, TAKE OUT IT; ²BETTER

σέ ἐστὶν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν
³FOR YOU ¹IT IS ⁵ONE EYED ⁴TO ENTER INTO THE KINGDOM

τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν
- OF GOD THAN TWO EYES HAVING TO BE CAST INTO -

γέενναν, **9.48** ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ
GEHENNA, WHERE THE WORM OF THEM DOES NOT DIE AND THE

πῦρ οὐ σβέννυται. **9.49** πᾶς γὰρ πυρὶ ἀλισθήσεται.^τ
FIRE IS NOT EXTINGUISHED. FOR~EVERYONE WITH FIRE WILL BE SALTED.

9.50 Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται,
²GOOD - ¹SALT [IS]. BUT~IF THE SALT BECOMES~UNSALTY,

ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα καὶ
BY WHAT [MEANS] WILL YOU* SEASON~IT? HAVE IN YOURSELVES SALT AND

εἰρηνεύετε ἐν ἀλλήλοις.
BE AT PEACE WITH ONE ANOTHER.

9:43, 45 text: ASV RSV NASB NIV NEB TEV NJB NRSV. add vv. 44 and 46 [which are identical to Mark 9:48]: KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg. **9:49** text: ASV RSV NASB NIV NEB NJB NRSV. add *καὶ πασα θυσια αλι αλισθησεται* (and every sacrifice with salt will be salted) [see Lev. 2:13]: KJV RSVmg (TEV) NJBmg NRSVmg.

CHAPTER 10

10.1 Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς
AND FROM THERE HAVING ARISEN HE COMES INTO THE REGION -
Ἰουδαίας [καὶ] πέραν τοῦ Ἰορδάνου, καὶ
OF JUDEA AND ON THE OTHER SIDE OF THE JORDAN, AND
συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὥς
COMES TOGETHER AGAIN CROWDS TO HIM, AND AS
εἰώθει πάλιν ἐδίδασκεν αὐτούς. **10.2** καὶ
HE WAS ACCUSTOMED AGAIN HE WAS TEACHING THEM. AND
προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτὸν εἰ
HAVING APPROACHED PHARISEES, THEY WERE ASKING HIM IF
ἐξεστὶν ἀνδρὶ γυναῖκα ἀπολύσαι, πειράζοντες
IT IS PERMISSIBLE FOR A HUSBAND TO DIVORCE~[HIS] WIFE, TESTING
αὐτόν. **10.3** ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν
HIM. - BUT HAVING ANSWERED HE SAID TO THEM, WHAT [DID] ³YOU⁴
ἐνετείλατο Μωϋσῆς; **10.4** οἱ δὲ εἶπαν,
²COMMAND ¹MOSES? AND~THEY SAID,
Ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ
MOSES~PERMITTED [A MAN] A CERTIFICATE OF DIVORCE TO WRITE AND
ἀπολύσαι. **10.5** ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς
TO DIVORCE [HIS WIFE]. - BUT JESUS SAID TO THEM, BECAUSE OF
τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν
THE HARDHEARTEDNESS OF YOU⁶ HE WROTE TO YOU⁶ -
ἐντολὴν ταύτην. **10.6** ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν
THIS~COMMANDMENT. BUT~FROM [THE] BEGINNING OF CREATION MALE
καὶ θῆλυ ἐποίησεν αὐτούς. **10.7** ἕνεκεν τούτου
AND FEMALE HE MADE THEM. ON ACCOUNT OF THIS
καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν
A MAN~WILL LEAVE THE FATHER OF HIM AND THE
μητέρα [καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα
MOTHER AND HE WILL BE JOINED TO THE WIFE
αὐτοῦ], **10.8** καὶ ἔσονται οἱ δύο εἰς σὰρκα μίαν.
OF HIM, AND ³WILL BE ¹THE ²TWO - ⁵FLESH ⁴ONE.
ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ.
FOR THIS REASON THEY ARE~NO LONGER TWO BUT ONE FLESH.
10.9 ὃ οὖν ὁ θεὸς συνέζευξεν
THEREFORE~WHAT - GOD JOINED TOGETHER,
ἄνθρωπος μὴ χωριζέτω. **10.10** Καὶ εἰς τὴν οἰκίαν πάλιν
DO NOT LET MAN SEPARATE. AND INTO THE HOUSE AGAIN
οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν. **10.11** καὶ
THE DISCIPLES ABOUT THIS WERE ASKING HIM. AND
λέγει αὐτοῖς, Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ
HE SAYS TO THEM, WHOEVER DIVORCES THE WIFE OF HIM AND
γαμήσῃ ἄλλην μοιχᾶται ἐπ' αὐτήν. **10.12** καὶ ἐὰν
MARRIES ANOTHER COMMITS ADULTERY WITH HER. AND IF

He left that place and went to the region of Judea and^b beyond the Jordan. And crowds again gathered around him; and, as was his custom, he again taught them.

2 Some Pharisees came, and to test him they asked, "Is it lawful for a man to divorce his wife?"³ He answered them, "What did Moses command you?"⁴ They said, "Moses allowed a man to write a certificate of dismissal and to divorce her."⁵ But Jesus said to them, "Because of your hardness of heart he wrote this commandment for you.⁶ But from the beginning of creation, 'God made them male and female.'⁷ For this reason a man shall leave his father and mother and be joined to his wife,^c and the two shall become one flesh.' So they are no longer two, but one flesh.⁹ Therefore what God has joined together, let no one separate."

10 Then in the house the disciples asked him again about this matter. ¹¹He said to them, "Whoever divorces his wife and marries another commits adultery against her; ¹²and if

^b Other ancient authorities lack *and*

^c Other ancient authorities lack *and be joined to his wife*

10:4 Deut. 24:1, 3 **10:6** Gen. 1:27; 5:2 **10:7** text [see Gen. 2:24]; KJV ASV RSV NASBmg NIV NEB TEV NJBmg NRSV. omit: ASVmg RSVmg NASB NIVmg NEBmg NIVmg TEVmg NJB NRSVmg.

10:7-8 Gen. 2:24

she divorces her husband and marries another, she commits adultery.”

13 People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. 14But when Jesus saw this, he was indignant and said to them, “Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs.

15Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.”

16And he took them up in his arms, laid his hands on them, and blessed them.

17 As he was setting out on a journey, a man ran up and knelt before him, and asked him, “Good Teacher, what must I do to inherit eternal life?” 18Jesus said to him, “Why do you call me good? No one is good but God alone. 19You know the commandments: ‘You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honor your father and mother.’” 20He said to him, “Teacher, I have kept all these since my youth.”

21Jesus, looking at him, loved him and said, “You lack one thing; go, sell what

αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον
SHE DIVORCES THE HUSBAND OF HER [AND] MARRIES ANOTHER

μοιχᾶται.

SHE COMMITS ADULTERY.

10.13 Καὶ προσέφερον αὐτῷ παιδία ἵνα
AND THEY BROUGHT TO HIM CHILDREN THAT

αὐτῶν ἅψηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.
HE MIGHT TOUCH~THEM. BUT~THE DISCIPLES REBUKED THEM.

10.14 ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν
AND~HAVING SEEN [THIS] - JESUS BECAME ANGRY AND SAID

αὐτοῖς, Ἄφετε τὰ παιδία ἔρχεσθαι πρὸς με,
TO THEM, PERMIT THE CHILDREN TO COME TO ME,

μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ
DO NOT HINDER THEM, - FOR OF SUCH AS THESE IS THE

βασιλεία τοῦ θεοῦ. **10.15** ἀμὴν λέγω ὑμῖν, ὃς ἂν
KINGDOM - OF GOD. TRULY I SAY TO YOU*, WHOEVER

μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον,
DOES NOT RECEIVE THE KINGDOM - OF GOD AS A CHILD,

οὐ μὴ εἰσέλθῃ εἰς αὐτήν. **10.16** καὶ ἐναγκαλισάμενος
MAY BY NO MEANS ENTER INTO IT. AND HAVING TAKEN INTO HIS ARMS

αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας ἐπ’ αὐτά.
THEM, HE BLESSES PLACING THE(HIS) HANDS ON THEM.

10.17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν
AND [AS] HE~GOING FORTH ON [THE] ROAD,

προσδραμὼν εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα
ONE~HAVING RUN AND HAVING KNELT BEFORE HIM WAS ASKING

αὐτόν, Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζῶν αἰώνιον
HIM, GOOD~TEACHER, WHAT MAY I DO THAT LIFE ETERNAL

κληρονομήσω; **10.18** ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί
I MAY INHERIT? - AND JESUS SAID TO HIM, WHY

με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.
DO YOU CALL~ME GOOD? NO ONE [IS] GOOD EXCEPT ONE - GOD.

10.19 τὰς ἐντολὰς οἶδας· Μὴ φονεύσης,
2THE 3COMMANDMENTS 1YOU KNOW. DO NOT MURDER,

Μὴ μοιχεύσης, Μὴ κλέψης, Μὴ ψευδομαρτυρήσης,
DO NOT COMMIT ADULTERY, DO NOT STEAL, DO NOT BEAR FALSE WITNESS,

Μὴ ἀποστερήσης, Τίμα τὸν πατέρα σου καὶ τὴν
DO NOT DEFRAUD, HONOR THE FATHER OF YOU AND THE

μητέρα. **10.20** ὁ δὲ ἔφη αὐτῷ, Διδάσκαλε,
MOTHER. - AND HE WAS SAYING TO HIM, TEACHER,

ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. **10.21** ὁ δὲ
ALL~THESE THINGS I HAVE KEPT FROM MY~YOUTH. - AND

Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν
JESUS HAVING LOOKED AT HIM LOVED HIM AND SAID

αὐτῷ, Ἐν σε ὑστερεῖ· ὑπάγε, ὅσα ἔχεις
TO HIM, ONE THING YOU LACK; GO, AS MUCH AS YOU HAVE

πώλησον καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἔξεις
SELL AND GIVE TO THE POOR, AND YOU WILL HAVE

θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι.
TREASURE IN HEAVEN, AND COME FOLLOW ME.

10.22 ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν
BUT~HE HAVING BECOME GLOOMY AT THE WORD HE LEFT

λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.
GRIEVING. FOR~HE HAD MANY~POSSESSIONS.

10.23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς
AND HAVING LOOKED AROUND - JESUS SAYS TO THE

μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ
DISCIPLES OF HIM, HOW DIFFICULTLY THE ONES -

χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ
HAVING~RICHES INTO THE KINGDOM - OF GOD

εἰσελεύσονται. **10.24** οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ
WILL ENTER. AND~THE DISCIPLES WERE AMAZED AT

τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς
THE WORDS OF HIM. - BUT JESUS AGAIN HAVING ANSWERED

λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστιν^τ εἰς τὴν
SAYS TO THEM, CHILDREN, HOW DIFFICULT IT IS INTO THE

βασιλείαν τοῦ θεοῦ εἰσελθεῖν· **10.25** εὐκοπώτερόν ἐστιν
KINGDOM - OF GOD TO ENTER. IT IS~EASIER [FOR]

κάμηλον διὰ [τῆς] τρυμαλιᾶς [τῆς] ράφιδος διελθεῖν
A CAMEL THROUGH THE EYE OF THE NEEDLE TO GO

ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.
THAN [FOR] A RICH PERSON INTO THE KINGDOM - OF GOD TO ENTER.

10.26 οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς
AND~THEY [EVEN] MORE WERE AMAZED, SAYING TO

ἑαυτούς, Καὶ τίς δύναται σωθῆναι; **10.27** ἐμβλέψας
THEMSELVES, AND WHO IS ABLE TO BE SAVED? HAVING LOOKED AT

αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον,
THEM - JESUS SAYS, WITH MEN [THIS IS] IMPOSSIBLE,

ἀλλ' οὐ παρὰ θεῷ· πάντα γὰρ δυνατὰ παρὰ τῷ
BUT NOT WITH GOD. FOR~ALL THINGS ARE POSSIBLE WITH -

θεῷ. **10.28** Ἦρξατο λέγειν ὁ Πέτρος αὐτῷ, Ἴδου
GOD. ²BEGAN ³TO SAY - ¹PETER TO HIM, BEHOLD

ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι.
WE LEFT EVERYTHING AND HAVE FOLLOWED YOU.

10.29 ἔφη ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστιν ὃς
²SAID - ¹JESUS, TRULY, I SAY TO YOU, THERE IS~NO ONE WHO

ἀφῆκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ μητέρα ἢ
LEFT HOUSE OR BROTHERS OR SISTERS OR MOTHER OR

πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ
FATHER OR CHILDREN OR FIELDS FOR THE SAKE OF ME AND

ἕνεκεν τοῦ εὐαγγελίου, **10.30** ἐὰν μὴ λάβῃ
FOR THE SAKE OF THE GOOD NEWS, BUT RECEIVES

you own, and give the money^d to the poor, and you will have treasure in heaven; then come, follow me.”
²²When he heard this, he was shocked and went away grieving, for he had many possessions.

²³ Then Jesus looked around and said to his disciples, “How hard it will be for those who have wealth to enter the kingdom of God!” ²⁴And the disciples were perplexed at these words. But Jesus said to them again, “Children, how hard it is^e to enter the kingdom of God! ²⁵It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.” ²⁶They were greatly astounded and said to one another,^f “Then who can be saved?” ²⁷Jesus looked at them and said, “For mortals it is impossible, but not for God; for God all things are possible.”

²⁸ Peter began to say to him, “Look, we have left everything and followed you.” ²⁹Jesus said, “Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news,^g
³⁰who will not receive

^d Gk. lacks the money

^e Other ancient authorities add for those who trust in riches

^f Other ancient authorities read to him

^g Or gospel

a hundredfold now in this age—houses, brothers and sisters, mothers and children, and fields, with persecutions—and in the age to come eternal life.

³¹But many who are first will be last, and the last will be first.”

³²They were on the road, going up to Jerusalem, and Jesus was walking ahead of them; they were amazed, and those who followed were afraid. He took the twelve aside again and began to tell them what was to happen to him, ³³saying, “See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death; then they will hand him over to the Gentiles; ³⁴they will mock him, and spit upon him, and flog him, and kill him; and after three days he will rise again.”

³⁵James and John, the sons of Zebedee, came forward to him and said to him, “Teacher, we want you to do for us whatever we ask of you.” ³⁶And he said to them, “What is it you want me to do for you?”

³⁷And they said to him, “Grant us to sit, one at your right hand and one at your left, in your glory.”

³⁸But Jesus said to them,

ἐκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ
A HUNDREDFOLD NOW IN - THIS~AGE, HOUSES AND

ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ
BROTHERS AND SISTERS AND MOTHERS AND CHILDREN AND

ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ
FIELDS WITH PERSECUTIONS, AND IN THE AGE THE ONE COMING,

ζωὴν αἰώνιον. **10.31** πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι
LIFE ETERNAL. AND~MANY FIRST~WILL BE LAST

καὶ [οἱ] ἔσχατοι πρῶτοι.
AND THE LAST FIRST.

10.32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς
AND~THEY WERE ON THE ROAD GOING UP TO

Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ
JERUSALEM, AND ²WAS LEADING ³THEM - ¹JESUS, AND

ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ
THEY WERE ASTOUNDED, AND~THE ONES FOLLOWING WERE AFRAID. AND

παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν
HAVING TAKEN AGAIN THE TWELVE HE BEGAN TO TELL~TO THEM

τὰ μέλλοντα αὐτῷ συμβαίνειν **10.33** ὅτι Ἴδου
THE THINGS ABOUT TO HAPPEN~TO HIM, - BEHOLD

ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ
I GO UP TO JERUSALEM, AND THE SON -

ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς
OF MAN WILL BE BETRAYED TO THE CHIEF PRIESTS AND THE

γραμματεῦσιν καὶ κατακρινούσιν αὐτὸν θανάτῳ καὶ
SCRIBES AND THEY WILL CONDEMN HIM TO DEATH AND

παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν **10.34** καὶ
WILL DELIVER HIM TO THE GENTILES AND

ἐμπαίξουσιν αὐτῷ καὶ ἐμπύσουσιν αὐτῷ καὶ
THEY WILL RIDICULE HIM AND SPIT ON HIM AND

μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν, καὶ μετὰ
WHIP HIM AND WILL KILL [HIM], AND AFTER

τρεῖς ἡμέρας ἀναστήσεται.
THREE DAYS HE WILL RISE AGAIN.

10.35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ
AND APPROACHED HIM JAMES AND

Ἰωάννης οἱ υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ,
JOHN, THE SONS OF ZEBEDEE, SAYING TO HIM,

Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσης
TEACHER, WE WISH THAT WHATEVER WE MAY ASK YOU YOU MAY DO

ἡμῖν. **10.36** ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετέ [με]
FOR US. - AND HE SAID TO THEM, WHAT DO YOU~WISH ME [THAT]

ποιήσω ὑμῖν; **10.37** οἱ δὲ εἶπαν αὐτῷ, Δός ἡμῖν ἵνα
I MAY DO FOR YOU? - AND THEY SAID TO HIM, GRANT TO US THAT

εἰς σου ἐκ δεξιῶν καὶ εἰς ἐξ ἀριστερῶν καθίσωμεν
ONE ON~YOUR RIGHT AND ONE ON [YOUR] LEFT WE MAY SIT

ἐν τῇ δόξῃ σου. **10.38** ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,
IN THE GLORY OF YOU. - BUT JESUS SAID TO THEM,

Οὐκ οἶδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον
YOU DO NOT KNOW WHAT YOU ASK. ARE YOU ABLE TO DRINK THE CUP

ὃ ἐγὼ πίνω ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι
WHICH I DRINK OR THE BAPTISM WHICH I AM BAPTIZED

βαπτισθῆναι; 10.39 οἱ δὲ εἶπαν αὐτῷ, Δυνάμεθα. ὁ
TO BE BAPTIZED [WITH]? - AND THEY SAID TO HIM, WE ARE ABLE. -

δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ ποτήριον ὃ ἐγὼ πίνω
AND JESUS SAID TO THEM, THE CUP WHICH I DRINK

πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι
YOU WILL DRINK AND THE BAPTISM WHICH I AM BAPTIZED [WITH]

βαπτισθήσεσθε, 10.40 τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ
YOU WILL BE BAPTIZED [WITH] - BUT TO SIT ON MY-RIGHT OR

ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς
ON [MY] LEFT IS NOT [FOR] ME TO GRANT, BUT FOR THE ONES

ἡτοίμασται. 10.41 Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο
IT HAS BEEN PREPARED. AND HAVING HEARD THE TEN BECAME

ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. 10.42 καὶ
ANGRY WITH JAMES AND JOHN. AND

προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς,
HAVING SUMMONED THEM - JESUS SAYS TO THEM,

Οἶδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν
YOU KNOW THAT THE ONES HAVING A REPUTATION TO RULE THE GENTILES

κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν
LORD IT OVER THEM AND THE GREAT ONES OF THEM

κατεξουσιάζουσιν αὐτῶν. 10.43 οὐχ οὕτως δέ ἐστιν
EXERCISE AUTHORITY OVER THEM. NOT SO HOWEVER, IT IS

ἐν ὑμῖν, ἀλλ' ὃς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν
WITH YOU, BUT WHOEVER WISHES TO BECOME-GREAT AMONG YOU,

ἔσται ὑμῶν διάκονος, 10.44 καὶ ὃς ἂν θέλῃ ἐν
HE MUST BE [THE] SERVANT-OF YOU, AND WHOEVER WISHES AMONG

ὑμῖν εἶναι πρῶτος ἔσται πάντων δούλος·
YOU TO BE FIRST HE MUST BE [THE] SLAVE-OF ALL.

10.45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν
FOR-EVEN THE SON - OF MAN DID NOT COME

διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν
TO BE SERVED BUT TO SERVE AND TO GIVE THE LIFE

αὐτοῦ λύτρον ἀντὶ πολλῶν.
OF HIM [AS] A RANSOM ON BEHALF OF MANY.

10.46 Καὶ ἔρχονται εἰς Ἰεριχὼ. καὶ
AND THEY COME TO JERICHØ. AND

ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχὼ καὶ τῶν μαθητῶν
HE-GOING FORTH FROM JERICHØ AND THE DISCIPLES

αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτιμαῖος,
OF HIM AND A LARGE-CROWD, THE SON OF TIMAEUS BARTIMAEUS,

τυφλὸς προσαίτης, ἐκάθητο παρὰ τὴν ὁδόν.
A BLIND BEGGAR, WAS SITTING DOWN BESIDE THE ROAD.

10.47 καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός
AND HAVING HEARD THAT JESUS THE NAZARENE

"You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?"

³⁹They replied, "We are able." Then Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; ⁴⁰but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared."

⁴¹When the ten heard this, they began to be angry with James and John. ⁴²So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. ⁴³But it is not so among you; but whoever wishes to become great among you must be your servant, ⁴⁴and whoever wishes to be first among you must be slave of all. ⁴⁵For the Son of Man came not to be served but to serve, and to give his life a ransom for many."

⁴⁶They came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. ⁴⁷When he heard that it was Jesus of Nazareth,

he began to shout out and say, "Jesus, Son of David, have mercy on me!"⁴⁸ Many sternly ordered him to be quiet, but he cried out even more loudly, "Son of David, have mercy on me!"⁴⁹ Jesus stood still and said, "Call him here." And they called the blind man, saying to him, "Take heart; get up, he is calling you."⁵⁰ So throwing off his cloak, he sprang up and came to Jesus.⁵¹ Then Jesus said to him, "What do you want me to do for you?" The blind man said to him, "My teacher,^h let me see again."⁵² Jesus said to him, "Go; your faith has made you well." Immediately he regained his sight and followed him on the way.

^h Aramaic *Rabbouni*

ἐστιν ἤρξατο κρᾶζειν καὶ λέγειν, Υἱὲ Δαυὶδ
IS(WAS) [COMING] HE BEGAN TO CRY OUT AND TO SAY, SON OF DAVID
Ἰησοῦ, ἐλέησόν με. 10.48 καὶ ἐπετίμων αὐτῷ
JESUS, HAVE MERCY ON ME. AND WERE REBUKING HIM
πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῶ μᾶλλον
MANY THAT HE SHOULD BE SILENT. - BUT MUCH MORE
ἔκραζεν, Υἱὲ Δαυὶδ, ἐλέησόν με. 10.49 καὶ
HE WAS CRYING OUT, SON OF DAVID, HAVE MERCY ON ME. AND
στάς ὁ Ἰησοῦς εἶπεν, Φωνήσατε αὐτόν. καὶ
HAVING STOOD - JESUS SAID, CALL HIM. AND
φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ, Θάρσει, ἔγειρε,
THEY CALLED THE BLIND MAN SAYING TO HIM, BE CHEERFUL, STAND UP,
φωνεῖ σε. 10.50 ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον
HE IS CALLING YOU. - AND HAVING TOSSED ASIDE THE GARMENT
αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν.
OF HIM [AND] HAVING JUMPED UP HE CAME TO - JESUS.
10.51 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν, Τί σοι
AND HAVING ANSWERED HIM - JESUS SAID, WHAT FOR YOU
θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ,
DO YOU WISH THAT I MAY DO? AND~THE BLIND MAN SAID TO HIM,
Ραββουνι, ἵνα ἀναβλέψω. 10.52 καὶ ὁ Ἰησοῦς εἶπεν
RABBONI, THAT I MAY SEE. AND - JESUS SAID
αὐτῷ, Ὑπάγε, ἡ πίστις σου σέσωκέν σε. καὶ
TO HIM, GO, THE FAITH OF YOU HAS RESTORED YOU. AND
εὐθὺς ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.
IMMEDIATELY HE SAW AGAIN AND HE WAS FOLLOWING HIM ON THE ROAD.

CHAPTER 11

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples² and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it.³ If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it

11.1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα εἰς
AND WHEN THEY DRAW NEAR TO JERUSALEM TO
Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ Ὄρος τῶν Ἐλαιῶν,
BETHPHEGE AND BETHANY TO THE MOUNT - OF OLIVES,
ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ 11.2 καὶ λέγει
HE SENDS TWO OF THE DISCIPLES OF HIM AND HE SAYS
αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν,
TO THEM, GO INTO THE VILLAGE - OPPOSITE OF YOU",
καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὕρησете πῶλον
AND IMMEDIATELY ENTERING INTO IT YOU* WILL FIND A COLT
δεδεμένον ἐφ' ὃν οὐδεὶς οὐπω ἀνθρώπων ἐκάθισεν·
HAVING BEEN TIED, UPON WHICH NO ONE NOT YET OF MEN SAT.
λύσατε αὐτὸν καὶ φέρετε. 11.3 καὶ εἴαν τις
UNTIE IT AND BRING [IT]. AND IF SOMEONE
ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἶπατε, Ὁ κύριος
SAYS~TO YOU* WHY ARE YOU* DOING THIS? SAY, THE LORD
αὐτοῦ χρειαν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει
OF IT NEED HAS, AND IMMEDIATELY HE SENDS~IT

πάλιν ὧδε. **11.4** καὶ ἀπῆλθον καὶ εὗρον πῶλον
 AGAIN HERE. AND THEY LEFT AND FOUND A COLT
 δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου καὶ
 HAVING BEEN TIED TO A DOOR OUT ON THE STREET AND
 λύουσιν αὐτόν. **11.5** καὶ τινες τῶν ἐκεῖ ἐστηκότων
 THEY UNTIE HIM. AND SOME OF THE ONES HAVING BEEN STANDING~THERE
 ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον;
 WERE SAYING TO THEM, WHAT ARE YOU DOING UNTYING THE COLT?
11.6 οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς,
 - AND THEY SPOKE TO THEM JUST AS TOLD [THEM] - JESUS,
 καὶ ἀφῆκαν αὐτούς. **11.7** καὶ φέρουσιν τὸν πῶλον
 AND THEY PERMITTED THEM. AND THEY BRING THE COLT
 πρὸς τὸν Ἰησοῦν καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια
 TO - JESUS AND THEY LAY UPON IT THE GARMENTS
 αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτόν. **11.8** καὶ πολλοὶ τὰ
 OF THEM, AND HE SAT UPON IT. AND MANY THE
 ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ
 GARMENTS OF THEM SPREAD ON THE ROAD, BUT OTHERS
 στιβάδας κόψαντες ἐκ τῶν ἀγρῶν. **11.9** καὶ οἱ
 LEAFY BRANCHES HAVING CUT FROM THE FIELDS. AND THE ONES
 προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον,
 LEADING THE WAY AND THE ONES FOLLOWING WERE CRYING OUT,

Ὡσαννά·
 HOSANNA!

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
 HAVING BEEN BLESSED THE ONE COMING IN [THE] NAME
 κυρίου·
 OF [THE] LORD.

11.10 Εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ
 HAVING BEEN BLESSED THE COMING KINGDOM OF THE
 πατρὸς ἡμῶν Δαυίδ·
 FATHER OF US DAVID.

Ὡσαννά ἐν τοῖς ὑψίστοις.
 HOSANNA IN THE HIGHEST.

11.11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερόν καὶ
 AND HE ENTERED INTO JERUSALEM INTO THE TEMPLE AND
 περιβλεψάμενος πάντα, ὥσας ἤδη οὔσης τῆς ὥρας,
 HAVING LOOKED AROUND EVERYWHERE, LATE NOW BEING THE HOUR,
 ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.
 HE WENT OUT TO BETHANY WITH THE TWELVE.

11.12 Καὶ τῇ ἐπαύριον ἐξεληθόντων αὐτῶν ἀπὸ
 AND ON THE NEXT DAY THEY~HAVING GONE OUT FROM

Βηθανίας ἐπείνασεν. **11.13** καὶ ἰδὼν συκὴν ἀπὸ
 BETHANY, HE WAS HUNGRY. AND HAVING SEEN A FIG TREE FROM
 μακρόθεν ἔχουσαν φύλλα ἦλθεν, εἰ ἄρα
 A DISTANCE HAVING LEAVES HE CAME [TO SEE], WHETHER

back here immediately.'"
 "They went away and found
 a colt tied near a door,
 outside in the street. As they
 were untying it, some of the
 bystanders said to them,
 "What are you doing,
 untying the colt?" "They told
 them what Jesus had said;
 and they allowed them to
 take it. Then they brought
 the colt to Jesus and threw
 their cloaks on it; and he sat
 on it. Many people spread
 their cloaks on the road, and
 others spread leafy branches
 that they had cut in the
 fields. Then those who
 went ahead and those who
 followed were shouting,
 "Hosanna!

Blessed is the one who
 comes in the name
 of the Lord!

10 Blessed is the coming
 kingdom of our
 ancestor David!
 Hosanna in the highest
 heaven!"

11 Then he entered
 Jerusalem and went into the
 temple; and when he had
 looked around at everything,
 as it was already late, he
 went out to Bethany with the
 twelve.

12 On the following day,
 when they came from
 Bethany, he was hungry.
 13 Seeing in the distance a
 fig tree in leaf, he went
 to see whether perhaps

he would find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. ¹⁴He said to it, "May no one ever eat fruit from you again." And his disciples heard it.

¹⁵ Then they came to Jerusalem. And he entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves; ¹⁶and he would not allow anyone to carry anything through the temple. ¹⁷He was teaching and saying, "Is it not written, 'My house shall be called a house of prayer for all the nations'?"

But you have made it a den of robbers."

¹⁸ And when the chief priests and the scribes heard it, they kept looking for a way to kill him; for they were afraid of him, because the whole crowd was spellbound by his teaching. ¹⁹ And when evening came, Jesus and his disciplesⁱ went out of the city.

²⁰ In the morning as they passed by, they saw the fig tree withered away to its roots. ²¹ Then Peter remembered and said to him, "Rabbi, look! The fig tree that

ⁱ Gk. *they*: other ancient authorities read *he*

τι εὕρήσει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ' αὐτὴν
HE MIGHT FIND~SOMETHING ON IT, AND HAVING COME UPON IT

οὐδὲν εὗρεν εἰ μὴ φύλλα· ὁ γὰρ καιρὸς οὐκ ἦν
HE FOUND~NOTHING EXCEPT LEAVES. FOR~THE SEASON WAS NOT [FOR]

σύκων. **11.14** καὶ ἀποκριθεὶς εἶπεν αὐτῇ, Μηκέτι εἰς
FIGS. AND HAVING ANSWERED HE SAID TO IT, NO LONGER INTO

τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ
THE AGE FROM YOU NO ONE MAY EAT [THE]~FRUIT. AND

ἤκουον οἱ μαθηταὶ αὐτοῦ. **11.15** Καὶ ἔρχονται εἰς
WERE LISTENING THE DISCIPLES OF HIM. AND THEY COME TO

Ἱεροσόλυμα. καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο
JERUSALEM. AND HAVING ENTERED INTO THE TEMPLE, HE BEGAN

ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν
TO DRIVE OUT THE ONES SELLING AND THE ONES BUYING IN

τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς
THE TEMPLE, AND THE TABLES OF THE MONEY CHANGERS AND THE

καθέδρας τῶν πωλούντων τὰς περιστερὰς
CHAIRS OF THE ONES SELLING THE DOVES

κατέστρεψεν, **11.16** καὶ οὐκ ἤφιεν ἵνα τις
HE OVERTURNED, AND HE WAS NOT ALLOWING THAT ANYONE

διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. **11.17** καὶ ἐδίδασκεν
SHOULD CARRY THINGS THROUGH THE TEMPLE. AND HE WAS TEACHING

καὶ ἔλεγεν αὐτοῖς, Οὐ γέγραπται ὅτι
AND HE WAS SAYING TO THEM, HAS IT NOT BEEN WRITTEN -

Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν
THE HOUSE OF ME A HOUSE OF PRAYER WILL BE CALLED [FOR] ALL

τοῖς ἔθνεσιν;
THE GENTILES?

ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον ληστῶν.
BUT~YOU* HAVE MADE IT A REFUGE OF ROBBERS.

11.18 καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς
AND HEARD [THIS] THE CHIEF PRIESTS AND THE SCRIBES

καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ
AND THEY WERE SEEKING HOW THEY MIGHT DESTROY~HIM FOR~THEY WERE AFRAID

αὐτόν, πᾶς γὰρ ὁ ὄχλος ἐξεπλήσseto ἐπὶ τῇ διδασκῇ
OF HIM, FOR~ALL THE CROWD WERE AMAZED AT THE TEACHING

αὐτοῦ. **11.19** Καὶ ὅταν ὥσπερ ἐγένετο, ἐξεπορεύοντο
OF HIM. AND WHEN IT BECAME~LATE, THEY WERE GOING FORTH

ἔξω τῆς πόλεως.
OUTSIDE THE CITY.

11.20 Καὶ παραπορευόμενοι πρῶτ' εἶδον τὴν συκὴν
AND PASSING BY EARLY THEY SAW THE FIG TREE

ἐξηραμμένην ἐκ ῥίζων. **11.21** καὶ ἀναμνησθεὶς ὁ
HAVING BEEN WITHERED FROM [THE] ROOTS. AND HAVING REMEMBERED -

Πέτρος λέγει αὐτῷ, Ῥαββί, ἴδε ἡ συκὴ ἣν
PETER SAYS TO HIM, RABBI, LOOK, THE FIG TREE WHICH

κατηράσω ἐξήρανται. **11.22** καὶ ἀποκριθεὶς ὁ Ἰησοῦς
YOU CURSED HAS BEEN WITHERED. AND HAVING ANSWERED - JESUS

λέγει αὐτοῖς, Ἐχετε πίστιν θεοῦ. **11.23** ἀμὴν λέγω
SAYS TO THEM, HAVE FAITH IN GOD. TRULY I SAY

ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ἄρθῃτι καὶ
TO YOU THAT WHOEVER SAYS - TO THIS MOUNTAIN, BE LIFTED UP AND

βλήθῃτι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ
BE THROWN INTO THE SEA, AND DOES NOT WAVER IN THE

καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὃ λαλεῖ γίνεται,
HEART OF HIM BUT BELIEVES THAT WHAT HE SAYS HAPPENS,

ἔσται αὐτῷ. **11.24** διὰ τοῦτο λέγω ὑμῖν, πάντα
IT WILL BE [SO] FOR HIM. FOR THIS REASON I SAY TO YOU, EVERYTHING

ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι
WHICH YOU PRAY AND ASK, BELIEVE THAT

ἐλάβετε, καὶ ἔσται ὑμῖν. **11.25** καὶ ὅταν
YOU RECEIVED [IT], AND IT WILL BE [SO] FOR YOU. AND WHEN

στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ
YOU STAND PRAYING, FORGIVE IF SOMETHING YOU HAVE AGAINST

τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς
SOMEONE, IN ORDER THAT ALSO THE FATHER OF YOU, THE ONE IN THE

οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.^τ
HEAVENS, MAY FORGIVE YOU THE TRANSGRESSIONS OF YOU.

11.27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν
AND THEY COME AGAIN INTO JERUSALEM. AND IN

τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ
THE TEMPLE [WHEN] HE WALKING ABOUT, COME TO HIM THE

ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
CHIEF PRIESTS AND THE SCRIBES AND THE ELDERS

11.28 καὶ ἔλεγον αὐτῷ, Ἐν ποίᾳ ἐξουσίᾳ
AND THEY WERE SAYING TO HIM, BY WHAT KIND OF AUTHORITY

ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην
DO YOU DO THESE THINGS? OR WHO GAVE TO YOU THIS AUTHORITY

ἵνα ταῦτα ποιῇς; **11.29** ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,
THAT YOU MAY DO THESE THINGS? - BUT JESUS SAID TO THEM,

Ἐπερωτήσω ὑμᾶς ἓνα λόγον, καὶ ἀποκρίθητέ μοι
I WILL ASK YOU ONE WORD (QUESTION), AND YOU ANSWER ME

καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
AND I WILL TELL YOU BY WHAT KIND OF AUTHORITY I DO THESE THINGS.

11.30 τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ
THE BAPTISM - OF JOHN FROM HEAVEN WAS IT OR

ἐξ ἀνθρώπων; ἀποκρίθητέ μοι. **11.31** καὶ
FROM MEN? ANSWER ME. AND

διελογίζοντο πρὸς ἑαυτοὺς λέγοντες, Ἐὰν εἴπωμεν,
THEY WERE DISCUSSING WITH THEMSELVES SAYING, IF WE SAY,

Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί [οὖν] οὐκ ἐπιστεύσατε
FROM HEAVEN, HE WILL SAY, WHY THEN DID YOU NOT BELIEVE

you cursed has withered.”

²²Jesus answered them, “Have faith in God. ²³Truly I tell you, if you say to this mountain, ‘Be taken up and thrown into the sea,’ and if you do not doubt in your heart, but believe that what you say will come to pass, it will be done for you. ²⁴So I tell you, whatever you ask for in prayer, believe that you have received^k it, and it will be yours.

²⁵“Whenever you stand praying, forgive, if you have anything against anyone; so that your Father in heaven may also forgive you your trespasses.”^l

²⁷Again they came to Jerusalem. As he was walking in the temple, the chief priests, the scribes, and the elders came to him ²⁸and said, “By what authority are you doing these things? Who gave you this authority to do them?” ²⁹Jesus said to them, “I will ask you one question; answer me, and I will tell you by what authority I do these things. ³⁰Did the baptism of John come from heaven, or was it of human origin? Answer me.” ³¹They argued with one another, “If we say, ‘From heaven,’ he will say, ‘Why then did you not believe

^j Other ancient authorities read “If you have

^k Other ancient authorities read are receiving

^l Other ancient authorities add verse 26, “But if you do not forgive, neither will your Father in heaven forgive your trespasses.”

11:25 text: ASV RSV NASB NIV NEB TEV NJB NRSV. add v. 26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν (But if you do not forgive, neither will your Father in heaven forgive your trespasses): KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg.

him?" ³²But shall we say, 'Of human origin'?"—they were afraid of the crowd, for all regarded John as truly a prophet. ³³So they answered Jesus, "We do not know." And Jesus said to them, "Neither will I tell you by what authority I am doing these things."

αὐτῷ; **11.32** ἀλλὰ εἰπόμεν, Ἐξ ἀνθρώπων;—έφοβούντο
HIM? BUT (IF) WE SAY FROM MEN?—THEY WERE AFRAID OF
τὸν ὄχλον· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην
THE CROWD. FOR~EVERYONE WAS CONSIDERING - JOHN
ὄντως ὅτι προφήτης ἦν. **11.33** καὶ ἀποκριθέντες τῷ
REALLY THAT HE WAS~A PROPHET. AND HAVING ANSWERED -
Ἰησοῦ λέγουσιν, Οὐκ οἶδαμεν. καὶ ὁ Ἰησοῦς λέγει
JESUS THEY SAY, WE DO NOT KNOW. AND - JESUS SAYS
αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ
TO THEM, NEITHER I TELL YOU" BY WHAT KIND OF AUTHORITY
ταῦτα ποιῶ.
I DO~THESE THINGS.

CHAPTER 12

Then he began to speak to them in parables. "A man planted a vineyard, put a fence around it, dug a pit for the winepress, and built a watchtower; then he leased it to tenants and went to another country. ²When the season came, he sent a slave to the tenants to collect from them his share of the produce of the vineyard. ³But they seized him, and beat him, and sent him away empty-handed. ⁴And again he sent another slave to them; this one they beat over the head and insulted. ⁵Then he sent another, and that one they killed. And so it was with many others; some they beat, and others they killed. ⁶He had still one other, a beloved son. Finally he sent him to them, saying, 'They will respect my son.' ⁷But those tenants said to one another, 'This is the heir;

12.1 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν,
AND HE BEGAN ²TO THEM ³IN ⁴PARABLES ¹TO SPEAK,
Ἀμπελῶνα ἄνθρωπος ἐφύτευσεν καὶ περιέθηκεν
³A VINEYARD ¹A MAN ²PLANTED AND HE PUT AROUND [IT]
φραγμὸν καὶ ὥρυξεν ὑπολήνιον καὶ ᾠκοδόμησεν πύργον
A FENCE AND DUG A TROUGH AND BUILT A TOWER
καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν.
AND HE LEASED IT TO FARMERS AND HE WENT ON A JOURNEY.
12.2 καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ
AND HE SENT TO THE FARMERS IN THE
καιρῷ δούλον ἵνα παρὰ τῶν γεωργῶν
SEASON [OF HARVEST] A SLAVE IN ORDER THAT FROM THE FARMERS
λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος· **12.3** καὶ
HE MIGHT RECEIVE FROM THE FRUITS OF THE VINEYARD. AND
λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν.
HAVING TAKEN HIM THEY BEAT [HIM] AND SENT [HIM] AWAY EMPTY.
12.4 καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δούλον·
AND AGAIN HE SENT TO THEM ANOTHER SLAVE;
κάκεινον ἐκεφαλίωσαν καὶ ἠτίμασαν. **12.5** καὶ
AND THAT ONE THEY STRUCK ON THE HEAD AND INSULTED. AND
ἄλλον ἀπέστειλεν· κάκεινον ἀπέκτειναν, καὶ πολλοὺς
HE SENT~ANOTHER; AND THAT ONE THEY KILLED, AND MANY
ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτεννοντες.
OTHERS, SOME BEATING, AND~OTHERS KILLING.
12.6 ἔτι ἓνα εἶχεν υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν
STILL HE HAD~ONE BELOVED~SON. HE SENT HIM
ἔσχατον πρὸς αὐτοὺς λέγων ὅτι Ἐντραπήσονται τὸν
FINALLY TO THEM SAYING - THEY WILL RESPECT THE
υἱόν μου. **12.7** ἐκείνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς
SON OF ME. BUT~THOSE - FARMERS TO THEMSELVES
εἶπαν ὅτι Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε
SAID - THIS ONE IS THE HEIR. COME

ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.
LET US KILL HIM, AND ⁴OURS ³WILL BE ¹THE ²INHERITANCE.

12.8 καὶ λαβόντες ἀπέκτειναν αὐτόν καὶ ἐξέβαλον
AND HAVING SEIZED [HIM] THEY KILLED HIM AND THREW OUT

αὐτόν ἔξω τοῦ ἀμπελῶνος. **12.9** τί [οὖν] ποιήσει ὁ
HIM OUTSIDE OF THE VINEYARD. WHAT THEN WILL DO THE

κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς
MASTER OF THE VINEYARD? HE WILL COME AND DESTROY THE

γεωργούς καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.
FARMERS AND WILL GIVE THE VINEYARD TO OTHERS.

12.10 οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε,
[HAVE YOU?] NOT - ³SCRIPTURE ²THIS ¹READ,

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
A STONE WHICH ³REJECTED ¹THE ONES ²BUILDING,

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.
THIS ONE HAS COME TO BE FOR [THE] CAPSTONE OF [THE] CORNER.

12.11 παρὰ κυρίου ἐγένετο αὕτη
FROM [THE] LORD THIS~CAME TO BE

καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;
AND IT IS WONDERFUL IN [THE] EYES OF US?

12.12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ
AND THEY WERE SEEKING TO SEIZE~HIM, AND

ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς
THEY WERE AFRAID OF THE CROWD, FOR~THEY KNEW THAT TO THEM

τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον.
THE PARABLE HE TOLD. AND LEAVING HIM THEY WENT AWAY.

12.13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινὰς τῶν
AND THEY SEND TO HIM SOME OF THE

Φαρισαίων καὶ τῶν Ἑρωδιανῶν ἵνα
PHARISEES AND THE HERODIANS IN ORDER THAT

αὐτὸν ἀγρεύσωσιν λόγῳ. **12.14** καὶ ἐλθόντες λέγουσιν
THEY MIGHT CATCH~HIM IN A WORD. AND HAVING COME THEY SAY

αὐτῷ, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ
TO HIM, TEACHER, WE KNOW THAT YOU ARE~TRUTHFUL AND

οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς
IT IS NOT A CONCERN TO YOU ABOUT ANYONE. FOR~YOU DO NOT LOOK AT

πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν
[THE] FACE OF MEN, BUT RATHER ON THE BASIS OF TRUTH THE

ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν δοῦναι κῆνσον
WAY - OF GOD YOU TEACH. IS IT PERMISSIBLE TO GIVE A POLL TAX

Καίσαρι ἢ οὐ; δώμεν ἢ μὴ δώμεν; **12.15** ὁ δὲ
TO CAESAR OR NOT? SHOULD WE GIVE OR SHOULD WE NOT GIVE? BUT~HE

εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, Τί
HAVING SEEN THEIR - HYPOCRISY SAID TO THEM, WHY

με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω.
ARE YOU° TESTING~ME? BRING ME A DENARIUS THAT I MAY LOOK [AT IT].

12:10-11 Ps. 118:22-23

come, let us kill him, and the inheritance will be ours.' ⁸So they seized him, killed him, and threw him out of the vineyard. ⁹What then will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others. ¹⁰Have you not read this scripture:

"The stone that the builders rejected has become the cornerstone;"

¹¹this was the Lord's doing, and it is amazing in our eyes'?"

¹²When they realized that he had told this parable against them, they wanted to arrest him, but they feared the crowd. So they left him and went away.

¹³Then they sent to him some Pharisees and some Herodians to trap him in what he said. ¹⁴And they came and said to him, "Teacher, we know that you are sincere, and show deference to no one; for you do not regard people with partiality, but teach the way of God in accordance with truth. Is it lawful to pay taxes to the emperor, or not?"

¹⁵Should we pay them, or should we not?" But knowing their hypocrisy, he said to them, "Why are you putting me to the test? Bring me a denarius and let me see it."

^mOr *keystone*

¹⁶And they brought one. Then he said to them, "Whose head is this, and whose title?" They answered, "The emperor's."
¹⁷Jesus said to them, "Give to the emperor the things that are the emperor's, and to God the things that are God's." And they were utterly amazed at him.

¹⁸Some Sadducees, who say there is no resurrection, came to him and asked him a question, saying,

¹⁹"Teacher, Moses wrote for us that if a man's brother dies, leaving a wife but no child, the manⁿ shall marry the widow and raise up children for his brother.

²⁰There were seven brothers; the first married and, when he died, left no children; ²¹and the second married her and died, leaving no children; and the third likewise; ²²none of the seven left children. Last of all the woman herself died. ²³In the resurrection^o whose wife will she be? For the seven had married her."

²⁴Jesus said to them, "Is not this the reason you are wrong, that you know neither the scriptures nor the power of God?

²⁵For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in

ⁿ Gk his brother

^o Other ancient authorities add when they rise

12.16 οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς, Τίνος ἡ
 - AND THEY BROUGHT [ONE]. AND HE SAYS TO THEM, WHOSE -

εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ,
 IMAGE [IS] THIS AND [WHOSE] - INSCRIPTION? - AND THEY SAID TO HIM,

Καίσαρος. **12.17** ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὰ
 CAESAR'S. - AND JESUS SAID TO THEM, THE THINGS

Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ
 OF CAESAR GIVE TO CAESAR AND THE THINGS - OF GOD [GIVE]

τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.
 - TO GOD. AND THEY WERE AMAZED AT HIM.

12.18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες
 AND [THE] SADDUCEES~COME TO HIM, WHO

λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων
 SAY A RESURRECTION [IS] NOT TO BE, AND THEY WERE QUESTIONING

αὐτὸν λέγοντες, **12.19** Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν
 HIM SAYING, TEACHER, MOSES WROTE TO US

ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ
 THAT IF OF SOMEONE A BROTHER SHOULD DIE AND LEAVE BEHIND

γυναῖκα καὶ μὴ ἀφῇ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς
 A WIFE AND NOT LEAVE A CHILD, - 'MAY TAKE 'THE 'BROTHER

αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ
 'OF HIM THE WIFE AND MAY RAISE UP A DESCENDANT FOR THE

ἀδελφῷ αὐτοῦ. **12.20** ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ
 BROTHER OF HIM. 'SEVEN 'BROTHERS 'THERE WERE. AND THE

πρῶτος ἔλαβεν γυναῖκα καὶ ἀποθνήσκων οὐκ ἀφῆκεν
 FIRST TOOK A WIFE AND DYING DID NOT LEAVE

σπέρμα· **12.21** καὶ ὁ δεύτερος ἔλαβεν αὐτὴν καὶ
 A DESCENDANT. AND THE SECOND TOOK HER AND

ἀπέθανεν μὴ καταλιπὼν σπέρμα· καὶ ὁ τρίτος
 HE DIED NOT HAVING LEFT BEHIND A DESCENDANT. AND THE THIRD

ὡσαύτως· **12.22** καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα.
 LIKEWISE. AND THE SEVEN DID NOT LEAVE A DESCENDANT.

ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν. **12.23** ἐν τῇ
 LAST OF ALL ALSO THE WOMAN DIED. IN THE

ἀναστάσει [ὅταν ἀναστῶσιν] τίνος αὐτῶν ἔσται
 RESURRECTION WHEN THEY ARE RAISED OF WHICH OF THEM WILL SHE BE

γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. **12.24** ἔφη
 [THE] WIFE? - FOR SEVEN HAD HER [AS] WIFE. SAID

αὐτοῖς ὁ Ἰησοῦς, Οὐ διὰ τοῦτο πλανᾶσθε
 TO THEM - JESUS, [IS IT] NOT FOR THIS REASON [THAT] YOU^a ARE MISTAKEN

μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ;
 NOT HAVING KNOWN THE SCRIPTURES NOR THE POWER - OF GOD?

12.25 ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν οὔτε γαμοῦσιν
 FOR~WHEN FROM [THE] DEAD THEY RISE THEY DO NOT MARRY

οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς
 NOR ARE THEY GIVEN IN MARRIAGE, BUT THEY ARE LIKE ANGELS IN THE

12:19 Deut. 25:5 **12:23** text: KJV NASB NIVmg TEV NJB NRSVmg. omit: ASV RSV NASBmg NIV NEB NRSV.

οὐρανοῖς. **12.26** περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται
HEAVENS. BUT~CONCERNING THE DEAD THAT THEY ARE RAISED

οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάτου
HAVE YOU^o NOT READ IN THE BOOK OF MOSES AT THE THORNBUSH

πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων, Ἐγὼ ὁ θεὸς Ἀβραάμ
HOW ²SPOKE ³TO HIM - ¹GOD SAYING, I[AM] THE GOD OF ABRAHAM

καὶ [ὁ] θεὸς Ἰσαὰκ καὶ [ὁ] θεὸς Ἰακώβ;
AND THE GOD OF ISAAC AND THE GOD OF JACOB?

12.27 οὐκ ἔστιν θεὸς νεκρῶν ἀλλὰ ζώντων·
HE IS NOT [THE] GOD OF DEAD [PERSONS] BUT OF LIVING [ONES].

πολὺ πλανᾷσθε.
YOU ARE MISTAKEN~GREATLY.

12.28 Καὶ προσελθὼν εἰς τῶν γραμματέων ἀκούσας
AND HAVING APPROACHED ONE OF THE SCRIBES HAVING HEARD

αὐτῶν συζητούντων, ἰδὼν ὅτι καλῶς ἀπεκρίθη αὐτοῖς
THEM DEBATING. HAVING SEEN THAT ³WELL ¹HE ANSWERED ²THEM

ἐπηρώτησεν αὐτόν, Ποία ἐστὶν ἐντολὴ πρώτη
ASKED HIM, WHICH IS [THE] FIRST~COMMANDMENT

πάντων; **12.29** ἀπεκρίθη ὁ Ἰησοῦς ὅτι Πρώτη ἐστίν,
OF ALL? ²ANSWERED - ¹JESUS - [THE] FIRST IS,

Ἄκουε, Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν,
HEAR, [O] ISRAEL, [THE] LORD - GOD OF US, ONE~LORD IS,

12.30 καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης
AND YOU^o SHALL LOVE [THE] LORD THE GOD OF YOU FROM [THE] WHOLE

τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου
OF THE HEART OF YOU AND FROM [THE] WHOLE OF THE SOUL OF YOU

καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὕλης
AND FROM [THE] WHOLE OF THE MIND OF YOU AND FROM [THE] WHOLE

τῆς ἰσχύος σου. **12.31** δευτέρα αὕτη, Ἀγαπήσεις τὸν
OF THE STRENGTH OF YOU. [THE] SECOND [IS]~THIS, YOU^o SHALL LOVE THE

πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη
NEIGHBOR OF YOU AS YOURSELF. GREATER [THAN] THESE ²ANOTHER

ἐντολὴ οὐκ ἔστιν. **12.32** καὶ εἶπεν αὐτῷ ὁ
³COMMANDMENT ¹THERE IS NOT. AND SAID TO HIM THE

γραμματεὺς, Καλῶς, διδάσκαλε, ἐπ' ἀληθείας
SCRIBE, WELL, TEACHER, ON THE BASIS OF TRUTH

εἶπες ὅτι εἷς ἐστίν καὶ οὐκ ἔστιν ἄλλος πλην αὐτοῦ·
YOU SAY THAT THERE IS~ONE AND THERE IS NOT ANOTHER EXCEPT HIM.

12.33 καὶ τὸ ἀγαπᾶν αὐτόν ἐξ ὅλης τῆς καρδίας
AND - TO LOVE HIM FROM [THE] WHOLE OF THE HEART

καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς
AND FROM [THE] WHOLE OF THE INTELLIGENCE AND FROM [THE] WHOLE OF THE

ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν
STRENGTH AND - TO LOVE THE NEIGHBOR AS HIMSELF

περισσότερόν ἐστιν πάντων τῶν ὀλοκαυτωμάτων καὶ
IS~GREATER [THAN] ALL OF THE BURNT OFFERINGS AND

heaven. ²⁶And as for the dead being raised, have you not read in the book of Moses, in the story about the bush, how God said to him, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? ²⁷He is God not of the dead, but of the living; you are quite wrong."

²⁸One of the scribes came near and heard them disputing with one another, and seeing that he answered them well, he asked him, "Which commandment is the first of all?" ²⁹Jesus answered, "The first is, 'Hear, O Israel: the Lord our God, the Lord is one; ³⁰you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' ³¹The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these." ³²Then the scribe said to him, "You are right, Teacher; you have truly said that 'he is one, and besides him there is no other'; ³³and 'to love him with all the heart, and with all the understanding, and with all the strength,' and 'to love one's neighbor as oneself,'—this is much more important than all whole burnt offerings and

sacrifices.” ³⁴When Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.” After that no one dared to ask him any question.

³⁵ While Jesus was teaching in the temple, he said, “How can the scribes say that the Messiah^ρ is the son of David? ³⁶David himself, by the Holy Spirit, declared,

‘The Lord said to my Lord,

“Sit at my right hand, until I put your enemies under your feet.”’

³⁷David himself calls him Lord; so how can he be his son?” And the large crowd was listening to him with delight.

³⁸ As he taught, he said, “Beware of the scribes, who like to walk around in long robes, and to be greeted with respect in the marketplaces, ³⁹and to have the best seats in the synagogues and places of honor at banquets! ⁴⁰They devour widows’ houses and for the sake of appearance say long prayers. They will receive the greater condemnation.”

⁴¹ He sat down opposite the treasury, and

^ρ Or: the Christ

θυσιῶν. **12.34** καὶ ὁ Ἰησοῦς ἰδὼν [αὐτὸν] ὅτι
SACRIFICES. AND - JESUS HAVING SEEN HIM THAT

νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ, Οὐ· μακρὰν εἰ ἀπὸ
HE ANSWERED~WISELY SAID TO HIM, ²NOT ³FAR ¹YOU ARE FROM

τῆς βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς οὐκέτι ἐτόλμα·
THE KINGDOM - OF GOD. AND NO ONE ANY LONGER WAS DARING

αὐτὸν ἐπερωτῆσαι.
TO QUESTION~HIM.

12.35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν
AND HAVING ANSWERED - JESUS WAS SAYING [WHEN] TEACHING IN

τῷ ἱερῷ, Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς
THE TEMPLE, HOW SAY THE SCRIBES THAT THE CHRIST

υἱὸς Δαυὶδ ἐστίν; **12.36** αὐτὸς Δαυὶδ εἶπεν ἐν τῷ
[THE] SON OF DAVID IS? DAVID~HIMSELF SAID BY THE

πνεύματι τῷ ἁγίῳ,
²SPIRIT - ¹HOLY,

Εἶπεν κύριος τῷ κυρίῳ μου,
[THE] LORD~SAID TO THE LORD OF ME,

Κάθου ἐκ δεξιῶν μου,
SIT AT [THE] RIGHT OF ME,

ἕως ἂν θῶ τοὺς ἐχθροὺς σου ὑποκάτω τῶν
UNTIL I PUT THE ENEMIES OF YOU UNDER THE

ποδῶν σου.
FEET OF YOU.

12.37 αὐτὸς Δαυὶδ λέγει αὐτὸν κύριον, καὶ πόθεν
DAVID~HIMSELF CALLS HIM LORD, AND HOW

αὐτοῦ ἐστίν υἱός; καὶ [ὁ] πολὺς ὄχλος ἤκουεν
IS~HE [HIS] SON? AND THE HUGE CROWD WAS LISTENING

αὐτοῦ ἡδέως.
HIM GLADLY.

12.38 Καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν, Βλέπετε
AND IN THE TEACHING OF HIM HE WAS SAYING, BEWARE

ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν στολαῖς
OF THE SCRIBES, THE ONES DESIRING IN LONG ROBES

περιπατεῖν καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς **12.39** καὶ
TO WALK ABOUT AND GREETINGS IN THE MARKETPLACES AND

πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας
CHIEF SEATS IN THE SYNAGOGUES AND PLACES OF HONOR

ἐν τοῖς δείπνοις, **12.40** οἱ κατεσθίοντες τὰς οἰκίας
AT THE BANQUETS, THE ONES DEVOURING THE HOUSES

τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι·
OF THE WIDOWS AND FOR SHOW PRAYING~LONG [PRAYERS].

οὗτοι λήμψονται περισσότερον κρίμα.
THESE ONES WILL RECEIVE GREATER JUDGMENT.

12.41 Καὶ καθίσας κατέναντι τοῦ γαζοφυλακίου
AND HAVING SAT [DOWN] OPPOSITE THE TREASURY

ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ
 HE WAS OBSERVING HOW THE CROWD THROWS COPPER [COINS] INTO THE
 γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον
 TREASURY. AND MANY RICH PEOPLE WERE THROWING [IN]
 πολλά· 12.42 καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλεν
 MUCH. AND HAVING COME ONE POOR-WIDOW, SHE THREW [IN]
 λεπτὰ δύο, ὅ ἐστιν κοδράντης. 12.43 καὶ
 TWO-LEPTAS, WHICH IS A KODRANTES. AND
 προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς,
 HAVING SUMMONED THE DISCIPLES OF HIM HE SAID TO THEM,
 Ἄμην λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλείον
 TRULY I SAY TO YOU THAT - ³WIDOW ¹THIS - ²POOR ⁵MORE [THAN]
 πάντων ἔβαλεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον·
⁶ALL ⁴THREW [IN] THE ONES THROWING INTO THE TREASURY.
 12.44 πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον,
 FOR-EVERYONE FROM THE ABOUNDING TO THEM THREW [IN],
 αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα
 BUT-THIS [WIDOW] FROM THE NEED OF HER EVERYTHING AS MUCH AS
 εἶχεν ἔβαλεν ὅλον τὸν βίον αὐτῆς.
 SHE HAD SHE PUT [IN] ALL THE LIVING OF HER.

watched the crowd putting money into the treasury. Many rich people put in large sums. ⁴²A poor widow came and put in two small copper coins, which are worth a penny. ⁴³Then he called his disciples and said to them, "Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury. ⁴⁴For all of them have contributed out of their abundance; but she out of her poverty has put in everything she had, all she had to live on."

CHAPTER 13

13.1 Καὶ ἐκπορευόμενον αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει
 AND HE-GOING OUT FROM THE TEMPLE SAYS
 αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε ποταποὶ
 TO HIM ONE OF THE DISCIPLES OF HIM, TEACHER, LOOK WHAT SORT OF
 λίθοι καὶ ποταπαὶ οἰκοδομαί. 13.2 καὶ ὁ Ἰησοῦς
 STONES AND WHAT SORT OF BUILDINGS. AND - JESUS
 εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς;
 SAID TO HIM, DO YOU SEE THESE - GREAT BUILDINGS?
 οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς
 BY NO MEANS WILL BE LEFT HERE A STONE ON A STONE WHICH
 οὐ μὴ καταλυθῇ.
 WILL NOT BE THROWN DOWN.

As he came out of the temple, one of his disciples said to him, "Look, Teacher, what large stones and what large buildings!" ²Then Jesus asked him, "Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down."

³ When he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, ⁴"Tell us, when will this be, and what will be the sign that all these things are about to be accomplished?" ⁵Then Jesus began to say to them, "Beware that

13.3 Καὶ καθημένον αὐτοῦ εἰς τὸ Ὄρος τῶν Ἐλαιῶν
 AND HE-SITTING ON THE MOUNT - OF OLIVES
 κατέναντι τοῦ ἱεροῦ ἐπηρώτα αὐτὸν κατ' ἰδίαν
 OPPOSITE THE TEMPLE WERE QUESTIONING HIM PRIVATELY
 Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας,
 PETER AND JAMES AND JOHN AND ANDREW,
 13.4 Εἰπόν ἡμῖν, πότε ταῦτα ἔσται καὶ τί τὸ
 TELL US WHEN THESE THINGS WILL BE AND WHAT [WILL BE] THE
 σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα;
 SIGN WHEN ³ARE ABOUT ²THESE THINGS ⁴TO BE COMPLETE ¹ALL?
 13.5 ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς, Βλέπετε μή
 - AND JESUS BEGAN TO SAY TO THEM, BEWARE LEST

no one leads you astray.
⁶Many will come in my name and say, 'I am he!'^q and they will lead many astray. ⁷When you hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is still to come. ⁸For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birth pangs.
⁹"As for yourselves, beware; for they will hand you over to councils; and you will be beaten in synagogues; and you will stand before governors and kings because of me, as a testimony to them. ¹⁰And the good news^r must first be proclaimed to all nations.
¹¹When they bring you to trial and hand you over, do not worry beforehand about what you are to say; but say whatever is given you at that time, for it is not you who speak, but the Holy Spirit.
¹²Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; ¹³and you will be hated by all because of my name. But the one who endures to the end will be saved.

¹⁴"But when you see the desolating sacrilege

^q Gk. *I am*
^r Gk. *gospel*

τις ὑμᾶς πλανήσῃ· 13.6 πολλοὶ ἐλεύσονται ἐπὶ τῷ
 SOMEONE DECEIVE~YOU*. MANY WILL COME IN THE

ὀνόματί μου λέγοντες ὅτι Ἐγώ εἰμι, καὶ
 NAME OF ME SAYING - I AM [HERE], AND

πολλοὺς πλανήσουσιν. 13.7 ὅταν δὲ ἀκούσῃτε πολέμους
 THEY WILL DECEIVE~MANY. BUT~WHEN YOU* HEAR OF WARS

καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε·
 AND REPORTS OF WARS, DO NOT BE TROUBLED.

δεῖ γενέσθαι, ἀλλ' οὐπω τὸ τέλος.
 IT IS NECESSARY [FOR THESE THINGS] TO OCCUR, BUT ³NOT YET ¹THE ²END [IS].

13.8 ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία
³WILL BE RAISED ¹FOR ²NATION AGAINST NATION AND KINGDOM

ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους,
 AGAINST KINGDOM, THERE WILL BE EARTHQUAKES IN PLACE AFTER PLACE, [AND]

ἔσονται λιμοί· ἀρχὴ ὧδίνων ταῦτα.
 THERE WILL BE FAMINES. ²[THE] BEGINNING ³OF THE BIRTH PANGS ¹THESE THINGS [ARE].

13.9 βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσιν ὑμᾶς
³TAKE HEED ¹BUT ²YOU* TO YOURSELVES. THEY WILL HAND OVER YOU*

εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ
 TO [THE] SANHEDRIN AND IN SYNAGOGUES YOU* WILL BE BEATEN AND

ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν
 BEFORE GOVERNORS AND KINGS YOU* WILL STAND FOR THE SAKE OF

ἐμοῦ εἰς μαρτύριον αὐτοῖς. 13.10 καὶ εἰς πάντα τὰ
 ME AS A TESTIMONY TO THEM. AND TO ALL THE

ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.
 NATIONS FIRST IT IS NECESSARY [FOR] ³TO BE PREACHED ¹THE ²GOOD NEWS.

13.11 καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες,
 AND WHEN THEY LEAD YOU* HANDING [YOU*] OVER,

μὴ προμεριμνᾶτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ
 DO NOT BE WORRIED BEFOREHAND WHAT YOU* MIGHT SAY, BUT WHATEVER IS GIVEN

ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε· οὐ γὰρ ἐστε
 TO YOU* IN THAT - HOUR THIS YOU* SHALL SAY. FOR~YOU* ARE NOT

ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.
 YOURSELVES THE ONES SPEAKING BUT THE ²SPIRIT - ¹HOLY.

13.12 καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ
 AND BROTHER~WILL HAND OVER BROTHER TO DEATH AND

πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς
 FATHER [HIS] CHILD, AND CHILDREN~WILL RISE UP AGAINST PARENTS

καὶ θανατώσουσιν αὐτούς· 13.13 αἱ ἐσεσθε μισούμενοι
 AND PUT TO DEATH THEM. AND YOU* WILL BE HATED

ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας
 BY EVERYONE BECAUSE OF THE NAME OF ME. BUT~THE ONE HAVING ENDURED

εἰς τέλος οὗτος σωθήσεται.
 TO [THE] END THIS ONE WILL BE SAVED.

13.14 Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως
 AND~WHEN YOU* SEE THE ABOMINATION - OF DESOLATION

ἑστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοεῖτω,
 HAVING STOOD WHERE IT OUGHT NOT, THE ONE READING TAKE NOTE,
 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
 THEN THE ONES IN - JUDEA LET THEM FLEE TO THE MOUNTAINS,
13.15 ὁ [δὲ] ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ
 AND~THE ONE ON THE ROOF LET HIM NOT COME DOWN NOR
 εἰσελθάτω ἄραί τι ἐκ τῆς οἰκίας αὐτοῦ, **13.16** καὶ
 LET HIM ENTER TO TAKE ANYTHING FROM THE HOUSE OF HIM, AND
 ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω
 THE ONE IN THE FIELD LET HIM NOT RETURN TO THE THINGS BEHIND
 ἄραι τὸ ἱμάτιον αὐτοῦ. **13.17** οὐαὶ δὲ ταῖς
 TO TAKE THE GARMENT OF HIM. AND~WOE TO THE ONES
 ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις
 PREGNANT AND THE ONES NURSING IN THOSE
 ταῖς ἡμέραις. **13.18** προσεύχεσθε δὲ ἵνα μὴ γένηται
 - DAYS. BUT~PRAY THAT IT MAY NOT COME
 χειμῶνος· **13.19** ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι
 IN WINTER. ⁴WILL BE ¹FOR - ³DAYS ²IN THOSE
 θλίψις οἷα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς
 TRIBULATION OF SUCH A KIND AS~HAS NOT HAPPENED FROM [THE] BEGINNING
 κτίσεως ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ
 OF CREATION WHICH ²CREATED - ¹GOD UNTIL - NOW AND
 οὐ μὴ γένηται. **13.20** καὶ εἰ μὴ ἐκολόβωσεν κύριος τὰς
 BY NO MEANS SHALL BE. AND UNLESS [THE] LORD~SHORTENS THE
 ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ
 DAYS. WOULD NOT BE SAVED ALL FLESH. BUT ON ACCOUNT OF
 τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας.
 THE CHOSEN WHOM HE CHOSE HE SHORTENED THE DAYS.
13.21 καὶ τότε ἐάν τις ὑμῖν εἴπῃ, Ἴδε ὧδε ὁ
 AND THEN IF SOMEONE TO YOU* SAYS, LOOK, HERE [IS] THE
 Χριστός, Ἴδε ἐκεῖ, μὴ πιστεύετε· **13.22** ἐγερθήσονται
 CHRIST, LOOK, THERE, DO NOT BELIEVE [THEM]. ⁵WILL BE RAISED UP
 γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν
¹FOR ²FALSE CHRISTS ³AND ⁴FALSE PROPHETS AND THEY WILL PERFORM
 σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν,
 SIGNS AND WONDERS SO AS - TO DECEIVE, IF POSSIBLE,
 τοὺς ἐκλεκτούς. **13.23** ὑμεῖς δὲ βλέπετε· προεῖρηκα
 THE CHOSEN. BUT~YOU* BEWARE. I HAVE FOREWARNED
 ὑμῖν πάντα.
 YOU* [CONCERNING] ALL THINGS.
13.24 Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν
 BUT IN THOSE - DAYS AFTER -
 θλίψιν ἐκείνην
 THAT~TRIBULATION
 ὁ ἥλιος σκοτισθήσεται,
 THE SUN WILL BE DARKENED,

set up where it ought not to be (let the reader understand), then those in Judea must flee to the mountains; ¹⁵the one on the housetop must not go down or enter the house to take anything away; ¹⁶the one in the field must not turn back to get a coat. ¹⁷Woe to those who are pregnant and to those who are nursing infants in those days! ¹⁸Pray that it may not be in winter. ¹⁹For in those days there will be suffering, such as has not been from the beginning of the creation that God created until now, no, and never will be. ²⁰And if the Lord had not cut short those days, no one would be saved; but for the sake of the elect, whom he chose, he has cut short those days. ²¹And if anyone says to you at that time, 'Look! Here is the Messiah!' ⁵or 'Look! There he is!'—do not believe it. ²²False messiahs' and false prophets will appear and produce signs and omens, to lead astray, if possible, the elect. ²³But be alert; I have already told you everything.

²⁴ "But in those days, after that suffering, the sun will be darkened,

⁵ Or the Christ

¹ Or christ

and the moon will not
give its light,
²⁵and the stars will be
falling from
heaven,
and the powers in the
heavens will be
shaken.

²⁶Then they will see 'the Son
of Man coming in clouds'
with great power and glory.
²⁷Then he will send out the
angels, and gather his elect
from the four winds, from
the ends of the earth to the
ends of heaven.

²⁸"From the fig tree learn
its lesson: as soon as its
branch becomes tender and
puts forth its leaves, you
know that summer is near.

²⁹So also, when you see
these things taking place,
you know that he^u is near, at
the very gates. ³⁰Truly I tell
you, this generation will not
pass away until all these
things have taken place.

³¹Heaven and earth will pass
away, but my words will not
pass away.

³²"But about that day or
hour no one knows, neither
the angels in heaven, nor the
Son, but only the Father.

³³Beware, keep alert;^v

^uOr *it*

^vOther ancient authorities add *and
pray*

καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,
AND THE MOON WILL NOT GIVE THE LIGHT OF IT,

13.25 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ
AND THE STARS WILL BE ²OUT - ³OF HEAVEN

πίπτοντες,
¹FALLING,

καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς
AND THE POWERS, THE ONES IN THE HEAVENS

σαλευθήσονται.
WILL BE SHAKEN.

13.26 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου
AND THEN YOU^u WILL SEE THE SON - OF MAN

ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ
COMING ON CLOUDS WITH GREAT~POWER AND

δόξης. **13.27** καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους καὶ
GLORY. AND THEN HE WILL SEND THE ANGELS AND

ἐπισυνάξει τοὺς ἐκλεκτοὺς [αὐτοῦ] ἐκ τῶν
HE WILL GATHER TOGETHER THE CHOSEN OF HIM FROM THE

τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως ἄκρου
FOUR WINDS FROM [THE] ENDS OF [THE] EARTH TO [THE] ENDS

οὐρανοῦ.
OF HEAVEN.

13.28 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν·
AND~FROM THE FIG TREE LEARN THE PARABLE.

ὅταν ἤδη ὁ κλάδος αὐτῆς ἀπαλὸς γένηται καὶ
WHEN BY THAT TIME THE BRANCH OF IT HAS BECOME~TENDER AND

ἐκφύη τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος
IT PUTS FORTH THE LEAVES, YOU^u KNOW THAT ³NEAR - ¹SUMMER

ἐστίν· **13.29** οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα
²IS. SO ALSO YOU^u, WHEN YOU^u SEE THESE THINGS

γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.
HAPPENING, KNOW THAT IT IS~NEAR AT [THE] DOORS.

13.30 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ
TRULY I SAY TO YOU^u THAT ³BY NO MEANS PASSES AWAY - ²GENERATION

αὕτη μέχρις οὗ ταῦτα πάντα γένηται. **13.31** ὁ οὐρανὸς
¹THIS UNTIL ALL~THESE THINGS HAPPEN. - HEAVEN

καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου
AND - EARTH WILL PASS AWAY, BUT~THE WORDS OF ME

οὐ μὴ παρελεύσονται.
WILL BY NO MEANS PASS AWAY.

13.32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ώρας
BUT~CONCERNING - THAT~DAY OR THE HOUR

οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ
NO ONE KNOWS, NEITHER THE ANGELS IN HEAVEN NOR THE

υἱός, εἰ μὴ ὁ πατήρ. **13.33** βλέπετε, ἀγρυπνεῖτε^τ.
SON, EXCEPT THE FATHER. BEWARE, BEAWAKE.

13.26 Dan. 7:13 **13.33** text: ASVmg RSV NASB NIV NEB TEV NJB NRSV. add καὶ προσευχεσθε (and pray): KJV ASV RSVmg NIVmg NEBmg NRSVmg.

οὐκ οἶδατε γὰρ πότε ὁ καιρὸς ἐστίν. **13.34** ὥς
 FOR~YOU° DO NOT KNOW WHEN THE TIME IS. AS
 ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ καὶ
 A MAN HAVING LEFT~ON A JOURNEY [LEFT] THE HOUSE OF HIM AND
 δούς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν ἐκάστω τὸ
 HAVING GIVEN TO THE SLAVES OF HIM - AUTHORITY, TO EACH THE
 ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα
 WORK OF HIM AND TO THE DOORKEEPER HE COMMANDED THAT
 γρηγορῇ. **13.35** γρηγορεῖτε οὖν· οὐκ οἶδατε γὰρ
 HE SHOULD BE ALERT. THEREFORE~YOU° BE ALERT. FOR~YOU° DO NOT KNOW
 πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ
 WHEN THE LORD OF THE HOUSE COMES, EITHER LATE IN THE DAY OR
 μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωί, **13.36** μὴ
 MIDNIGHT OR [AT THE] CROWING OR EARLY, LEST
 ἐλθὼν ἐξαίφνης εὑρή ὑμᾶς καθεύδοντας.
 HAVING COME SUDDENLY HE FINDS YOU° SLEEPING.
13.37 ὁ δὲ ὑμῖν λέγω πᾶσιν λέγω, γρηγορεῖτε.
 AND~WHAT I SAY~TO YOU° I SAY~TO EVERYONE, BE ON THE ALERT.

for you do not know when the time will come. ³⁴It is like a man going on a journey, when he leaves home and puts his slaves in charge, each with his work, and commands the doorkeeper to be on the watch. ³⁵Therefore, keep awake—for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn, ³⁶or else he may find you asleep when he comes suddenly. ³⁷And what I say to you I say to all: Keep awake.”

CHAPTER 14

14.1 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα
 NOW~IT WAS THE PASSOVER AND THE [FEAST OF] UNLEAVENED BREAD
 μετὰ δύο ἡμέρας. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ
 AFTER TWO DAYS. AND WERE SEEKING THE CHIEF PRIESTS AND THE
 γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες
 SCRIBES HOW HIM BY DECEIT HAVING SEIZED
 ἀποκτείνωσιν· **14.2** ἔλεγον γάρ, Μὴ ἐν τῇ ἑορτῇ,
 THEY MIGHT KILL. FOR~THEY WERE SAYING, NOT AT THE FEAST,
 μήποτε ἔσται θόρυβος τοῦ λαοῦ.
 LEST THERE WILL BE A DISTURBANCE OF THE PEOPLE.
14.3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ
 AND HE~BEING IN BETHANY AT THE HOUSE
 Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ ἦλθεν γυνή
 OF SIMON THE LEPER, HE~RECLINING, CAME A WOMAN
 ἔχουσα ἀλάβαστρον μύρου νάρδον πιστικῆς
 HAVING AN ALABASTER [JAR] OF OINTMENT, PURE~NARD [WHICH WAS]
 πολυτελοῦς, συντρίψασα τὴν ἀλάβαστρον κατέχεεν
 EXPENSIVE, HAVING BROKEN THE ALABASTER [JAR] SHE POURED [IT ON]
 αὐτοῦ τῆς κεφαλῆς. **14.4** ἦσαν δέ τινες ἀγανακτοῦντες
 HIS - HEAD. ³WERE ¹NOW ²SOME BEING ANGRY
 πρὸς ἑαυτούς, Εἰς τί ἡ ἀπώλεια αὐτῇ τοῦ
 WITH THEMSELVES, FOR WHAT [REASON HAS] - THIS~WASTE -
 μύρου γέγονεν; **14.5** ἠδύνατο γὰρ τοῦτο τὸ μύρον
 OF OINTMENT TAKEN PLACE? ⁴WAS ABLE ¹FOR ²THIS - ³OINTMENT
 πραθῆναι ἐπάνω δηναρίων τριακοσίων καὶ δοθῆναι
 TO BE SOLD [FOR] MORE THAN THREE HUNDRED~DENARII AND TO BE GIVEN

It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus^w by stealth and kill him; ²for they said, “Not during the festival, or there may be a riot among the people.”

³ While he was at Bethany in the house of Simon the leper,^x as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. ⁴But some were there who said to one another in anger, “Why was the ointment wasted in this way? ⁵For this ointment could have been sold for more than three hundred denarii,^y and the money

^w Gk him

^x The terms leper and leprosy can refer to several diseases

^y The denarius was the usual day's wage for a laborer

given to the poor.” And they scolded her. ⁶But Jesus said, “Let her alone; why do you trouble her? She has performed a good service for me. ⁷For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. ⁸She has done what she could; she has anointed my body beforehand for its burial. ⁹Truly I tell you, wherever the good news² is proclaimed in the whole world, what she has done will be told in remembrance of her.”

¹⁰ Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. ¹¹ When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

¹² On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, “Where do you want us to go and make the preparations for you to eat the Passover?” ¹³ So he sent two of his disciples, saying to them, “Go into the city, and a man carrying a jar of water will meet you; follow him, ¹⁴ and wherever he enters, say to the owner of the house, ‘The Teacher asks, Where is my guest room where

² Or *gospel*

τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ. **14.6** ὁ δὲ
TO THE POOR. AND THEY WERE REPROACHING HER. - BUT

Ἰησοῦς εἶπεν, Ἄφετε αὐτήν· τί αὐτῇ κόπους
JESUS SAID, LEAVE HER [ALONE]. WHY ²HER ³TROUBLE

παρέχετε; καλὸν ἔργον ἡργάσατο ἐν ἐμοί.
¹DO YOU⁰ CAUSE? A GOOD WORK SHE HAS PERFORMED ON ME.

14.7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἐαυτῶν καὶ
FOR~ALWAYS THE POOR YOU⁰ HAVE WITH YOURSELVES AND

ὅταν θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι, ἐμὲ δὲ οὐ
WHEN YOU⁰ WISH YOU⁰ ARE ABLE FOR THEM TO DO~GOOD, BUT~ME NOT

πάντοτε ἔχετε. **14.8** ὃ ἔσχεν ἐποίησεν·
ALWAYS DO YOU⁰ HAVE. WHAT SHE HAD SHE DID.

προέλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν
SHE PREPARED AHEAD OF TIME TO ANOINT THE BODY OF ME FOR THE

ἐνταφιασμόν. **14.9** ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἐὰν
BURIAL. AND~TRULY I SAY TO YOU⁰, WHEREVER

κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὃ
IS PREACHED THE GOOD NEWS IN [THE] WHOLE - WORLD, ALSO WHAT

ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.
THIS [WOMAN]~DID WILL BE SPOKEN IN MEMORY OF HER.

14.10 Καὶ Ἰούδας Ἰσκαριῶθ ὁ εἷς τῶν δώδεκα
AND JUDAS ISCARIOT - ONE OF THE TWELVE

ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ
WENT TO THE CHIEF PRIESTS IN ORDER THAT HE MIGHT BETRAY~HIM

αὐτοῖς. **14.11** οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ
TO THEM. AND~THE ONES HAVING HEARD REJOICED AND

ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ ἐζήτει
PROMISED ²HIM ³MONEY ¹TO GIVE. AND HE WAS SEEKING

πῶς αὐτὸν εὐκαίρως παραδοῖ.
HOW ²HIM ³CONVENIENTLY ¹HE MIGHT BETRAY.

14.12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων,
AND ON THE FIRST DAY OF THE [FEAST OF] UNLEAVENED BREAD,

ὅτε τὸ πάσχα ἔθουν, λέγουσιν αὐτῷ οἱ
WHEN THE PASSOVER [LAMB] WAS BEING SACRIFICED, SAY TO HIM THE

μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν
DISCIPLES OF HIM, WHERE DO YOU WISH HAVING GONE WE MAY PREPARE

ἵνα φάγῃς τὸ πάσχα; **14.13** καὶ ἀποστέλλει δύο
THAT YOU MAY EAT THE PASSOVER [LAMB]? AND HE SENDS TWO

τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς
OF THE DISCIPLES OF HIM AND HE SAYS TO THEM, GO INTO

τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον
THE CITY, AND WILL MEET YOU⁰ A MAN ²A JAR

ύδατος βαστάζων· ἀκολουθήσατε αὐτῷ **14.14** καὶ
³OF WATER ¹CARRYING; FOLLOW HIM AND

ὅπου ἐὰν εἰσέλθῃ εἶπατε τῷ οἰκοδεσπότῃ ὅτι Ὁ
WHEREVER HE ENTERS TELL THE MASTER OF THE HOUSE THAT THE

διδάσκαλος λέγει, Ποῦ ἐστὶν τὸ κατάλυμά μου ὅπου
TEACHER SAYS, WHERE IS THE GUEST ROOM OF ME WHERE

τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; **14.15** καὶ
 THE PASSOVER WITH THE DISCIPLES OF ME I MAY EAT? AND
 αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον
 HE WILL SHOW~YOU* A LARGE~UPSTAIRS ROOM HAVING BEEN FURNISHED [AND]
 ἑτοιμον· καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν. **14.16** καὶ
 READY. AND THERE PREPARE [THE MEAL] FOR US. AND
 ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ
 WENT OUT THE DISCIPLES AND THEY CAME INTO THE CITY AND
 εὑρον καθὼς εἶπεν αὐτοῖς καὶ ἡτοίμασαν τὸ
 FOUND [THINGS] JUST AS HE TOLD THEM AND THEY PREPARED THE
 πάσχα. **14.17** Καὶ ὀψίας γενομένης ἔρχεται μετὰ
 PASSOVER [LAMB]. AND EVENING HAVING COME HE COMES WITH
 τῶν δώδεκα. **14.18** καὶ ἀνακειμένων αὐτῶν καὶ
 THE TWELVE. AND THEY~RECLINING AND
 ἐσθιόντων ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς
 EATING - JESUS SAID, TRULY I SAY TO YOU* THAT ONE
 ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ' ἐμοῦ.
 OF YOU* WILL BETRAY ME THE ONE EATING WITH ME.
14.19 ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς κατὰ
 THEY BEGAN TO BE SORROWFUL AND TO SAY TO HIM ONE BY
 εἷς, Μήτι ἐγώ; **14.20** ὁ δὲ εἶπεν αὐτοῖς, Εἷς τῶν
 ONE, [SURELY] NOT I? - AND HE SAID TO THEM, ONE OF THE
 δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρύβλιον.
 TWELVE, THE ONE DIPPING WITH ME INTO THE BOWL.
14.21 ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς
 FOR THE - SON - OF MAN GOES JUST AS
 γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ
 IT HAS BEEN WRITTEN CONCERNING HIM, BUT~WOE - TO THAT~MAN
 δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται·
 THROUGH WHOM THE SON - OF MAN IS BETRAYED.
 καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ
 [IT WOULD HAVE BEEN] BETTER FOR HIM IF HAD NOT BEEN BORN -
 ἄνθρωπος ἐκεῖνος.
 THAT~MAN.
14.22 Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον
 AND THEY~EATING HAVING TAKEN BREAD [AND]
 εὐλογήσας ἐκλάσεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν,
 HAVING BLESSED [IT] HE BROKE [IT] AND GAVE [IT] TO THEM AND SAID,
 Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου. **14.23** καὶ λαβὼν
 TAKE [IT] THIS IS THE BODY OF ME. AND HAVING TAKEN
 ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ
 A CUP [AND] HAVING GIVEN THANKS HE GAVE [IT] TO THEM, AND DRANK OF
 αὐτοῦ πάντες. **14.24** καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ
 IT EVERYONE. AND HE SAID TO THEM, THIS IS THE
 αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον
 BLOOD OF ME OF THE COVENANT THE [BLOOD WHICH] IS BEING POURED OUT

I may eat the Passover with my disciples?' ¹⁵He will show you a large room upstairs, furnished and ready. Make preparations for us there." ¹⁶So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

¹⁷When it was evening, he came with the twelve.

¹⁸And when they had taken their places and were eating, Jesus said, "Truly I tell you, one of you will betray me, one who is eating with me."

¹⁹They began to be distressed and to say to him one after another, "Surely, not I?" ²⁰He said to them, "It is one of the twelve, one who is dipping bread^a into the bowl^b with me. ²¹For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born."

²²While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." ²³Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. ²⁴He said to them, "This is my blood of the^c covenant, which is poured out

^a Gk lacks bread

^b Other ancient authorities read same bowl

^c Other ancient authorities add new

for many. ²⁵Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

26 When they had sung the hymn, they went out to the Mount of Olives. ²⁷And Jesus said to them, "You will all become deserters; for it is written,

'I will strike the shepherd,
and the sheep will be scattered.'

²⁸But after I am raised up, I will go before you to Galilee." ²⁹Peter said to him, "Even though all become deserters, I will not." ³⁰Jesus said to him, "Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times." ³¹But he said vehemently, "Even though I must die with you, I will not deny you." And all of them said the same.

32 They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." ³³He took with him Peter and James and John, and began to be distressed and agitated.

ὑπὲρ πολλῶν. **14.25** ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι
FOR MANY. TRULY I SAY TO YOU* THAT NO LONGER

οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως
WILL I BY ANY MEANS DRINK OF THE FRUIT OF THE VINE UNTIL

τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ
- THAT~DAY WHEN I DRINK~IT NEW IN THE

βασιλείᾳ τοῦ θεοῦ. **14.26** Καὶ ὑμνήσαντες ἐξῆλθον
KINGDOM - OF GOD. AND HAVING SUNG A HYMN THEY WENT OUT

εἰς τὸ ὄρος τῶν Ἐλαιῶν.
TO THE MOUNT - OF OLIVES.

14.27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες
AND SAYS TO THEM - JESUS - EVERY [ONE OF]

σκανδαλισθήσεσθε, ὅτι γέγραπται,
YOU* WILL FALL AWAY, FOR IT HAS BEEN WRITTEN,

Πατάξω τὸν ποιμένα,
I WILL STRIKE DOWN THE SHEPHERD,

καὶ τὰ πρόβατα διασκορπισθήσονται.
AND THE SHEEP WILL BE SCATTERED.

14.28 ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς
BUT AFTER I~AM RAISED I WILL GO BEFORE YOU* INTO

τὴν Γαλιλαίαν. **14.29** ὁ δὲ Πέτρος ἔφη αὐτῷ, Εἰ καὶ
- GALILEE. - BUT PETER SAID TO HIM, EVEN~IF

πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. **14.30** καὶ
EVERYONE WILL FALL AWAY, YET I [WILL] NOT. AND

λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι σὺ
SAYS TO HIM - JESUS, TRULY I SAY TO YOU THAT YOU

σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ δις ἀλέκτορα φωνῆσαι
TODAY THIS - NIGHT BEFORE ³TWICE ¹A ROOSTER ²CROWS

τρὶς με ἀπαρνήσῃ. **14.31** ὁ δὲ ἐκπερισσῶς
⁶THREE [TIMES] ⁵ME ⁴YOU WILL DENY. - BUT WITH GREAT EMPHASIS

ἐλάλει, Ἐὰν δέη με συναποθανεῖν σοι,
HE WAS SAYING, IF IT IS NECESSARY [FOR] ME TO DIE FOR YOU,

οὐ μὴ σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες
BY NO MEANS WILL I DENY~YOU. AND~LIKEWISE ALSO EVERYONE

ἔλεγον.
SPOKE.

14.32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα
AND THEY COME TO A PLACE OF WHICH THE NAME [WAS]

Γεθσημανὶ καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσατε
GETHSEMANE AND HE SAYS TO THE DISCIPLES OF HIM, SIT DOWN

ᾧδε ἕως προσεύξωμαι. **14.33** καὶ παραλαμβάνει τὸν
HERE WHILE I PRAY. AND HE TAKES -

Πέτρον καὶ [τὸν] Ἰάκωβον καὶ [τὸν] Ἰωάννην μετ'
PETER AND - JAMES AND - JOHN WITH

αὐτοῦ καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν
HIM AND HE BEGAN TO BE DISTRESSED AND TO BE TROUBLED

14.34 καὶ λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχὴ μου
 AND HE SAYS TO THEM, ⁵VERY SAD ⁴IS ¹THE ²SOUL ³OF ME
 ἕως θανάτου· μέινετε ὧδε καὶ γρηγορεῖτε. **14.35** καὶ
 UNTO DEATH. REMAIN HERE AND STAY AWAKE. AND
 προελθὼν μικρὸν ἐπιπτεν ἐπὶ τῆς γῆς καὶ
 HAVING GONE FORTH A LITTLE HE WAS FALLING ON THE GROUND AND
 προσηύχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ' αὐτοῦ
 WAS PRAYING THAT IF IT IS~POSSIBLE ³MIGHT PASS AWAY ⁴FROM ⁵HIM
 ἡ ὥρα, **14.36** καὶ ἔλεγεν, Ἀββα ὁ πατήρ, πάντα
¹THE ²HOUR, AND HE WAS SAYING, ABBA - FATHER, ALL THINGS [ARE]
 δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ·
 POSSIBLE FOR YOU. TAKE AWAY - THIS~CUP FROM ME.
 ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ. **14.37** καὶ
 BUT NOT WHAT I WILL BUT WHAT YOU [WILL]. AND
 ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει
 HE COMES AND FINDS THEM SLEEPING, AND HE SAYS
 τῷ Πέτρῳ, Σίμων, καθεύδεις; οὐκ ἴσχυσας
 - TO PETER, SIMON, ARE YOU SLEEPING? WERE YOU NOT STRONG [ENOUGH]
 μίαν ὥραν γρηγορήσαι; **14.38** γρηγορεῖτε καὶ
²ONE ³HOUR ¹TO STAY AWAKE? STAY AWAKE AND
 προσεύχεσθε, ἵνα μὴ ἔλθῃτε εἰς πειρασμόν· τὸ μὲν
 PRAY THAT YOU~MAY NOT COME INTO TEMPTATION. INDEED~THE
 πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής. **14.39** καὶ
 SPIRIT [IS] READY BUT~THE FLESH [IS] WEAK. AND
 πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον
 AGAIN HAVING GONE AWAY HE PRAYED ²THE ³SAME ⁴WORD
 εἰπών. **14.40** καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς
¹HAVING SAID. AND AGAIN HAVING COME HE FOUND THEM
 καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ
 SLEEPING, ⁵WERE ¹FOR ⁴OF THEM ²THE ³EYES
 καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν
 FALLING SHUT AND THEY DID NOT KNOW WHAT THEY MIGHT ANSWER
 αὐτῷ. **14.41** καὶ ἔρχεται τὸ τρίτον καὶ λέγει
 HIM. AND HE COMES - A THIRD [TIME] AND SAYS
 αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει·
 TO THEM, SLEEP [FOR] THE REMAINDER AND REST. IT IS ENOUGH.
 ἦλθεν ἡ ὥρα, ἰδοὺ παραδίδεται ὁ υἱὸς τοῦ
 HAS COME THE HOUR, BEHOLD ⁴IS BETRAYED ¹THE ²SON -
 ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν.
³OF MAN INTO THE HANDS - OF SINNERS.
14.42 ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς με
 GET UP, LET US GO. BEHOLD THE ONE BETRAYING ME
 ἤγγικεν.
 HAS DRAWN NEAR.

14.43 Καὶ εὐθὺς ἐπὶ αὐτοῦ λαλοῦντος παραγίνεται
 AND IMMEDIATELY WHILE HE IS SPEAKING ARRIVES

Ἰούδας εἰς τῶν δώδεκα καὶ μετ' αὐτοῦ ὄχλος μετὰ
 JUDAS, ONE OF THE TWELVE, AND WITH HIM A CROWD WITH

³⁴And he said to them, "I am deeply grieved, even to death; remain here, and keep awake." ³⁵And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. ³⁶He said, "Abba,^d Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want." ³⁷He came and found them sleeping; and he said to Peter, "Simon, are you asleep? Could you not keep awake one hour? ³⁸Keep awake and pray that you may not come into the time of trial;^e the spirit indeed is willing, but the flesh is weak." ³⁹And again he went away and prayed, saying the same words. ⁴⁰And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. ⁴¹He came a third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. ⁴²Get up, let us be going. See, my betrayer is at hand."

⁴³Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with

^d Aramaic for Father

^e Or into temptation

swords and clubs, from the chief priests, the scribes, and the elders. ⁴⁴Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him and lead him away under guard." ⁴⁵So when he came, he went up to him at once and said, "Rabbi!" and kissed him. ⁴⁶Then they laid hands on him and arrested him. ⁴⁷But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. ⁴⁸Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a bandit? ⁴⁹Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled." ⁵⁰All of them deserted him and fled.

⁵¹ A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, ⁵²but he left the linen cloth and ran off naked.

⁵³ They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. ⁵⁴Peter

μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν
SWORDS AND CLUBS WITH THE CHIEF PRIESTS AND THE
γραμματέων καὶ τῶν πρεσβυτέρων. **14.44** δεδῶκει δὲ
SCRIBES AND THE ELDERS. ⁵HAD GIVEN ¹NOW

ὁ παραδιδούς αὐτὸν σύσημον αὐτοῖς λέγων,
²THE ONE ³BETRAYING , ⁴HIM A SIGNAL TO THEM SAYING,

Ὅν ἂν φιλήσω αὐτός ἐστιν, κρατήσατε αὐτὸν καὶ
WHOMEVER I MAY KISS HE IS [THE ONE], SEIZE HIM, AND

ἀπάγετε ἀσφαλῶς. **14.45** καὶ ἐλθὼν εὐθὺς
LEAD [HIM] AWAY UNDER GUARD. AND HAVING COME IMMEDIATELY

προσελθὼν αὐτῷ λέγει, Ῥαββί, καὶ κατεφίλησεν
HAVING APPROACHED HIM HE SAYS, RABBI, AND HE KISSED

αὐτόν· **14.46** οἱ δὲ ἐπέβαλον τὰς χεῖρας αὐτῷ καὶ
HIM. - AND THEY LAID ON THE(THEIR) HANDS ON HIM AND

ἐκράτησαν αὐτόν. **14.47** εἷς δέ [τις] τῶν
ARRESTED HIM. ³ONE ¹BUT ²A CERTAIN OF THE ONES

παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν
HAVING STOOD BY HAVING DRAWN THE SWORD, STRUCK THE

δούλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτίριον.
SLAVE OF THE HIGH PRIEST AND CUT OFF HIS - EAR.

14.48 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ
AND HAVING ANSWERED - JESUS SAID TO THEM, AS AGAINST

λῃστήν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων
A THIEF DO YOU* COME OUT WITH SWORDS AND CLUBS

συλλαβεῖν με; **14.49** καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν
TO SEIZE ME? EVERY DAY I WAS WITH YOU* IN

τῷ ἱερῷ διδάσκων καὶ οὐκ ἐκράτησατέ με· ἀλλ'
THE TEMPLE TEACHING AND YOU* DID NOT ARREST ME; BUT

ἵνα πληρωθῶσιν αἱ γραφαί. **14.50** καὶ ἀφέντες
IN ORDER THAT ³MIGHT BE FULFILLED ¹THE ²SCRIPTURES. AND HAVING LEFT

αὐτὸν ἔφυγον πάντες.
HIM EVERYONE~FLED.

14.51 Καὶ νεανίσκος τις συνεκολούθει αὐτῷ
AND A CERTAIN~YOUNG MAN WAS FOLLOWING ALONG WITH HIM

περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ, καὶ
HAVING BEEN CLOTHED WITH A LINEN GARMENT OVER [HIS] NAKED [BODY], AND

κρατοῦσιν αὐτόν· **14.52** ὁ δὲ καταλιπὼν τὴν σινδόνα
THEY SEIZE HIM. BUT~HE HAVING LEFT BEHIND THE LINEN GARMENT

γυμνὸς ἔφυγεν.
FLED~NAKED.

14.53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα,
AND THEY LED AWAY - JESUS TO THE HIGH PRIEST,

καὶ συνέρχονται πάντες οἱ ἀρχιερεῖς καὶ οἱ
AND GATHER TOGETHER ALL THE CHIEF PRIESTS AND THE

πρεσβύτεροι καὶ οἱ γραμματεῖς. **14.54** καὶ ὁ Πέτρος
ELDERS AND THE SCRIBES. AND - PETER

ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν
 FROM A DISTANCE FOLLOWED HIM UNTIL INSIDE IN THE
 αὐλὴν τοῦ ἀρχιερέως καὶ ἦν συγκαθήμενος μετὰ τῶν
 COURTYARD OF THE HIGH PRIEST AND HE WAS SITTING TOGETHER WITH THE
 ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς.
 SERVANTS AND WARMING HIMSELF NEAR THE LIGHT [OF THE FIRE].

14.55 οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν
 AND~THE CHIEF PRIESTS AND [THE] ENTIRE - COUNCIL WERE SEEKING

κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι
 AGAINST - JESUS A WITNESS IN ORDER TO - PUT TO DEATH

αὐτόν, καὶ οὐχ ἠύρισκον· **14.56** πολλοὶ γὰρ
 HIM, AND THEY WERE NOT FINDING [ANY]. FOR~MANY

ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι
 WERE TESTIFYING FALSELY AGAINST HIM, AND ⁴IDENTICAL ¹THE ²TESTIMONIES

οὐκ ᾔσαν. **14.57** καὶ τινες ἀναστάντες ἐψευδομαρτύρουν
³WERE NOT. AND SOME HAVING STOOD UP WERE TESTIFYING FALSELY

κατ' αὐτοῦ λέγοντες **14.58** ὅτι Ἠμεῖς ἠκούσαμεν αὐτοῦ
 AGAINST HIM SAYING - WE HEARD HIM

λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τούτον τὸν
 SAYING - I WILL DESTROY - THIS~TEMPLE -

χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον
 MADE WITH HUMAN HANDS AND AFTER THREE DAYS ANOTHER

ἀχειροποίητον οἰκοδομήσω **14.59** καὶ οὐδὲ οὕτως ἴση
 NOT MADE WITH HANDS I WILL BUILD AND ⁶NOT ¹SO ⁷IDENTICAL

ἦν ἡ μαρτυρία αὐτῶν. **14.60** καὶ ἀναστὰς ὁ
⁵WAS ²THE ³TESTIMONY ⁴OF THEM. AND HAVING STOOD UP THE

ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων,
 HIGH PRIEST IN [THE] MIDST QUESTIONED - JESUS SAYING,

Οὐκ ἀποκρίνη οὐδέν τί οὗτοί σου καταμαρτυροῦσιν;
 DO YOU NOT ANSWER ANYTHING [TO] WHAT THESE TESTIFY AGAINST~YOU?

14.61 ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν
 - BUT HE WAS SILENT AND DID NOT ANSWER ANYTHING. AGAIN

ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν καὶ λέγει αὐτῷ, Σὺ εἶ
 THE HIGH PRIEST WAS QUESTIONING HIM AND HE SAYS TO HIM, ARE~YOU

ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ; **14.62** ὁ δὲ Ἰησοῦς
 THE CHRIST THE SON OF THE BLESSED ONE? - AND JESUS

εἶπεν, Ἐγὼ εἰμι,
 SAID I AM,

καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου
 AND YOU^o WILL SEE THE SON - OF MAN

ἐκ δεξιῶν καθήμενον τῆς δυνάμεως
²AT [THE] ³RIGHT [HAND] ¹SITTING OF THE POWER

καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ
 AND COMING WITH THE CLOUDS -

οὐρανοῦ.
 OF HEAVEN.

had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. ⁵⁵Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. ⁵⁶For many gave false testimony against him, and their testimony did not agree. ⁵⁷Some stood up and gave false testimony against him, saying, ⁵⁸“We heard him say, ‘I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.’” ⁵⁹But even on this point their testimony did not agree. ⁶⁰Then the high priest stood up before them and asked Jesus, “Have you no answer? What is it that they testify against you?” ⁶¹But he was silent and did not answer. Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?” ⁶²Jesus said, “I am; and

‘you will see the Son of Man seated at the right hand of the Power,’ and ‘coming with the clouds of heaven.’”

^fOr the Christ

⁶³Then the high priest tore his clothes and said, "Why do we still need witnesses?

⁶⁴You have heard his blasphemy! What is your decision?" All of them condemned him as deserving death. ⁶⁵Some began to spit on him, to blindfold him, and to strike him, saying to him, "Prophecy!" The guards also took him over and beat him.

⁶⁶While Peter was below in the courtyard, one of the servant-girls of the high priest came by. ⁶⁷When she saw Peter warming himself, she stared at him and said, "You also were with Jesus, the man from Nazareth." ⁶⁸But he denied it, saying, "I do not know or understand what you are talking about." And he went out into the forecourt.^g Then the cock crowed.^h ⁶⁹And the servant-girl, on seeing him, began again to say to the bystanders, "This man is one of them." ⁷⁰But again he denied it. Then after a little while the bystanders again said to Peter, "Certainly you are one of them; for you are a Galilean." ⁷¹But he began to curse, and he swore an oath, "I do not know this man you are talking about."

⁷²At that moment the cock crowed for the second time. Then Peter remembered

^g Or gateway

^h Other ancient authorities lack Then the cock crowed

14.63 ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ
AND~THE HIGH PRIEST HAVING TORN THE TUNIC OF HIM

λέγει, Τί ἔτι χρεῖαν ἔχομεν μαρτύρων;
SAYS, WHAT FURTHER NEED DO WE HAVE OF WITNESSES?

14.64 ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται;
YOU^o HEARD THE BLASPHEMY. HOW DOES IT SEEM~TO YOU?

οἱ δὲ πάντες κατέκριναν αὐτὸν ἔνοχον εἶναι θανάτου.
AND~THEY ALL CONDEMNED HIM TO BE~DESERVING OF DEATH.

14.65 Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ
AND SOME~BEGAN TO SPIT ON HIM AND

περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ κολαφίζειν
TO COVER HIS - FACE AND STRIKE

αὐτὸν καὶ λέγειν αὐτῷ, Προφήτευσον, καὶ οἱ
HIM AND TO SAY TO HIM, PROPHECY, AND THE

ὑπηρέται ῥαπίσμασιν αὐτὸν ἔλαβον.
SERVANTS ³WITH SLAPS ²HIM ¹RECEIVED.

14.66 Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ
AND ²BEING - ¹PETER BELOW IN THE COURTYARD,

ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως **14.67** καὶ
COMES ONE OF THE MAIDS OF THE HIGH PRIEST AND

ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ
HAVING SEEN - PETER WARMING HIMSELF, HAVING LOOKED AT HIM

λέγει, Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ.
SHE SAYS, YOU~ALSO ²WITH ⁴THE ⁵NAZARENE ¹WERE - ³JESUS.

14.68 ὁ δὲ ἠρνήσατο λέγων, Οὔτε οἶδα οὔτε ἐπίσταμαι
- BUT HE DENIED (IT) SAYING, I DO NOT KNOW NOR UNDERSTAND

σὺ τί λέγεις. καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον
WHAT~YOU ARE SAYING. AND HE WENT OUT OUTSIDE INTO THE ENTRYWAY

[καὶ ἀλέκτωρ ἐφώνησεν]. **14.69** καὶ ἡ παιδίσκη
AND A ROOSTER CROWED. AND THE MAID

ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν τοῖς παρεστῶσιν
HAVING SEEN HIM BEGAN AGAIN TO SAY TO THE ONES HAVING STOOD BY

ὅτι Οὗτος ἐξ αὐτῶν ἐστίν. **14.70** ὁ δὲ πάλιν
- THIS ONE ²OF ³THEM ¹IS (ONE). - BUT AGAIN

ἠρνεῖτο. καὶ μετὰ μικρὸν πάλιν οἱ
HE WAS DENYING (IT). AND AFTER A LITTLE (WHILE) AGAIN THE ONES

παραεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν
HAVING STOOD BY WERE SAYING - TO PETER, TRULY ²OF ³THEM

εἶ, καὶ γὰρ Γαλιλαῖος εἶ. **14.71** ὁ δὲ ἤρξατο
¹YOU ARE (ONE), FOR~INDEED YOU ARE~A GALILEAN. - AND HE BEGAN

ἀναθεματίζειν καὶ ὀμνύναι ὅτι Οὐκ οἶδα τὸν
TO CURSE AND TO SWEAR - I DO NOT KNOW -

ἄνθρωπον τοῦτον ὃν λέγετε. **14.72** καὶ εὐθὺς ἐκ
THIS~MAN OF WHOM YOU^o SPEAK. AND IMMEDIATELY FOR

δευτέρου ἀλέκτωρ ἐφώνησεν. καὶ ἀνεμνήσθη ὁ Πέτρος
A SECOND TIME A ROOSTER CROWED. AND REMEMBERED - PETER

14:68 text: KJV ASV RSVmg NASBmg NIVmg NEBmg TEV NJB NRSV. omit [see Matt. 26:71; Luke 22:57; John 18:25]: ASVmg RSV NASB NIV NEB TEVmg NRSVmg.

τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα
 THE WORD AS SPOKE TO HIM - JESUS - BEFORE A ROOSTER
 φωνῆσαι δις τρίς με ἀπαρνήσῃ· καὶ
 CROWS TWICE, THREE [TIMES] YOU WILL DENY~ME. AND
 ἐπιβαλὼν ἔκλαιεν.
 HAVING BROKEN DOWN HE WAS CRYING.

that Jesus had said to him,
 "Before the cock crows
 twice, you will deny me
 three times." And he broke
 down and wept.

CHAPTER 15

15.1 Καὶ εὐθὺς πρῶτῃ συμβούλιον ποιήσαντες οἱ
 AND IMMEDIATELY EARLY HAVING PREPARED~A COUNCIL, THE
 ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων
 CHIEF PRIESTS WITH THE ELDERS AND SCRIBES
 καὶ ὅλον τὸ συνέδριον, δέσαντες τὸν Ἰησοῦν
 AND [THE] ENTIRE - COUNCIL, HAVING BOUND - JESUS
 ἀπήνεγκαν καὶ παρέδωκαν Πιλάτῳ. **15.2** καὶ
 THEY LED [HIM] AWAY AND HANDED [HIM] OVER TO PILATE. AND
 ἐπηρώτησεν αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς
²QUESTIONED ³HIM - ¹PILATE, ARE~YOU THE KING
 τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει,
 OF THE JEWS? - AND HAVING ANSWERED HIM HE SAYS,
 Σὺ λέγεις. **15.3** καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς
 YOU SAY [SO]~YOURSELF. AND WERE ACCUSING HIM THE CHIEF PRIESTS
 πολλά. **15.4** ὁ δὲ Πιλάτος πάλιν ἐπηρώτα αὐτὸν
 [OF] MANY THINGS. - AND PILATE AGAIN QUESTIONED HIM
 λέγων, Οὐκ ἀποκρίνη οὐδέν; ἵδε πόσα
 SAYING, DO YOU NOT ANSWER ANYTHING? LOOK HOW MANY THINGS
 σου κατηγοροῦσιν. **15.5** ὁ δὲ Ἰησοῦς οὐκέτι
 THEY ACCUSE~YOU [OF]. - BUT JESUS NO LONGER
 οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.
 ANSWERED~ANYTHING, SO AS TO AMAZE - PILATE.
15.6 Κατὰ δὲ ἑορτὴν ἀπέλυνεν αὐτοῖς ἕνα
 NOW~[AT] EVERY FESTIVAL HE WAS RELEASING TO THEM ONE
 δέσμιον ὃν παρητούντο. **15.7** ἦν δὲ ὁ
 PRISONER [FOR] WHOM THEY WERE BEGGING. NOW~THERE WAS THE ONE
 λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν
 BEING CALLED BARABBAS WITH THE FELLOW INSURRECTIONISTS
 δεδεμένος οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν.
 HAVING BEEN BOUND, WHO IN THE UPRISING HAD COMMITTED~MURDER.
15.8 καὶ ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς
 AND HAVING GONE UP THE CROWD BEGAN TO ASK JUST AS
 ἐποίει αὐτοῖς. **15.9** ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς
 HE USED TO DO FOR THEM. - BUT PILATE ANSWERED THEM
 λέγων, Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν
 SAYING, DO YOU* WISH [THAT] I SHOULD RELEASE TO YOU* THE KING OF THE

As soon as it was morning,
 the chief priests held a
 consultation with the elders
 and scribes and the whole
 council. They bound Jesus,
 led him away, and handed
 him over to Pilate. ²Pilate
 asked him, "Are you the
 King of the Jews?" He
 answered him, "You say
 so." ³Then the chief priests
 accused him of many things.
⁴Pilate asked him again,
 "Have you no answer? See
 how many charges they
 bring against you." ⁵But
 Jesus made no further reply,
 so that Pilate was amazed.

⁶Now at the festival he
 used to release a prisoner for
 them, anyone for whom they
 asked. ⁷Now a man called
 Barabbas was in prison
 with the rebels who had
 committed murder during
 the insurrection. ⁸So the
 crowd came and began to
 ask Pilate to do for them
 according to his custom.
⁹Then he answered them,
 "Do you want me to release
 for you the King of the

Jews?" ¹⁰For he realized that it was out of jealousy that the chief priests had handed him over. ¹¹But the chief priests stirred up the crowd to have him release Barabbas for them instead. ¹²Pilate spoke to them again, "Then what do you wish me to doⁱ with the man you call the King of the Jews?" ¹³They shouted back, "Crucify him!" ¹⁴Pilate asked them, "Why, what evil has he done?" But they shouted all the more, "Crucify him!" ¹⁵So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

¹⁶Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters^k); and they called together the whole cohort. ¹⁷And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. ¹⁸And they began saluting him, "Hail, King of the Jews!" ¹⁹They struck his head with a reed, spat upon him, and knelt down in homage to him. ²⁰After mocking him, they stripped him of the purple cloak and put

ⁱ Other ancient authorities read *what should I do*

^j Other ancient authorities lack *the man you call*

^k Gk. *the praetorium*

Ἰουδαίων; 15.10 ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον
JEWS? FOR~HE KNEW THAT BECAUSE OF ENVY

παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. 15.11 οἱ δὲ
³HAD HANDED (HIM) OVER ⁴TO HIM ¹THE ²CHIEF PRIESTS. BUT~THE

ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν
CHIEF PRIESTS INCITED THE CROWD THAT RATHER -

Βαραββᾶν ἀπολύσῃ αὐτοῖς. 15.12 ὁ δὲ Πιλάτος πάλιν
HE SHOULD RELEASE~BARABBAS TO THEM. - BUT PILATE AGAIN

ἀποκριθεὶς ἔλεγεν αὐτοῖς, Τί οὖν [θέλετε]
HAVING ANSWERED WAS SAYING TO THEM, WHAT THEN DO YOU^o WISH [THAT]

ποιήσω [ὃν λέγετε] τὸν βασιλέα τῶν
I SHOULD DO [WITH THE ONE] WHOM YOU^o CALL THE KING OF THE

Ἰουδαίων; 15.13 οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον
JEWS? - AND AGAIN THEY CRIED OUT, CRUCIFY

αὐτόν. 15.14 ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ
HIM. - BUT PILATE WAS SAYING TO THEM, FOR~WHAT

ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραξαν, Σταύρωσον
EVIL~DID HE COMMIT? BUT~THEY ALL THE MORE CRIED OUT, CRUCIFY

αὐτόν. 15.15 ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ
HIM. - SO PILATE, DESIRING ²THE ³CROWD

τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν,
¹TO SATISFY RELEASED TO THEM - BARABBAS,

καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα
AND HANDED OVER - JESUS HAVING SCOURGED (HIM) THAT

σταυρωθῇ.
HE MIGHT BE CRUCIFIED.

15.16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς
AND~THE SOLDIERS LED AWAY HIM INTO THE
αὐλῆς, ὃ ἐστὶν πραιτώριον, καὶ συγκαλοῦσιν
COURTYARD, WHICH IS [THE] PRAETORIUM, AND THEY CALL TOGETHER [THE]

ὅλην τὴν σπείραν. 15.17 καὶ ἐνδιδύσκουσιν αὐτὸν
WHOLE - COHORT. AND THEY CLOTHE HIM [IN]

πορφύραν καὶ περιτιθέασιν αὐτῷ πλέξαντες
PURPLE AND PLACE UPON HIM HAVING BEEN WOVEN

ἀκάνθινον στέφανον· 15.18 καὶ ἤρξαντο ἀσπάζεσθαι
A THORNY CROWN. AND THEY BEGAN TO GREET

αὐτόν, Χαῖρε, βασιλεῦ τῶν Ἰουδαίων· 15.19 καὶ
HIM, HAIL, KING OF THE JEWS. AND

ἐτυπτον αὐτοῦ τὴν κεφαλὴν καλὰ μῦ καὶ
THEY WERE STRIKING HIM [ON] THE HEAD WITH A STAFF AND

ἐνέπτυν αὐτῷ καὶ τιθέντες τὰ γόνατα
THEY WERE SPITTING ON HIM AND BENDING THE [THEIR] KNEES

προσεκύνουν αὐτῷ. 15.20 καὶ ὅτε ἐνέπαιξαν
THEY WERE BOWING DOWN BEFORE HIM. AND WHEN THEY RIDICULED

αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν
HIM, THEY STRIPPED HIM [OF] THE PURPLE AND CLOTHED

αὐτὸν τὰ ἱμάτια αὐτοῦ. καὶ ἐξάγουσιν αὐτὸν ἵνα
HIM[IN] THE GARMENTS OF HIM. AND THEY LEAD OUT HIM THAT
σταυρώσωσιν αὐτόν.
THEY MIGHT CRUCIFY HIM.

15.21 Καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα
AND THEY REQUISITION PASSING BY A CERTAIN SIMON,
Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα
A CYRENIAN COMING FROM [THE] COUNTRYSIDE, THE FATHER

Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν
OF ALEXANDER AND RUFUS, IN ORDER THAT HE MIGHT CARRY THE
σταυρὸν αὐτοῦ. **15.22** καὶ φέρουσιν αὐτὸν ἐπὶ τὸν
CROSS OF HIM. AND THEY BRING HIM TO THE

Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνευσόμενον
²GOLGOTHA ¹PLACE [CALLED], WHICH MEANS BEING INTERPRETED

Κρανίου Τόπος. **15.23** καὶ ἐδίδουν αὐτῷ
PLACE~OF [THE] SKULL. AND THEY WERE GIVING TO HIM

ἐσμυρτισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν. **15.24** καὶ
WINE~HAVING BEEN MIXED WITH MYRRH. BUT~THIS ONE DID NOT TAKE [IT]. AND

σταυροῦσιν αὐτόν
THEY CRUCIFY HIM

καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ,
AND DIVIDE THE GARMENTS OF HIM,

βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί
CASTING A LOT FOR THEM, WHICH~ONE

ἄρῃ.
MIGHT TAKE [THEM].

15.25 ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν.
NOW~IT WAS [THE] THIRD~HOUR AND THEY CRUCIFIED HIM.

15.26 καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ
AND ⁶HAD ¹THE ²INSCRIPTION ³OF THE ⁴CHARGE [AGAINST] ⁵HIM

ἐπιγεγραμμένη, Ὁ βασιλεὺς τῶν Ἰουδαίων. **15.27** Καὶ
⁷BEEN WRITTEN OVER [HIM], THE KING OF THE JEWS. AND

σὺν αὐτῷ σταυροῦσιν δύο ληστὰς, ἓνα ἐκ δεξιῶν
WITH HIM THEY CRUCIFY TWO THIEVES, ONE ON [THE] RIGHT

καὶ ἓνα ἐξ ἐωνύμων αὐτοῦ.^τ **15.29** Καὶ οἱ
AND ONE ON [THE] LEFT OF HIM. AND THE ONES

παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινούμεντες τὰς
PASSING BY WERE REVILING HIM SHAKING THE

κεφαλὰς αὐτῶν καὶ λέγοντες, Οὐὰ ὁ καταλύων τὸν
HEADS OF THEM AND SAYING, HA! THE ONE DESTROYING THE

ναὸν καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις, **15.30** σῶσον
TEMPLE AND BUILDING [IT] IN THREE DAYS, SAVE

σεαυτὸν καταβὰς ἀπὸ τοῦ σταυροῦ. **15.31** ὁμοίως
YOURSELF HAVING COME DOWN FROM THE CROSS. LIKEWISE

his own clothes on him.
Then they led him out to crucify him.

21 They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus.

22 Then they brought Jesus¹ to the place called Golgotha (which means the place of a skull). 23 And they offered him wine mixed with myrrh; but he did not take it. 24 And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

25 It was nine o'clock in the morning when they crucified him. 26 The inscription of the charge against him read, "The King of the Jews." 27 And with him they crucified two bandits, one on his right and one on his left.^m 29 Those who passed by deridedⁿ him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, 30 save yourself, and come down from the cross!"

31 In the same way

¹Gk him

^m Other ancient authorities add verse 28. And the scripture was fulfilled that says, "And he was counted among the lawless."

ⁿ Or blasphemed

15:27 text: ASV RSV NASB NIV NEB TEV NJB NRSV. add v. 28 και επληρωθη η γραφη η λεγουσα, Και μετα ανομων ελογισθη (And the scripture was fulfilled which says, He was counted with the lawless ones—NIVmg) [see Luke 22:37; Isa. 53:12]; KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg.

the chief priests, along with the scribes, were also mocking him among themselves and saying, "He saved others; he cannot save himself. ³²Let the Messiah,^o the King of Israel, come down from the cross now, so that we may see and believe." Those who were crucified with him also taunted him.

33 When it was noon, darkness came over the whole land^p until three in the afternoon. ³⁴At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?"^q ³⁵When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." ³⁶And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." ³⁷Then Jesus gave a loud cry and breathed his last. ³⁸And the curtain of the temple was torn in two, from top to bottom. ³⁹Now when the centurion, who stood facing him, saw that in this way he^r breathed his last, he said, "Truly this man was God's Son!"^s

40 There were also women looking on from a distance; among them were Mary Magdalene, and Mary

^o Or the Christ

^p Or earth

^q Other ancient authorities read *made me a reproach*

^r Other ancient authorities add *cried out and*

^s Or a son of God

καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ
ALSO THE CHIEF PRIESTS MOCKING TO ONE ANOTHER WITH

τῶν γραμματέων ἔλεγον, Ἵλλους ἔσωσεν, ἑαυτὸν
THE SCRIBES WERE SAYING, HE SAVED~OTHERS, [BUT] HIMSELF

οὐ δύναται σῶσαι· **15.32** ὁ Χριστὸς ὁ βασιλεὺς
HE IS NOT ABLE TO SAVE. THE CHRIST THE KING

Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα
OF ISRAEL LET [HIM] COME DOWN NOW FROM THE CROSS, IN ORDER THAT

ἴδωμεν καὶ πιστεύσωμεν. καὶ οἱ συνεσταυρωμένοι
WE MAY SEE AND BELIEVE. AND THE ONES HAVING BEEN CRUCIFIED

σὺν αὐτῷ ὠνείδιζον αὐτόν.
WITH HIM WERE REPROACHING HIM.

15.33 Καὶ γενομένης ὥρας ἑκτῆς σκότος ἐγένετο
AND HAVING BECOME [THE] SIXTH~HOUR IT BECAME~DARK

ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης. **15.34** καὶ
OVER [THE] WHOLE - LAND UNTIL [THE] NINTH~HOUR. AND

τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, Ελωι
AT THE NINTH HOUR CRIED OUT - JESUS IN A LOUD~VOICE, ELOI,

ελωι λεμα σαβαχθανι; ὃ ἐστὶν μεθερμηνευόμενον
ELOI LEMA SABACHTHANI? WHICH MEANS BEING INTERPRETED

Ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με;
- GOD OF ME - GOD OF ME, WHY DID YOU FORSAKE ME?

15.35 καὶ τινες τῶν παρεστηκότων ἀκούσαντες
AND SOME OF THE ONES HAVING BEEN STANDING NEARBY HAVING HEARD

ἔλεγον, Ἴδε Ἠλίαν φωνεῖ. **15.36** δραμὼν δέ τις
WERE SAYING, LOOK HE CALLS~FOR ELIJAH. ³HAVING RUN ¹AND ²SOMEONE

[καὶ] γεμίσας σπόγγον ὄξους περιθεὶς καλάμῳ
AND HAVING FILLED A SPONGE WITH VINEGAR HAVING BEEN PLACED ON A STAFF

ἐπότιζεν αὐτόν λέγων, Ἄφετε ἴδωμεν εἰ
HE GAVE DRINK TO HIM SAYING, LEAVE [HIM ALONE] LET US SEE IF

ἔρχεται Ἠλίας καθελεῖν αὐτόν. **15.37** ὁ δὲ Ἰησοῦς
ELIJAH~COMES TO TAKE DOWN HIM. - AND JESUS,

ἀφείς φωνὴν μεγάλην ἐξέπνευσεν. **15.38** Καὶ τὸ
HAVING UTTERED A LOUD~CRY EXPIRED. AND THE

καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ' ἄνωθεν
CURTAIN OF THE TEMPLE WAS TORN IN TWO FROM TOP

ἕως κάτω. **15.39** Ἰδὼν δὲ ὁ κεντυρίων ὁ
TO BOTTOM. ⁷HAVING SEEN ¹AND ²THE ³CENTURION -

παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως^τ ἐξέπνευσεν
⁴HAVING STOOD NEARBY ⁵OPPOSITE ⁶HIM THAT HE EXPIRED~THIS WAY

εἶπεν, Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν.
SAID, TRULY, THIS - MAN ²SON ³OF GOD ¹WAS [THE].

15.40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι,
AND~THERE WERE ALSO WOMEN FROM A DISTANCE LOOKING ON,

ἐν αἷς καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία
AMONG WHOM [WERE] BOTH MARY - MAGDALENE AND MARY

ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήτος μήτηρ καὶ
 THE ²OF JAMES ³THE ⁴YOUNGER ⁵AND ⁶OF JOSES ¹MOTHER AND
 Σαλώμη, 15.41 αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν
 SALOME, WHO WHEN HE WAS IN - GALILEE WERE FOLLOWING
 αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ
 HIM AND WERE SERVING HIM, AND MANY-OTHERS -
 συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.
 HAVING GONE UP WITH HIM TO JERUSALEM.

15.42 Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν
 AND ALREADY HAVING BECOME~EVENING, SINCE IT WAS [THE]
 παρασκευῇ ὃ ἐστὶν προσάββατον, 15.43 ἐλθὼν
 PREPARATION WHICH IS THE DAY BEFORE THE SABBATH, HAVING COME
 Ἰωσήφ [ὁ] ἀπὸ Ἀριμαθαίας εὐσχήμων
 JOSEPH THE ONE FROM ARIMATHEA, A PROMINENT
 βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν
 MEMBER OF THE COUNCIL, WHO ALSO HIMSELF WAS LOOKING FORWARD TO THE
 βασιλείαν τοῦ θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν
 KINGDOM - OF GOD, HAVING BOLDNESS HE WENT IN TO -
 Πιλάτον καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. 15.44 ὁ δὲ
 PILATE AND ASKED [FOR] THE BODY - OF JESUS. - AND
 Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκεν καὶ
 PILATE WAS AMAZED THAT HE HAD DIED~ALREADY AND
 προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν
 HAVING SUMMONED THE CENTURION HE QUESTIONED HIM [TO SEE]
 εἰ πάλαι ἀπέθανεν· 15.45 καὶ γνοὺς ἀπὸ τοῦ
 WHETHER HE DIED~ALREADY. AND HAVING FOUND OUT FROM THE
 κεντυρίωνος ἔδωρήσατο τὸ πτώμα τῷ Ἰωσήφ.
 CENTURION, HE GAVE THE CORPSE - TO JOSEPH.
 15.46 καὶ ἀγοράσας σινδὸνα καθελὼν αὐτὸν
 AND HAVING BOUGHT A LINEN CLOTH [AND] HAVING TAKEN DOWN HIM,
 ἐνείλησεν τῇ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνημείῳ
 HE WRAPPED [HIM] IN THE LINEN CLOTH AND PLACED HIM IN A TOMB
 ὃ ἦν λελατομημένον ἐκ πέτρας καὶ προσεκύλισεν
 WHICH HAD BEEN CUT FROM ROCK AND HE ROLLED
 λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. 15.47 ἡ δὲ
 A STONE AGAINST THE ENTRANCE OF THE TOMB. - AND
 Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσήτος
 MARY - MAGDALENE AND MARY THE [MOTHER] OF JOSES
 ἐθεώρουν ποῦ τέθειται.
 WERE OBSERVING WHERE HE HAS BEEN LAID.

the mother of James the younger and of Joses, and Salome. ⁴¹These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

⁴²When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, ⁴³Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. ⁴⁴Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. ⁴⁵When he learned from the centurion that he was dead, he granted the body to Joseph. ⁴⁶Then Joseph' bought a linen cloth, and taking down the body," wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. ⁴⁷Mary Magdalene and Mary the mother of Joses saw where the body" was laid.

¹ Gk he

⁴ Gk it

CHAPTER 16

When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. ²And very early on the first day of the week, when the sun had risen, they went to the tomb. ³They had been saying to one another, "Who will roll away the stone for us from the entrance to the tomb?" ⁴When they looked up, they saw that the stone, which was very large, had already been rolled back. ⁵As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. ⁶But he said to them, "Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. ⁷But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you." ⁸So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.^v

^v Some of the most ancient authorities bring the book to a close at the end of verse 8. One authority concludes the book with the shorter ending; others include the shorter ending and then continue with verses 9-20. In most authorities verses 9-20 follow immediately after verse 8, though in some of these authorities the passage is marked as being doubtful.

16.1 Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ
AND ³HAVING PASSED ¹THE ²SABBATH, MARY -
Μαγδαληνὴ καὶ Μαρία ἡ [τοῦ] Ἰακώβου καὶ
MAGDALENE AND MARY, THE [MOTHER] - OF JAMES, AND
Σαλώμη ἡγόρασαν ἀρώματα ἵνα ἐλθοῦσαι
SALOME BOUGHT SPICES IN ORDER THAT HAVING COME
ἀλείψωσιν αὐτόν. **16.2** καὶ λίαν πρῶτὴ τῇ μιᾷ
THEY MIGHT ANOINT HIM. AND VERY EARLY ON THE FIRST [DAY]
τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον
OF THE WEEK THEY COME UPON THE TOMB,
ἀνατείλαντος τοῦ ἡλίου. **16.3** καὶ ἔλεγον πρὸς
HAVING ARISEN THE SUN. AND THEY WERE SAYING TO
ἐαυτάς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς
THEMSELVES WHO WILL ROLL AWAY FOR US THE STONE FROM THE
θύρας τοῦ μνημείου; **16.4** καὶ ἀναβλέψασαι θεωροῦσιν
ENTRANCE OF THE TOMB? AND HAVING LOOKED UP THEY SEE
ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.
THAT HAS BEEN ROLLED AWAY THE STONE. FOR~IT WAS EXTREMELY~LARGE.
16.5 καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον
AND HAVING ENTERED INTO THE TOMB, THEY SAW A YOUNG MAN
καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον
SITTING ON THE RIGHT HAVING BEEN CLOTHED [IN]
στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν. **16.6** ὁ δὲ λέγει
A WHITE~ROBE, AND THEY WERE UTTERLY AMAZED. - BUT HE SAYS
αὐταῖς, Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν
TO THEM, DO NOT BE AMAZED. YOU~SEEK~JESUS THE
Ναζαρηνὸν τὸν ἐσταυρωμένον· ἡγέρθη, οὐκ ἔστιν
NAZARENE THE ONE HAVING BEEN CRUCIFIED. HE WAS RAISED, HE IS NOT
ᾧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. **16.7** ἀλλὰ
HERE. LOOK, THE PLACE WHERE THEY LAID HIM. BUT
ὑπάγετε εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ
GO TELL THE DISCIPLES OF HIM AND - PETER
ὅτι Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ
- HE GOES BEFORE YOU~ INTO - GALILEE. THERE
αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. **16.8** καὶ ἐξελθοῦσαι
YOU~WILL SEE~HIM, JUST AS HE TOLD YOU~. AND HAVING GONE OUT
ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος
THEY FLED FROM THE TOMB, ⁵SEIZED ¹FOR ⁶THEM ²TREMBLING
καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν·
³AND ⁴AMAZEMENT. AND ²NO ONE ³NOTHING ¹THEY TOLD,
ἐφοβοῦντα γάρ.
FOR~THEY WERE AFRAID.

THE SHORTER ENDING OF MARK

[[Πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν
 AND ALL THE THINGS HAVING BEEN TOLD [THEM] ³TO THE ONES ⁴WITH -
 Πέτρον συντόμως ἐξήγγειλαν. Μετὰ δὲ ταῦτα καὶ
⁵PETER ²BRIEFLY ¹THEY REPORTED. AND~AFTER THESE THINGS ALSO
 αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως
²HIMSELF - ¹JESUS FROM [THE] EAST AND AS FAR AS [THE] WEST
 ἐξάπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἀφθαρτον
 SENT OUT THROUGH THEM THE SACRED AND IMPERISHABLE
 κήρυγμα τῆς αἰωνίου σωτηρίας. ἀμήν.]]
 PROCLAMATION - OF ETERNAL SALVATION. AMEN.

THE SHORTER ENDING OF MARK

[[And all that had been commanded them they told briefly to those around Peter. And afterward Jesus himself sent out through them, from east to west, the sacred and imperishable proclamation of eternal salvation."^W]]

THE LONGER ENDING OF MARK

[[16.9 Ἀναστὰς δὲ πρωῒ πρώτη σαββάτου
 AND~HAVING ARISEN EARLY ON [THE] FIRST [DAY OF THE] WEEK
 ἐφάνη πρῶτον Μαρία τῇ Μαγδαληνῇ, παρ' ἧς
 HE APPEARED FIRST TO MARY - MAGDALENE, FROM WHOM
 ἐκβεβλήκει ἑπτὰ δαιμόνια. 16.10 ἐκείνη πορευθεῖσα
 HE HAD CAST OUT SEVEN DEMONS. THAT ONE HAVING GONE
 ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις πενθοῦσι
 ANNOUNCED TO THE ONES ²WITH ³HIM ¹HAVING BEEN MOURNING
 καὶ κλαίουσιν. 16.11 καὶ ἐκεῖνοι ἀκούσαντες ὅτι ζῇ
 AND CRYING. AND THOSE HAVING HEARD THAT HE LIVES
 καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν.
 AND HE WAS SEEN BY HER, REFUSED TO BELIEVE.
 16.12 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν
 AND~AFTER THESE THINGS, ⁵TO TWO ⁶OF ⁷THEM ⁸WALKING ALONG
 ἐφανερώθη ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἀγρόν.
¹HE APPEARED ²IN ³ANOTHER ⁴FORM GOING INTO [THE] COUNTRY.
 16.13 καὶ ἐκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς.
 AND THOSE HAVING GONE REPORTED TO THE REST.
 οὐδὲ ἐκεῖνοι ἐπίστευσαν.
 NEITHER [DID] THOSE BELIEVE.
 16.14 Ὑστερον [δὲ] ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκά
 BUT~LATER ⁵RECLINING AT TABLE ⁴THEMSELVES ²TO THE ³ELEVEN
 ἐφανερώθη καὶ ὠνειδίσειν τὴν ἀπιστίαν αὐτῶν καὶ
¹HE WAS REVEALED AND HE REPROACHED THE UNBELIEF OF THEM AND [THEIR]
 σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν
 HARDNESS OF HEART BECAUSE THE ONES HAVING SEEN HIM

THE LONGER ENDING OF MARK

9 [[Now after he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. ¹⁰She went out and told those who had been with him, while they were mourning and weeping. ¹¹But when they heard that he was alive and had been seen by her, they would not believe it.

12 After this he appeared in another form to two of them, as they were walking into the country. ¹³And they went back and told the rest, but they did not believe them.

14 Later he appeared to the eleven themselves as they were sitting at the table; and he upbraided them for their lack of faith and stubbornness, because they

^W Other ancient authorities add *Amen*

The Shorter Ending of Mark is included in NEB, TEV, NASB and NRSV, and is noted in RSVmg and NJBmg. **16:9-20** The two earliest MSS (Codex Vaticanus and Codex Sinaiticus) stop at Mark 16:8; this is indicated (in some form or another) in ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg. Many MSS contain the text as printed above in 16:9-20; this portion is included in the text of all the translations. Some MSS contain a shorter ending to Mark, and one MS (the Freer Gospels) contains the longer ending of Mark with a major addition after 16:14, see NRSVmg for a rendering of this text (cf. NJBmg).

had not believed those who saw him after he had risen.^x

¹⁵And he said to them, “Go into all the world and proclaim the good news^y to the whole creation. ¹⁶The one who believes and is baptized will be saved; but the one who does not believe will be condemned. ¹⁷And these signs will accompany those who believe: by using my name they will cast out demons; they will speak in new tongues; ¹⁸they will pick up snakes in their hands,^z and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover.”

¹⁹So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. ²⁰And they went out and proclaimed the good news everywhere, while the Lord worked with them and confirmed the message by the signs that accompanied it.^a]]

^x Other ancient authorities add, in whole or in part, *And they excused themselves, saying, “This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits. Therefore reveal your righteousness now” —thus they spoke to Christ. And Christ replied to them, “The term of years of Satan’s power has been fulfilled, but other terrible things draw near. And for those who have sinned I was handed over to death, that they may return to the truth and sin no more, that they may inherit the spiritual and imperishable glory of righteousness that is in heaven.”*

^y Or *gospel*

^z Other ancient authorities lack in their hands

^a Other ancient authorities add *Amen*

ἐγγεγερμένον οὐκ ἐπίστευσαν. **16.15** καὶ εἶπεν αὐτοῖς,
HAVING BEEN RAISED THEY DID NOT BELIEVE. AND HE SAID TO THEM,

Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ
HAVING GONE INTO ²THE ³WORLD ¹ALL PREACH THE

εὐαγγέλιον πάσῃ τῇ κτίσει. **16.16** ὁ πιστεύσας καὶ
GOOD NEWS TO ALL - CREATION. THE ONE HAVING BELIEVED AND

βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας
HAVING BEEN BAPTIZED WILL BE SAVED, BUT ~THE ONE NOT HAVING BELIEVED

κατακριθήσεται. **16.17** σημεῖα δὲ τοῖς πιστεύουσιν
WILL BE CONDEMNED. ³SIGNS ¹AND ⁵THE ONES ⁶HAVING BELIEVED

ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου
²THESE ⁴WILL ACCOMPANY: IN THE NAME OF ME

δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς,
THEY WILL CAST OUT ~DEMONS, ³TONGUES ¹THEY WILL SPEAK ²WITH NEW,

16.18 [καὶ ἐν ταῖς χερσὶν] ὅφεις ἀροῦσιν καὶ
AND WITH THE(THEIR) HANDS THEY WILL PICK UP ~SNAKES AND IF

θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάψῃ, ἐπὶ
ANY ~DEADLY POISON THEY DRINK IN NO WAY WILL IT HARM ~THEM, UPON (THE)

ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν.
SICK THEY WILL LAY ~[THEIR] HANDS AND THEY WILL BE ~HEALTHY.

16.19 Ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ λαλῆσαι
²THE - ¹THEN LORD JESUS AFTER - SPEAKING

αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ
TO THEM WAS TAKEN UP INTO - HEAVEN AND SAT DOWN AT (THE)

δεξιῶν τοῦ θεοῦ. **16.20** ἐκεῖνοι δὲ ἐξελθόντες
RIGHT (HAND) - OF GOD. AND ~THOSE HAVING GONE FORTH

ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργούντος καὶ
PREACHED EVERYWHERE, [WHILE] THE LORD WORKING WITH (THEM) AND

τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων
²THE ³WORD ¹CONFIRMING THROUGH THE ACCOMPANYING

σημείων.]]
SIGNS.

THE GOSPEL ACCORDING TO LUKE

CHAPTER 1

KATA ΛΟΥΚΑΝ ACCORDING TO LUKE

1.1 Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι
SINCE MANY ATTEMPTED TO COMPILE
διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν
A NARRATIVE ABOUT THE HAVING BEEN FULFILLED AMONG US
πραγμάτων, 1.2 καθὼς παρέδοσαν ἡμῖν οἱ
EVENTS, JUST AS DELIVERED TO US THE ONES (WHO)
ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι
FROM [THE] BEGINNING EYEWITNESSES AND SERVANTS HAVING BECOME
τοῦ λόγου, 1.3 ἔδοξε καὶ μοι παρηκολουθηκότι
OF THE WORD, IT SEEMED GOOD TO ME ALSO HAVING INVESTIGATED
ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι,
FROM [THE] BEGINNING EVERYTHING CAREFULLY, IN AN ORDERLY WAY TO YOU TO WRITE,
κράτιστε Θεόφιλε, 1.4 ἵνα ἐπιγνῶς περὶ ὧν
MOST NOBLE THEOPHILUS, THAT YOU MAY KNOW ABOUT WHICH
κατηχήθης λόγων τὴν ἀσφάλειαν.
YOU WERE TAUGHT OF [THE] WORDS THE CERTAINTY.
1.5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς
THERE WAS IN THE DAYS OF KING~HEROD
Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ
OF JUDEA, A CERTAIN~PRIEST BY NAME ZECHARIAH, OF [THE]
ἐφημερίας Ἀβιά, καὶ γυναῖκα αὐτῷ ἐκ τῶν θυγατέρων
DIVISION OF ABIAH, AND [THE] WIFE TO HIM OF THE DAUGHTERS
Ἀαρὼν καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.
OF AARON AND THE NAME OF HER [WAS] ELIZABETH.
1.6 ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ θεοῦ,
AND~THEY WERE BOTH~RIGHTEOUS BEFORE GOD,
πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ
WALKING IN ALL THE COMMANDMENTS AND
δικαιώμασιν τοῦ κυρίου ἄμεμπτοι. 1.7 καὶ οὐκ ἦν
REGULATIONS OF THE LORD BLAMELESS. AND THERE WAS NOT
αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβετ στείρα, καὶ
TO THEM A CHILD, BECAUSE WAS - ELIZABETH BARREN, AND
ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.
BOTH HAVING BEEN ADVANCED IN THE DAYS OF THEM WERE.
1.8 Ἐγένετο δὲ ἐν τῷ ἱερατεῦειν αὐτὸν ἐν τῇ
AND~IT CAME TO PASS IN HIS~PERFORMING OF DUTIES AS PRIEST IN THE
τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι τοῦ θεοῦ,
SUCCESSION OF THE DIVISION OF HIM BEFORE GOD,

Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, just as they were handed on to us by those who from the beginning were eye-witnesses and servants of the word, I too decided, after investigating everything carefully from the very first, to write an orderly account for you, most excellent Theophilus, so that you may know the truth concerning the things about which you have been instructed.

5 In the days of King Herod of Judea, there was a priest named Zechariah, who belonged to the priestly order of Abijah. His wife was a descendant of Aaron, and her name was Elizabeth. Both of them were righteous before God, living blamelessly according to all the commandments and regulations of the Lord. But they had no children, because Elizabeth was barren, and both were getting on in years.

8 Once when he was serving as priest before God and his section was on duty,

^a Or for a long time

He was chosen by lot, according to the custom of the priesthood, to enter the sanctuary of the Lord and offer incense. ¹⁰Now at the time of the incense offering, the whole assembly of the people was praying outside. ¹¹Then there appeared to him an angel of the Lord, standing at the right side of the altar of incense. ¹²When Zechariah saw him, he was terrified; and fear overwhelmed him. ¹³But the angel said to him, "Do not be afraid, Zechariah, for your prayer has been heard. Your wife Elizabeth will bear you a son, and you will name him John. ¹⁴You will have joy and gladness, and many will rejoice at his birth, ¹⁵for he will be great in the sight of the Lord. He must never drink wine or strong drink; even before his birth he will be filled with the Holy Spirit. ¹⁶He will turn many of the people of Israel to the Lord their God. ¹⁷With the spirit and power of Elijah he will go before him, to turn the hearts of parents to their children, and the disobedient to the wisdom of the righteous, to make ready a people prepared for the Lord." ¹⁸Zechariah said to the angel, "How will I know that this is so? For I am an old man, and my wife is getting on in years." ¹⁹The

1.9 κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ
ACCORDING TO THE CUSTOM OF THE PRIESTLY OFFICE, HE WAS CHOSEN BY LOT -
θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου, **1.10** καὶ
TO BURN INCENSE HAVING ENTERED INTO THE TEMPLE OF THE LORD, AND
πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω
ALL THE MULTITUDE ³WERE ¹OF THE ²PEOPLE PRAYING OUTSIDE
τῇ ὥρᾳ τοῦ θυμιάματος. **1.11** ὠφθῆ δὲ αὐτῷ
AT THE HOUR OF THE INCENSE OFFERING. AND~THERE APPEARED TO HIM
ἄγγελος κυρίου ἐστὼς ἐκ δεξιῶν τοῦ
AN ANGEL OF [THE] LORD HAVING STOOD ON [THE] RIGHT SIDE OF THE
θυσιαστηρίου τοῦ θυμιάματος. **1.12** καὶ ἐταράχθη
ALTAR - OF INCENSE. AND WAS TERRIFIED
Ζαχαρίας ἰδὼν καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.
ZACHARIAH SEEING [THE ANGEL] AND FEAR FELL UPON HIM.
1.13 εἶπεν δὲ πρὸς αὐτόν ὁ ἄγγελος, Μὴ φοβοῦ,
BUT~SAID TO HIM THE ANGEL, DO NOT BE AFRAID,
Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ
ZACHARIAH, FOR WAS HEARD THE PRAYER OF YOU, AND THE
γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι καὶ καλέσεις
WIFE OF YOU, ELIZABETH, WILL BEAR A SON TO YOU AND YOU WILL CALL
τὸ ὄνομα αὐτοῦ Ἰωάννην. **1.14** καὶ ἔσται χαρά σοι
THE NAME OF HIM JOHN. AND HE WILL BE A JOY TO YOU
καὶ ἀγαλλίασις καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ
AND GLADNESS, AND MANY AT THE BIRTH OF HIM
χαρήσονται. **1.15** ἔσται γὰρ μέγας ἐνώπιον [τοῦ] κυρίου,
WILL REJOICE. FOR~HE WILL BE GREAT BEFORE THE LORD,
καὶ οἶνον καὶ σίκερα οὐ μὴ πίη, καὶ πνεύματος
AND WINE AND STRONG DRINK IN NO WAY WILL HE DRINK, AND ³SPIRIT
ἀγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς
²[THE] HOLY ¹HE WILL BE FILLED [WITH] WHILE IN [THE] WOMB OF [THE] MOTHER
αὐτοῦ, **1.16** καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει
OF HIM, AND MANY OF THE SONS OF ISRAEL HE WILL TURN BACK
ἐπὶ κύριον τὸν θεὸν αὐτῶν. **1.17** καὶ αὐτὸς
TO [THE] LORD THE GOD OF THEM. AND HE
προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει
WILL GO FORWARD BEFORE HIM IN [THE] SPIRIT AND POWER
Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα
OF ELIJAH, TO TURN BACK [THE] HEARTS OF [THE] FATHERS TO [THEIR] CHILDREN
καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι
AND [THE] DISOBEDIENT TO [THE] WISDOM OF [THE] RIGHTEOUS, TO PREPARE
κυρίῳ λαὸν κατεσκευασμένον. **1.18** Καὶ
FOR [THE] LORD A PEOPLE HAVING BEEN MADE READY. AND
εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι
ZACHARIAH~SAID TO THE ANGEL, BY WHAT WILL I KNOW
τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου
THIS? FOR~I AM OLD AND THE WIFE OF ME
προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. **1.19** καὶ
HAVING ADVANCED IN THE DAYS OF HER. AND

ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, Ἐγώ εἰμι Γαβριήλ
HAVING ANSWERED THE ANGEL SAID TO HIM, I AM GABRIEL

ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ καὶ ἀπεστάλην
THE ONE HAVING STOOD BEFORE - GOD AND I WAS SENT

λαλῆσαι πρὸς σέ καὶ εὐαγγελίσασθαί σοι ταῦτα·
TO SPEAK TO YOU AND TO ANNOUNCE THESE THINGS~TO YOU.

1.20 καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ δυνάμενος
AND LOOK, YOU WILL BE MUTE AND NOT BEING ABLE

λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν
TO SPEAK UNTIL WHICH DAY THESE THINGS~HAPPEN, BECAUSE

οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται
YOU DID NOT BELIEVE IN THE WORDS OF ME, WHICH WILL BE FULFILLED

εἰς τὸν καιρὸν αὐτῶν.
IN THE TIME OF THEM.

1.21 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ
AND WERE THE PEOPLE EXPECTING - ZECHARIAH AND

ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν.
THEY WERE AMAZED AT - ²DELAY ³IN ⁴THE ⁵TEMPLE ¹HIS.

1.22 ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ
AND~HAVING COME OUT HE WAS NOT ABLE TO SPEAK TO THEM, AND

ἐπέγνωσαν ὅτι ὁπτασίαν ἐώρακεν ἐν τῷ ναῷ· καὶ
THEY KNEW THAT HE HAS SEEN~A VISION IN THE TEMPLE. AND

αὐτὸς ἦν διανεύων αὐτοῖς καὶ διέμενε κωφός.
HE KEPT MOTIONING TO THEM AND HE REMAINED MUTE.

1.23 καὶ ἐγένετο ὥς ἐπλήσθησαν αἱ ἡμέραι τῆς
AND IT CAME ABOUT AS WERE FULFILLED THE DAYS OF THE

λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.
SERVICE OF HIM, HE WENT TO THE HOUSE OF HIM.

1.24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ
AND~AFTER THESE - DAYS BECAME PREGNANT ELIZABETH,

ἡ γυνὴ αὐτοῦ καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε
THE WIFE OF HIM AND SHE WAS HIDING HERSELF [FOR] FIVE~MONTHS

λέγουσα **1.25** ὅτι Οὕτως μοι πεποίηκεν κύριος ἐν
SAYING - THUS TO ME HAS DONE [THE] LORD IN

ἡμέραις αἷς ἐπείδεν ἀφελεῖν ὄνειδος μου ἐν
DAYS IN WHICH HE LOOKED WITH FAVOR TO TAKE AWAY MY~REPROACH AMONG

ἀνθρώποις.
MEN.

1.26 Ἐν δὲ τῷ μηνὶ τῷ ἑκτῷ ἀπεστάλη ὁ ἄγγελος
NOW~IN THE ²MONTH - ¹SIXTH, WAS SENT THE ANGEL

Γαβριήλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας
GABRIEL FROM - GOD TO A CITY - OF GALILEE

ἣ ὄνομα Ναζαρέθ **1.27** πρὸς παρθένον
TO WHICH [IS THE] NAME, NAZARETH, TO A VIRGIN

ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ
HAVING BEEN ENGAGED TO A MAN TO WHOM [IS THE] NAME JOSEPH OF

οἴκου Δαυὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.
[THE] HOUSE OF DAVID, AND THE NAME OF THE VIRGIN [WAS] MARY.

angel replied, "I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to bring you this good news. ²⁰But now, because you did not believe my words, which will be fulfilled in their time, you will become mute, unable to speak, until the day these things occur."

²¹Meanwhile the people were waiting for Zechariah, and wondered at his delay in the sanctuary. ²²When he did come out, he could not speak to them, and they realized that he had seen a vision in the sanctuary. He kept motioning to them and remained unable to speak. ²³When his time of service was ended, he went to his home.

²⁴After those days his wife Elizabeth conceived, and for five months she remained in seclusion. She said, ²⁵"This is what the Lord has done for me when he looked favorably on me and took away the disgrace I have endured among my people."

²⁶In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, ²⁷to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary.

²⁸And he came to her and said, "Greetings, favored one! The Lord is with you."^b
²⁹But she was much perplexed by his words and pondered what sort of greeting this might be. ³⁰The angel said to her, "Do not be afraid, Mary, for you have found favor with God.
³¹And now, you will conceive in your womb and bear a son, and you will name him Jesus. ³²He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. ³³He will reign over the house of Jacob forever, and of his kingdom there will be no end."^c ³⁴Mary said to the angel, "How can this be, since I am a virgin?"^c ³⁵The angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born^d will be holy; he will be called Son of God. ³⁶And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. ³⁷For nothing will be impossible with God."^c ³⁸Then Mary said, "Here am I, the servant of the Lord;

^b Other ancient authorities add *Blessed are you among women*

^c Gk. *I do not know a man*

^d Other ancient authorities add *of you*

1.28 καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν, Χαῖρε,
 AND HAVING APPROACHED TOWARD HER HE SAID HAIL,
 κεχαριτωμένη, ὁ κύριος μετὰ σοῦ.^τ **1.29** ἡ δὲ ἐπὶ
 [ONE] HAVING BEEN FAVORED, THE LORD [IS] WITH YOU. BUT~SHE AT
 τῷ λόγῳ διεταράχθη καὶ διελογίζετο ποταπὸς
 THE MESSAGE WAS GREATLY PERPLEXED AND KEPT PONDERING OF WHAT SORT
 εἶη ὁ ἀσπασμὸς οὗτος. **1.30** καὶ εἶπεν ὁ ἄγγελος
 MIGHT BE - THIS~GREETING. AND SAID THE ANGEL
 αὐτῇ, Μὴ φοβοῦ, Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ
 TO HER, DO NOT FEAR, MARY, FOR~YOU FOUND FAVOR WITH -
 θεῷ. **1.31** καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ
 GOD. AND BEHOLD YOU WILL CONCEIVE IN [YOUR] WOMB AND
 τέξῃ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.
 WILL BEAR A SON AND YOU WILL CALL THE NAME OF HIM JESUS.
1.32 οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου
 THIS ONE WILL BE GREAT AND [THE] SON OF [THE] MOST HIGH
 κληθήσεται καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον
 HE WILL BE CALLED AND WILL GIVE HIM [THE] LORD - GOD, THE THRONE
 Δαυὶδ τοῦ πατρὸς αὐτοῦ, **1.33** καὶ βασιλεύσει ἐπὶ τὸν
 OF DAVID THE FATHER OF HIM, AND HE WILL RULE OVER THE
 οἶκον Ἰακώβ εἰς τοὺς αἰῶνας καὶ τῆς βασιλείας
 HOUSE OF JACOB INTO THE AGES AND OF THE KINGDOM
 αὐτοῦ οὐκ ἔσται τέλος. **1.34** εἶπεν δὲ Μαριάμ πρὸς
 OF HIM THERE WILL NOT BE AN END. BUT~SAID MARY TO
 τὸν ἄγγελον, Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;
 THE ANGEL, HOW WILL BE THIS, SINCE I DO NOT KNOW~A MAN?
1.35 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ,
 AND ANSWERING THE ANGEL SAID TO HER,
 Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σὲ καὶ δύναμις
 [THE] HOLY~SPIRIT WILL COME UPON YOU AND [THE] POWER
 ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ
 OF [THE] MOST HIGH WILL OVERSHADOW YOU. THEREFORE ALSO THE ONE
 γεννώμενον^τ ἅγιον κληθήσεται υἱὸς θεοῦ. **1.36** καὶ
 BEING BORN WILL BE CALLED~HOLY, [THE] SON OF GOD. AND
 ἰδοὺ Ἑλισάβετ ἡ συγγενὴς σου καὶ αὐτὴ συνείληφεν
 BEHOLD ELIZABETH THE RELATIVE OF YOU ALSO SHE HAS CONCEIVED
 υἱὸν ἐν γήρει αὐτῆς καὶ οὗτος μὴν ἕκτος ἐστὶν
 A SON IN [THE] OLD AGE OF HER AND THIS MONTH IS~[THE] SIXTH
 αὐτῇ τῇ καλουμένῃ στείρα· **1.37** ὅτι
 [FOR] HER THE ONE BEING CALLED BARREN; BECAUSE
 ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥῆμα^τ.
 WILL NOT BE IMPOSSIBLE WITH - GOD EVERY WORD.
1.38 εἶπεν δὲ Μαριάμ, Ἰδοὺ ἡ δούλη κυρίου·
 AND~SAID MARY, BEHOLD THE BONDMAID OF [THE] LORD;

1:28 text: ASV RSV NASB NIV NEB TEV NJB NRSV. add *ευλογημένη σὺ ἐν γυναιξίν* (blessed are you among women) [see Luke 1:42]: KJV ASVmg RSVmg NASBmg NJBmg NRSVmg. **1:35** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add *ἐκ σοῦ* (of you): KJV ASVmg RSVmg NRSVmg. **1:37** text: ASV NEB NRSV. var. *οὐκ ἀδυνατήσει παρὰ τῷ θεῷ πᾶν ῥῆμα* (with God nothing will be impossible): KJV RSV NASB NIV NEBmg TEV NJB.

γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν
MAY IT BE DONE TO ME ACCORDING TO THE WORD OF YOU. AND DEPARTED
ἀπ' αὐτῆς ὁ ἄγγελος.
FROM HER THE ANGEL.

1.39 Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις
AND~HAVING ARISEN MARY IN - THESE~DAYS

ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν
TRAVELED INTO THE HILL COUNTRY WITH HASTE TO A CITY

Ἰούδα, **1.40** καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ
OF JUDAH, AND SHE ENTERED INTO THE HOUSE OF ZECHARIAH AND

ἡσπασατο τὴν Ἑλισάβετ. **1.41** καὶ ἐγένετο ὥς
GREETED - ELIZABETH. AND IT CAME ABOUT WHEN

ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἢ Ἑλισάβετ,
²HEARD ³THE ⁴GREETING - ⁵OF MARY, - ¹ELIZABETH,

ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ
LEAPED THE BABY IN THE WOMB OF HER, AND

ἐπλήσθη πνεύματος ἁγίου ἢ Ἑλισάβετ, **1.42** καὶ
WAS FILLED [WITH THE] HOLY~SPIRIT, - ELIZABETH, AND

ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν, Εὐλογημένη
SHE CRIED OUT WITH A LOUD~CRY AND SAID, HAVING BEEN BLESSED [ARE]

σὺ ἐν γυναιξίν καὶ εὐλογημένος ὁ καρπὸς τῆς
YOU AMONG WOMEN AND HAVING BEEN BLESSED [IS] THE FRUIT OF THE

κοιλίας σου. **1.43** καὶ πόθεν μοι τοῦτο ἵνα
WOMB OF YOU. AND WHY [HAS HAPPENED] THIS~TO ME THAT

ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ;
SHOULD COME THE MOTHER OF THE LORD OF ME TO ME?

1.44 ἰδοὺ γὰρ ὥς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ
FOR~BEHOLD WHEN CAME THE SOUND OF THE GREETING

σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ
OF YOU INTO THE EARS OF ME, LEAPED WITH JOY THE

βρέφος ἐν τῇ κοιλίᾳ μου. **1.45** καὶ μακαρία ἡ
BABY IN THE WOMB OF ME. AND BLESSED [IS] THE ONE

πιστεύσασα ὅτι ἔσται τελείωσις τοῖς
HAVING BELIEVED THAT THERE WILL BE A FULFILLMENT TO THE THINGS

λελαλημένοις αὐτῇ παρὰ κυρίου.
HAVING BEEN SPOKEN TO HER BY [THE] LORD.

1.46 Καὶ εἶπεν Μαριάμ,
AND MARY~SAID,

1.47 Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον,
EXALTS THE SOUL OF ME, THE LORD,

καὶ ἡγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ
AND REJOICED THE SPIRIT OF ME IN -

θεῷ τῷ σωτήρί μου,
GOD THE SAVIOR OF ME,

1.48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης
FOR HE LOOKED UPON THE HUMBLE STATE OF THE BONDMAID

αὐτοῦ.
OF HIM.

let it be with me according to your word." Then the angel departed from her.

39 In those days Mary set out and went with haste to a Judean town in the hill country,⁴⁰ where she entered the house of Zechariah and greeted Elizabeth. ⁴¹When Elizabeth heard Mary's greeting, the child leaped in her womb. And Elizabeth was filled with the Holy Spirit⁴² and exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb. ⁴³And why has this happened to me, that the mother of my Lord comes to me? ⁴⁴For as soon as I heard the sound of your greeting, the child in my womb leaped for joy. ⁴⁵And blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord."

46 And Mary^f said,
⁴⁷"My soul magnifies the Lord,
and my spirit rejoices
in God my Savior,
⁴⁸for he has looked with favor on the lowliness of his servant.

^e Or *believed*, for there will be
^f Other ancient authorities read *Elizabeth*

Surely, from now on all generations will call me blessed;

⁴⁹for the Mighty One has done great things for me,

and holy is his name.

⁵⁰His mercy is for those who fear him from generation to generation.

⁵¹He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts.

⁵²He has brought down the powerful from their thrones,

and lifted up the lowly;

⁵³he has filled the hungry with good things, and sent the rich away empty.

⁵⁴He has helped his servant Israel, in remembrance of his mercy,

⁵⁵according to the promise he made to our ancestors, to Abraham and to his descendants forever."

⁵⁶And Mary remained with her about three months and then returned to her home.

⁵⁷Now the time came for Elizabeth to give birth, and she bore a son. ⁵⁸Her neighbors and relatives heard that the Lord had shown his great mercy to her, and

ἰδοὺ γὰρ ἀπὸ τοῦ νῦν

FOR~BEHOLD FROM - NOW[ON]

μακαριοῦσίν με πᾶσαι αἱ γενεαί,
WILL CONSIDER BLESSED ME, ALL - GENERATIONS,

1.49 ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός.
FOR DID TO ME GREAT THINGS THE MIGHTY ONE.

καὶ ἅγιον τὸ ὄνομα αὐτοῦ,
AND HOLY[IS] THE NAME OF HIM,

1.50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς
AND THE MERCY OF HIM TO GENERATIONS AND GENERATIONS

τοῖς φοβουμένοις αὐτόν.
TO THE ONES FEARING HIM.

1.51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ,
HE DID A MIGHTY DEED WITH [THE] ARM OF HIM,

διεσκόρπισεν ὑπερηφάνους διανοίᾳ
HE SCATTERED [THE] PROUD IN [THE] THOUGHTS

καρδίας αὐτῶν·
OF THEIR~HEART.

1.52 καθεῖλεν δυνάστας ἀπὸ θρόνων
HE BROUGHT DOWN RULERS FROM [THEIR] THRONES

καὶ ὑψῶσεν ταπεινούς,
AND LIFTED UP [THE] HUMBLE,

1.53 πεινῶντας ἐνέπλησεν ἀγαθῶν
[THE ONES] HUNGERING HE FILLED WITH GOOD THINGS

καὶ πλουτοῦντας ἐξάπέστειλεν κενούς.
AND RICH[ONES] HE SENT AWAY EMPTY.

1.54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ,
HE HELPED ISRAEL HIS~SERVANT,

μνησθῆναι ἐλέους,
TO REMEMBER MERCY,

1.55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν,
JUST AS HE SPOKE TO THE FATHERS OF US,

τῷ Ἀβραὰμ καὶ τῷ σπέρματι
- TO ABRAHAM AND THE OFFSPRING

αὐτοῦ εἰς τὸν αἰῶνα.
OF HIM INTO THE AGE.

1.56 Ἐμείνεν δὲ Μαριάμ σὺν αὐτῇ ὡς μῆνας τρεῖς,
AND~REMAINED MARY WITH HER ABOUT THREE~MONTHS,

καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.
AND SHE RETURNED TO THE HOUSE OF HER.

1.57 Τῇ δὲ Ἑλισάβετ ἐπλήσθη ὁ χρόνος τοῦ
- NOW FOR ELIZABETH WAS FULFILLED THE TIME -

τεκεῖν αὐτήν καὶ ἐγέννησεν υἱόν. **1.58** καὶ ἤκουσαν
[FOR] HER~TO GIVE BIRTH, AND SHE BORE A SON. AND HEARD

οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι
THE NEIGHBORS AND THE RELATIVES OF HER THAT

ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς καὶ
[THE] LORD~GREATLY DEMONSTRATED THE MERCY OF HIM TO HER AND

συνέχαιρον αὐτῇ. **1.59** Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ
THEY WERE REJOICING WITH HER. AND IT CAME ABOUT ON THE ²DAY

ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον καὶ ἐκάλουν
¹EIGHTH THEY CAME TO CIRCUMCISE THE CHILD AND THEY WERE CALLING

αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.
IT(HIM) BY THE NAME OF THE FATHER OF HIM, ZACHARIAH.

1.60 καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί,
AND HAVING ANSWERED THE MOTHER OF HIM SAID, NO,

ἀλλὰ κληθήσεται Ἰωάννης. **1.61** καὶ εἶπαν πρὸς αὐτὴν
BUT HE WILL BE CALLED JOHN. AND THEY SAID TO HER

ὅτι Οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας σου ὃς καλεῖται
- THERE IS~NO ONE FROM THE . RELATIVES OF YOU WHO IS CALLED

τῷ ὀνόματι τούτῳ. **1.62** ἐνένευον δὲ τῷ πατρὶ
- BY THIS~NAME. AND~THEY WERE MOTIONING TO THE FATHER

αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό. **1.63** καὶ
OF HIM - WHATEVER HE MIGHT WISH IT(HIM)~TO BE CALLED. AND

αἰτήσας πινακίδιον ἔγραψεν λέγων, Ἰωάννης ἐστὶν
HAVING ASKED [FOR] A TABLET HE WROTE SAYING, JOHN IS

ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. **1.64** ἀνεῴχθη δὲ
[THE] NAME OF HIM. AND EVERYONE~WAS AMAZED. AND~WAS OPENED

τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ
THE MOUTH OF HIM AT ONCE AND THE TONGUE OF HIM, AND

ἐλάλει εὐλογῶν τὸν θεόν. **1.65** καὶ ἐγένετο ἐπὶ
HE WAS SPEAKING PRAISING - GOD. AND ²CAME ³UPON

πάντας φόβος τοὺς περιοικούντας αὐτούς, καὶ
⁴ALL ¹FEAR THE ONES LIVING AROUND THEM, AND

ἐν ὅλῃ τῇ ὄρεινῃ τῆς Ἰουδαίας
IN [THE] ENTIRE - MOUNTAIN COUNTRY - OF JUDEA

διελαλεῖτο πάντα τὰ ῥήματα ταῦτα, **1.66** καὶ
EVERYONE~WAS TALKING ABOUT - THESE~MATTERS, AND

ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν
³KEPT [THESE THINGS] ¹EVERYONE - ²HAVING LISTENED IN THE HEART OF THEM,

λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ
SAYING, ⁴WHAT THEN - ³CHILD ²THIS ¹WILL BE? FOR~INDEED

χεὶρ κυρίου ἦν μετ' αὐτοῦ.
[THE] HAND OF [THE] LORD WAS WITH HIM.

1.67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη
AND ZACHARIAH, THE FATHER OF HIM, WAS FILLED

πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων,
[WITH THE] HOLY~SPIRIT AND PROPHESED, SAYING,

1.68 Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ,
BLESSED [IS] [THE] LORD, THE GOD - OF ISRAEL,

ὅτι ἐπεσκέψατο καὶ ἐποίησεν
BECAUSE HE VISITED AND ACCOMPLISHED

λύτρωσιν τῷ λαῷ αὐτοῦ,
REDEMPTION FOR THE PEOPLE OF HIM,

1.69 καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν
AND HE RAISED UP A HORN OF SALVATION FOR US

they rejoiced with her.

59 On the eighth day they came to circumcise the child, and they were going to name him Zechariah after his father. 60 But his mother said, "No; he is to be called John." 61 They said to her, "None of your relatives has this name." 62 Then they began motioning to his father to find out what name he wanted to give him. 63 He asked for a writing tablet and wrote, "His name is John." And all of them were amazed. 64 Immediately his mouth was opened and his tongue freed, and he began to speak, praising God. 65 Fear came over all their neighbors, and all these things were talked about throughout the entire hill country of Judea. 66 All who heard them pondered them and said, "What then will this child become?" For, indeed, the hand of the Lord was with him.

67 Then his father Zechariah was filled with the Holy Spirit and spoke this prophecy:

68 "Blessed be the Lord God of Israel, for he has looked favorably on his people and redeemed them.

69 He has raised up a mighty Savior⁸ for us

⁸ Gk a horn of salvation

in the house of his
servant David,
⁷⁰ as he spoke through the
mouth of his holy
prophets from of
old,
⁷¹ that we would be
saved from our
enemies and from
the hand of all who
hate us.
⁷² Thus he has shown the
mercy promised to
our ancestors,
and has remembered
his holy covenant,
⁷³ the oath that he swore to
our ancestor
Abraham,
to grant us
⁷⁴ that we, being rescued
from the hands of
our enemies,
might serve him
without fear,
⁷⁵ in holiness and
righteousness
before him all our days.
⁷⁶ And you, child, will be
called the prophet
of the Most High;
for you will go before
the Lord to prepare
his ways,
⁷⁷ to give knowledge of
salvation to his
people
by the forgiveness of
their sins.
⁷⁸ By the tender mercy of
our God,
the dawn from on high
will break upon^h us,

^h Other ancient authorities read *has broken upon*

ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ,
IN [THE] HOUSE OF DAVID, [THE] SERVANT OF HIM,

1.70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων
JUST AS HE SPOKE THROUGH [THE] MOUTH OF THE HOLY

ἀπ' αἰῶνος προφητῶν αὐτοῦ,
³FROM ⁴[THE] AGE ¹PROPHETS ²OF HIM,

1.71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ
SALVATION FROM OUR~ENEMIES AND FROM

χειρὸς πάντων τῶν μισούντων ἡμᾶς,
[THE] HAND OF ALL OF THE ONES HATING US,

1.72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν
TO DEMONSTRATE MERCY TO THE FATHERS OF US

καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,
AND TO REMEMBER [THE] HOLY~COVENANT OF HIM,

1.73 ὅρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα
[THE] OATH WHICH HE SWORE TO ABRAHAM THE FATHER

ἡμῶν,
OF US,

τοῦ δοῦναι ἡμῖν **1.74** ἀφόβως ἐκ χειρὸς
- TO GRANT US, ⁷FEARLESSLY ²FROM ³[THE] HAND

ἐχθρῶν ῥυσθέντας
⁴OF [OUR] ENEMIES, ¹HAVING BEEN DELIVERED

λατρεῖν αὐτῷ **1.75** ἐν ὁσιότητι καὶ δικαιοσύνῃ
⁵TO SERVE ⁶HIM IN HOLINESS AND RIGHTEOUSNESS

ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν.
BEFORE HIM ALL THE DAYS OF US.

1.76 Καὶ σὺ δέ, παιδίον, προφήτης ὑψίστου
AND YOU ALSO, CHILD, A PROPHET OF [THE] MOST HIGH

κληθήσῃ·
WILL BE CALLED;

προπορεύσῃ γὰρ ἐνώπιον κυρίου
FOR~YOU WILL GO BEFORE [THE] LORD

ἐτοιμάσαι ὁδοὺς αὐτοῦ,
TO PREPARE HIS~WAYS,

1.77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ
- TO GIVE KNOWLEDGE OF SALVATION TO THE PEOPLE OF HIM

ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,
BY A FORGIVENESS OF [THE] SINS OF THEM

1.78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν,
THROUGH [THE] TENDER MERCIES OF [THE] GOD OF US,

ἐν οἷς ἑπισκέψεται ἡμᾶς ἀνατολὴ ἕξ
BY WHICH WILL VISIT US [THE] RISING [SUN] FROM

ὑψους,
HEAVEN,

1:78 text: ASV RSV NASB NIV NEB TEV NRSV. var. ἐπεσκεψατο (visited): KJV ASVmg RSVmg NEBmg NJB NRSVmg.

1.79 ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ
 TO APPEAR TO THE ONES ²IN ³DARKNESS ⁴AND ⁵IN [THE] SHADOW
 θανάτου καθημένοις,
⁶OF DEATH ¹SITTING,
 τοῦ κατευθύναι τοὺς πόδας ἡμῶν
 - TO DIRECT THE FEET OF US
 εἰς ὁδὸν εἰρήνης.
 INTO [THE] WAY OF PEACE.

⁷⁹to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.”
 80 The child grew and became strong in spirit, and he was in the wilderness until the day he appeared publicly to Israel.

1.80 Τὸ δὲ παιδίον ἠύξανεν καὶ ἐκραταιοῦτο
 AND [THE] CHILD WAS GROWING AND WAS BEING STRENGTHENED
 πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας
 IN SPIRIT, AND HE WAS IN THE DESOLATE PLACES UNTIL [THE] DAY
 ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.
 OF [THE] MANIFESTATION OF HIM TO - ISRAEL.

CHAPTER 2

2.1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις
 AND~IT CAME ABOUT IN - THOSE~DAYS
 ἐξήλθεν δόγμα παρὰ Καίσαρος Αὐγούστου
 [THAT] A DECREE~WAS SENT OUT FROM CAESAR AUGUSTUS
 ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. **2.2** αὕτη
 TO REGISTER ALL THE WORLD. THIS
 ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας
 CENSUS WAS~[THE] FIRST [TAKEN WHILE] ²IS GOVERNING - ³SYRIA
 Κυρηνίου. **2.3** καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι,
¹QUIRINIUS. AND EVERYONE~WAS TRAVELING TO REGISTER,
 ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν. **2.4** Ἀνέβη δὲ καὶ
 EACH TO - HIS OWN CITY. NOW~WENT UP ALSO
 Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέθ εἰς
 JOSEPH FROM - GALILEE FROM [THE] CITY OF NAZARETH TO
 τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἣτις καλεῖται Βηθλέεμ,
 - JUDEA TO [THE] CITY OF DAVID WHICH IS CALLED BETHLEHEM,
 διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυίδ,
 BECAUSE - HE~WAS OF [THE] HOUSE AND LINEAGE OF DAVID,
2.5 ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένῃ
 TO REGISTER WITH MARY, THE ONE HAVING BEEN ENGAGED
 αὐτῷ, οὓση ἐγκύψ. **2.6** ἐγένετο δὲ ἐν τῷ
 TO HIM, BEING PREGNANT. AND~IT CAME ABOUT WHILE -
 εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ
 THEY~WERE THERE WERE FULFILLED THE DAYS -
 τεκεῖν αὐτήν, **2.7** καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν
 [FOR] HER~TO BEAR, AND SHE BORE THE SON OF HER THE
 πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν
 FIRSTBORN, AND SHE WRAPPED IN CLOTHS HIM AND LAID

In those days a decree went out from Emperor Augustus that all the world should be registered. ²This was the first registration and was taken while Quirinius was governor of Syria. ³All went to their own towns to be registered. ⁴Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. ⁵He went to be registered with Mary, to whom he was engaged and who was expecting a child. ⁶While they were there, the time came for her to deliver her child. ⁷And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid

him in a manger, because there was no place for them in the inn.

8 In that region there were shepherds living in the fields, keeping watch over their flock by night. ⁹Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified.

¹⁰But the angel said to them, "Do not be afraid; for see—I am bringing you good news of great joy for all the people: ¹¹to you is born this day in the city of David a Savior, who is the Messiah,ⁱ the Lord. ¹²This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger." ¹³And suddenly there was with the angel a multitude of the heavenly host,^j praising God and saying,

¹⁴"Glory to God in the highest heaven,
and on earth peace
among those whom
he favors!"^k

15 When the angels had left them and gone into heaven, the shepherds said to one another, "Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us." ¹⁶So they went with haste and found

ⁱ Or the Christ

^j Gk. army

^k Other ancient authorities read peace, goodwill among people

αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ
HIM IN A MANGER, BECAUSE THERE WAS NOT FOR THEM A PLACE IN THE
καταλύματι.
INN.

2.8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ
AND SHEPHERDS WERE IN THE REGION - SAME

ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς
LIVING OUTSIDE AND KEEPING WATCH [DURING] THE NIGHT

ἐπὶ τὴν ποίμνην αὐτῶν. **2.9** καὶ ἄγγελος κυρίου
OVER THE FLOCK OF THEM. AND AN ANGEL OF [THE] LORD

ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν
APPEARED TO THEM AND [THE] GLORY OF [THE] LORD SHONE AROUND

αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν. **2.10** καὶ
THEM, AND THEY WERE AFRAID [WITH] A GREAT-FAIR. AND

εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε, ἰδοὺ γὰρ
SAID TO THEM THE ANGEL, DO NOT BE AFRAID, FOR-BEHOLD

εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται παντὶ
I ANNOUNCE GOOD NEWS TO YOU* [OF] GREAT-JOY WHICH WILL BE TO ALL

τῷ λαῷ, **2.11** ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὅς
THE PEOPLE, BECAUSE WAS BORN TO YOU* TODAY A SAVIOR, WHO

ἐστὶν Χριστὸς κύριος ἐν πόλει Δαυὶδ. **2.12** καὶ
IS CHRIST [THE] LORD IN [THE] CITY OF DAVID. AND

τοῦτο ὑμῖν τὸ σημεῖον, εὐρήσετε βρέφος
THIS [WILL BE] TO YOU* THE SIGN, YOU* WILL FIND AN INFANT

ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ. **2.13** καὶ
HAVING BEEN WRAPPED IN CLOTHS AND LYING IN A MANGER. AND

ἐξαίφνης ἐγένετο σὺν τῷ ἁγγέλῳ πλήθος
SUDDENLY THERE WAS WITH THE ANGEL A MULTITUDE

στρατιᾶς οὐρανίου αἰνούντων τὸν θεὸν καὶ λεγόντων,
OF [THE] HEAVENLY-ARMY PRAISING - GOD AND SAYING,

2.14 Δόξα ἐν ὑψίστοις θεῷ
GLORY IN [THE] HIGHEST TO GOD

καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις
AND ON EARTH PEACE AMONG MEN

εὐδοκίας.[†]
OF GOODWILL.

2.15 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν
AND IT CAME ABOUT WHEN DEPARTED FROM THEM TO -

οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς
HEAVEN THE ANGELS, THE SHEPHERDS WERE SAYING TO

ἀλλήλους, Διέλθωμεν δὴ ἕως Βηθλέεμ καὶ ἴδωμεν τὸ
ONE ANOTHER, LET US GO NOW UP TO BETHLEHEM AND LET US SEE -

ῥῆμα τοῦτο τὸ γεγονὸς ὃ ὁ κύριος ἐγνώρισεν
THIS-THING - HAVING COME ABOUT WHICH THE LORD MADE KNOWN

ἡμῖν. **2.16** καὶ ἦλθαν σπεύσαντες καὶ ἀνεύραν τὴν
TO US. AND THEY CAME HAVING MADE HASTE AND THEY FOUND -

2:14 text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκία (peace on earth, good pleasure toward men): KJV ASVmg RSVmg NEBmg NJBmg NRSVmg.

τε Μαριάμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον
BOTH MARY AND - JOSEPH AND THE INFANT LYING

ἐν τῇ φάτνῃ· 2.17 ἰδόντες· δὲ ἐγνώρισαν περὶ
IN THE MANGER. AND~HAVING SEEN [THEM] THEY MADE KNOWN CONCERNING

τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ
THE WORD - HAVING BEEN MADE KNOWN TO THEM ABOUT -

παιδίου τούτου. 2.18 καὶ πάντες οἱ ἀκούσαντες
THIS~CHILD. AND ALL THE ONES HAVING HEARD

ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων
WERE AMAZED ABOUT THE THINGS HAVING BEEN SPOKEN BY THE SHEPHERDS

πρὸς αὐτούς· 2.19 ἡ δὲ Μαριάμ πάντα συνετήρει τὰ
TO THEM. - BUT MARY WAS KEEPING [IN MIND]~ALL -

ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.
THESE~THINGS PONDERING [THEM] IN THE HEART OF HER.

2.20 καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ
AND RETURNED THE SHEPHERDS GLORIFYING AND

αἰνούντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον
PRAISING - GOD FOR ALL WHICH THEY HEARD AND SAW

καθὼς ἐλαλήθη πρὸς αὐτούς.
JUST AS WAS SPOKEN TO THEM.

2.21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ
AND WHEN WERE COMPLETED EIGHT~DAYS, -

περιτεμεῖν αὐτὸν καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς,
FOR HIM~TO BE CIRCUMCISED - WAS CALLED THE NAME OF HIM JESUS,

τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ
THE [NAME] CALLED BY THE ANGEL BEFORE -

συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.
HE~WAS CONCEIVED IN THE WOMB.

2.22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ
AND WHEN WERE COMPLETED THE DAYS OF THE

καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως,
PURIFICATION OF THEM ACCORDING TO THE LAW OF MOSES,

ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι τῷ
THEY BROUGHT HIM [UP] TO JERUSALEM TO PRESENT [HIM] TO THE

κυρίῳ, 2.23 καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι
LORD, JUST AS IT HAS BEEN WRITTEN IN [THE] LAW OF [THE] LORD -

Πᾶν ἄρσεν διανοίγον μήτραν ἅγιον τῷ κυρίῳ
EVERY MALE OPENING [THE] WOMB HOLY TO THE LORD

κληθήσεται, 2.24 καὶ τοῦ δοῦναι θυσίαν κατὰ
WILL BE CALLED, AND - TO OFFER A SACRIFICE ACCORDING TO

τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, ζεῦγος
THE THING HAVING BEEN SAID IN THE LAW OF [THE] LORD, A PAIR

τρυγόνων ἢ δύο νοσσοὺς περιστερῶν.
OF TURTLE DOVES OR TWO YOUNG PIGEONS.

2.25 Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ
AND BEHOLD A MAN WAS IN JERUSALEM

Mary and Joseph, and the child lying in the manger.

¹⁷When they saw this, they made known what had been told them about this child;

¹⁸and all who heard it were amazed at what the shepherds told them. ¹⁹But Mary treasured all these words and pondered them in her heart. ²⁰The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

²¹After eight days had passed, it was time to circumcise the child; and he was called Jesus, the name given by the angel before he was conceived in the womb.

²²When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord ²³(as it is written in the law of the Lord, "Every firstborn male shall be designated as holy to the Lord"), ²⁴and they offered a sacrifice according to what is stated in the law of the Lord, "a pair of turtledoves or two young pigeons."

²⁵Now there was a man in Jerusalem

whose name was Simeon;^l this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. ²⁶It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah.^m ²⁷Guided by the Spirit, Simeonⁿ came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, ²⁸Simeon^o took him in his arms and praised God, saying,

²⁹"Master, now you are dismissing your servant^p in peace, according to your word;

³⁰for my eyes have seen your salvation, which you have prepared in the presence of all peoples,

³²a light for revelation to the Gentiles and for glory to your people Israel."

³³And the child's father and mother were amazed at what was being said about him. ³⁴Then Simeon^l blessed them and said to his mother Mary, "This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed ³⁵so that the

^l Gk. Symeon

^m Or. the Lord's Christ

ⁿ Gk. In the Spirit, he

^o Gk. he

^p Gk. slave

ὃν ὄνομα Συμεὼν καὶ ὁ ἄνθρωπος οὗτος
TO WHOM [WAS THE] NAME SIMEON AND - THIS~MAN [WAS]

δίκαιος καὶ εὐλαβὴς προσδεχόμενος παράκλησιν τοῦ
RIGHTEOUS AND DEVOUT, WAITING FOR [THE] CONSOLATION -

Ἰσραὴλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν· **2.26** καὶ
OF ISRAEL, AND ²SPIRIT ³WAS ¹[THE] HOLY UPON HIM. AND

ἦν αὐτῷ κεκρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ
IT HAD TO HIM BEEN REVEALED BY THE ²SPIRIT -

ἁγίου μὴ ἰδεῖν θάνατον πρὶν [ἢ] ἂν ἴδῃ τὸν
¹HOLY [THAT HE WAS] NOT TO SEE DEATH UNTIL HE MIGHT SEE THE

Χριστὸν κυρίου. **2.27** καὶ ἦλθεν ἐν τῷ πνεύματι εἰς
CHRIST OF [THE] LORD. AND HE CAME BY THE SPIRIT INTO

τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ
THE TEMPLE. AND WHEN ³BROUGHT IN ¹THE ²PARENTS THE

παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ
CHILD, JESUS - [FOR] THEM~TO DO ACCORDING TO THE THING

εἰθισμένον τοῦ νόμου περὶ αὐτοῦ **2.28** καὶ
HAVING BEEN CUSTOMARY [IN] THE LAW CONCERNING HIM AND

αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν
HE RECEIVED IT(HIM) IN THE(HIS) ARMS AND BLESSED

τὸν θεὸν καὶ εἶπεν,
- GOD AND SAID,

2.29 Νῦν ἀπολύεις τὸν δούλόν σου, δέσποτα,
NOW YOU DISMISS THE SERVANT OF YOU, MASTER,
κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·
ACCORDING TO THE WORD OF YOU IN PEACE;

2.30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,
BECAUSE SAW THE EYES OF ME THE SALVATION OF YOU,

2.31 ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν
WHICH YOU PREPARED BEFORE [THE] FACE OF ALL THE
λαῶν,
PEOPLE,

2.32 φῶς εἰς ἀποκάλυψιν ἐθνῶν
A LIGHT FOR REVELATION [TO THE] GENTILES

καὶ δόξαν λαοῦ σου Ἰσραὴλ.
AND GLORY OF YOUR~PEOPLE ISRAEL.

2.33 καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ
AND WERE THE FATHER OF HIM AND THE MOTHER

θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.
BEING AMAZED AT THE THINGS BEING SPOKEN ABOUT HIM.

2.34 καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς
AND BLESSED THEM SIMEON AND SAID TO

Μαριὰμ τὴν μητέρα αὐτοῦ, Ἴδου οὗτος κείμενος εἰς
MARY THE MOTHER OF HIM, BEHOLD THIS ONE IS DESTINED FOR

πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς
[THE] FALL AND RISING OF MANY IN - ISRAEL AND FOR

σημεῖον ἀντιλεγόμενον **2.35** —καὶ σοῦ [δὲ] αὐτῆς τὴν
A SIGN BEING OPPOSED —AND ⁵OF YOU ⁷ALSO ⁶YOURSELF ³THE

ψυχὴν διελεύσεται ῥομφαία—, ὅπως ἂν ἀποκαλυφθῶσιν
 4SOUL 2WILL PIERCE 1A SWORD—SO THAT MAY BE REVEALED

ἐκ πολλῶν καρδιῶν διαλογισμοί.
 FROM MANY HEARTS [THE] THOUGHTS.

2.36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ,
 AND THERE WAS ANNA, A PROPHETESS, A DAUGHTER OF PHANUEL,

ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν
 FROM [THE] TRIBE OF ASHER; THIS [WOMAN], HAVING BECOME ADVANCED IN

ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἑτὴ ἑπτὰ ἀπὸ
 MANY~DAYS, HAVING LIVED WITH [HER] HUSBAND SEVEN~YEARS FROM

τῆς παρθενίας αὐτῆς **2.37** καὶ αὕτη χήρα ἕως ἐτῶν
 THE VIRGINITY OF HER AND SHE [WAS] A WIDOW UNTIL YEARS

ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ
 EIGHTY-FOUR, WHO WAS NOT DEPARTING [FROM] THE TEMPLE,

νηστείας καὶ δεήσεων λατρεύουσα νύκτα καὶ ἡμέραν.
 WITH FASTINGS AND PRAYERS SERVING NIGHT AND DAY.

2.38 καὶ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ
 AND AT THAT VERY HOUR HAVING STOOD NEARBY SHE WAS PRAISING

θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς
 GOD AND SHE WAS SPEAKING ABOUT HIM TO ALL THE ONES

προσδεχομένοις λύτρωσιν Ἱερουσαλήμ.
 ANTICIPATING [THE] REDEMPTION OF JERUSALEM.

2.39 Καὶ ὥς ἐτέλεσαν πάντα τὰ κατὰ τὸν
 AND WHEN COMPLETED EVERYTHING - ACCORDING TO THE

νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς
 LAW OF [THE] LORD, THEY RETURNED TO - GALILEE TO

πόλιν ἐαυτῶν Ναζαρέθ. **2.40** Τὸ δὲ παιδίον ἠύξανεν
 [THE] CITY OF THEM, NAZARETH. AND~THE CHILD WAS GROWING

καὶ ἐκραταιοῦτο πληρούμενον σοφία, καὶ χάρις
 AND WAS BEING STRENGTHENED, BEING FILLED WITH WISDOM, AND [THE] GRACE

θεοῦ ἦν ἐπ' αὐτό.
 OF GOD WAS UPON IT(HIM).

2.41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς
 AND WERE TRAVELING THE PARENTS OF HIM EVERY YEAR TO

Ἱερουσαλὴμ τῇ ἐορτῇ τοῦ πάσχα. **2.42** καὶ ὅτε
 JERUSALEM FOR THE FEAST OF THE PASSOVER. AND WHEN

ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ
 HE BECAME OF YEARS TWELVE, GOING UP [WITH] THEM ACCORDING TO

τὸ ἔθος τῆς ἐορτῆς **2.43** καὶ τελειωσάντων τὰς
 THE CUSTOM OF THE FEAST AND HAVING FULFILLED THE

ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς
 DAYS, WHEN THEY~RETURNED, REMAINED JESUS

ὁ παῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς
 THE BOY IN JERUSALEM, AND DID NOT KNOW THE PARENTS

αὐτοῦ. **2.44** νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ
 OF HIM. AND~HAVING SUPPOSED HIM TO BE IN THE CARAVAN

ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς
 THEY WENT A JOURNEY~OF A DAY AND THEY WERE LOOKING FOR HIM AMONG THE

inner thoughts of many will be revealed—and a sword will pierce your own soul too.”

36 There was also a prophet, Anna⁹ the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years after her marriage,³⁷ then as a widow to the age of eighty-four. She never left the temple but worshiped there with fasting and prayer night and day.³⁸ At that moment she came, and began to praise God and to speak about the child⁷ to all who were looking for the redemption of Jerusalem.

39 When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth.

⁴⁰The child grew and became strong, filled with wisdom; and the favor of God was upon him.

41 Now every year his parents went to Jerusalem for the festival of the Passover.⁴² And when he was twelve years old, they went up as usual for the festival.⁴³ When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it.⁴⁴ Assuming that he was in the group of travelers, they went a day's journey. Then they started to look for him among their

⁹ Gk *Hanna*

⁷ Gk *him*

relatives and friends.

⁴⁵When they did not find him, they returned to Jerusalem to search for him.

⁴⁶After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. ⁴⁷And all who heard him were amazed at his understanding and his answers. ⁴⁸When his parents⁵ saw him they were astonished; and his mother said to him, "Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety." ⁴⁹He said to them, "Why were you searching for me? Did you not know that I must be in my Father's house?"⁶ ⁵⁰But they did not understand what he said to them. ⁵¹Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart.

⁵²And Jesus increased in wisdom and in years,⁷ and in divine and human favor.

⁵ Gk. *they*

⁶ Or. *be about my Father's interests?*

⁷ Or. *in stature*

συγγενεῦσιν καὶ τοῖς γνωστοῖς, **2.45** καὶ μὴ
RELATIVES AND THE ACQUAINTANCES, AND NOT
εὐρόντες ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀναζητοῦντες
HAVING FOUND [HIM] THEY RETURNED TO JERUSALEM LOOKING FOR

αὐτόν. **2.46** καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον
HIM. AND IT CAME ABOUT AFTER THREE~DAYS THEY FOUND

αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν
HIM IN THE TEMPLE SITTING IN [THE] MIDST OF THE

διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα
TEACHERS AND LISTENING TO THEM AND QUESTIONING

αὐτούς· **2.47** ἐξίσταντο δὲ πάντες οἱ ἀκούοντες
THEM. AND~WERE AMAZED ALL THE ONES LISTENING

αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.
TO HIM AT THE INTELLIGENCE AND THE ANSWERS OF HIM.

2.48 καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς
AND HAVING SEEN HIM THEY WERE ASTOUNDED, AND SAID TO

αὐτὸν ἡ μήτηρ αὐτοῦ, Τέκνον, τί ἐποίησας
HIM THE MOTHER OF HIM, SON, WHY DID YOU DO

ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ γὰρ ὀδυνώμενοι
THUS~TO US? BEHOLD THE FATHER OF YOU AND I BEING ANXIOUS

ἐζητοῦμέν σε. **2.49** καὶ εἶπεν πρὸς αὐτούς, Τί ὅτι
WERE LOOKING FOR YOU. AND HE SAID TO THEM, WHY [IS IT] THAT

ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ
YOU* WERE LOOKING FOR ME? HAD YOU* NOT KNOWN THAT IN THE THINGS OF THE

πατρός μου δεῖ εἶναί με; **2.50** καὶ αὐτοὶ
FATHER OF ME IT IS NECESSARY [FOR] ME~TO BE? AND THEY

οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. **2.51** καὶ
DID NOT UNDERSTAND THE WORD WHICH HE SPOKE TO THEM. AND

κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ καὶ
HE WENT DOWN WITH THEM AND THEY CAME TO NAZARETH AND

ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ
HE WAS BEING SUBJECT TO THEM. AND THE MOTHER OF HIM

διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.
WAS TREASURING ALL THE MATTERS IN THE HEART OF HER.

2.52 Καὶ Ἰησοῦς προέκοπτεν [ἐν τῇ] σοφίᾳ καὶ ἡλικίᾳ
AND JESUS WAS INCREASING IN - WISDOM AND STATURE

καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.
AND IN FAVOR WITH GOD AND MEN.

CHAPTER 3

In the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod was ruler^v of Galilee,

^v Gk. *tetrarch*

3.1 Ἐν ἔτει δὲ πεντεκαιδεκάτῃ τῆς ἡγεμονίας
²IN ³[THE] YEAR ¹NOW FIFTEENTH OF THE REIGN

Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς
OF TIBERIUS CAESAR, [WHILE] GOVERNING PONTIUS PILATE -

Ἰουδαίας, καὶ τετρααρχούντος τῆς Γαλιλαίας Ἡρώδου,
OF JUDEA, AND BEING TETRARCH - OF GALILEE [WAS] HEROD,

Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετρααρχούντος τῆς
 AND~PHILIP THE BROTHER OF HIM BEING TETRARCH -
 Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου
²OF ITUREA ³AND ⁴OF TRACHONITIS ¹OF [THE] COUNTRY, AND LYSANIAS
 τῆς Ἀβιληνῆς τετρααρχούντος, 3.2 ἐπὶ
 - OF ABILENE BEING TETRARCH, AT THE TIME OF
 ἀρχιερέως. Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα
 [THE] HIGH PRIEST[HOOD] OF ANNA AND CAIAPHAS, CAME [THE] WORD
 θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ.
 OF GOD TO JOHN THE SON~OF ZECHARIAH IN THE WILDERNESS.
 3.3 καὶ ἦλθεν εἰς πᾶσαν [τὴν] περίχωρον τοῦ
 AND HE CAME TO ALL THE SURROUNDING REGION OF THE
 Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς
 JORDAN PREACHING A BAPTISM OF REPENTANCE FOR
 ἄφεσιν ἁμαρτιῶν, 3.4 ὥς γέγραπται ἐν βίβλῳ
 [THE] FORGIVENESS OF SINS, AS IT HAS BEEN WRITTEN IN [THE] BOOK
 λόγων Ἡσαΐου τοῦ προφήτου,
 OF [THE] WORDS OF ISAIAH THE PROPHET,
 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
 A VOICE CRYING IN THE WILDERNESS,
 Ἑτοιμάσατε τὴν ὁδὸν κυρίου,
 PREPARE THE WAY OF [THE] LORD,
 εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ·
 MAKE~STRAIGHT THE PATHS OF HIM;
 3.5 πᾶσα φάραγξ πληρωθήσεται
 EVERY VALLEY WILL BE FILLED IN
 καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται,
 AND EVERY MOUNTAIN AND HILL WILL BE LEVELED OFF,
 καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν
 AND WILL BE THE CROOKED [MADE] INTO STRAIGHT
 καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας·
 AND THE ROUGH [PATHS MADE] INTO SMOOTH~ROADS;
 3.6 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.
 AND WILL SEE ALL FLESH THE SALVATION - OF GOD.
 3.7 Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις
 THEREFORE~HE WAS SAYING TO THE CROWDS~COMING OUT
 βαπτισθῆναι ὑπ' αὐτοῦ, Γεννήματα ἐχιδνῶν, τίς
 TO BE BAPTIZED BY HIM, CHILDREN OF VIPERS, WHO
 ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
 WARNED YOU* TO FLEE FROM THE COMING WRATH?
 3.8 ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας καὶ
 THEREFORE~PRODUCE FRUITS WORTHY - OF REPENTANCE AND
 μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν
 DO NOT BEGIN TO SAY WITHIN YOURSELVES, WE HAVE~FATHER -
 Ἀβραάμ. λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν
 ABRAHAM. FOR~ISAY TO YOU* THAT IS ABLE - GOD FROM -

and his brother Philip ruler^w
 of the region of Ituraea and
 Trachonitis, and Lysanias
 ruler^w of Abilene, ²during
 the high priesthood of Annas
 and Caiaphas, the word of
 God came to John son of
 Zechariah in the wilder-
 ness. ³He went into all the
 region around the Jordan,
 proclaiming a baptism of
 repentance for the forgive-
 ness of sins, ⁴as it is written
 in the book of the words of
 the prophet Isaiah,

"The voice of one crying
 out in the
 wilderness:

'Prepare the way of
 the Lord,
 make his paths straight.

⁵ Every valley shall
 be filled,
 and every mountain
 and hill shall be
 made low,
 and the crooked shall be
 made straight,
 and the rough ways
 made smooth;

⁶ and all flesh shall see the
 salvation of God.'"

⁷ John said to the crowds
 that came out to be baptized
 by him, "You brood of
 vipers! Who warned you to
 flee from the wrath to come?

⁸Bear fruits worthy of repen-
 tance. Do not begin to say to
 yourselves, 'We have Abra-
 ham as our ancestor'; for I
 tell you, God is able from

^w Gk tetrarch

these stones to raise up children to Abraham. ⁹Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire."

¹⁰ And the crowds asked him, "What then should we do?" ¹¹In reply he said to them, "Whoever has two coats must share with anyone who has none; and whoever has food must do likewise." ¹²Even tax collectors came to be baptized, and they asked him, "Teacher, what should we do?" ¹³He said to them, "Collect no more than the amount prescribed for you." ¹⁴Soldiers also asked him, "And we, what should we do?" He said to them, "Do not extort money from anyone by threats or false accusation, and be satisfied with your wages."

¹⁵ As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah,^x ¹⁶John answered all of them by saying, "I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with^y the Holy Spirit and fire. ¹⁷His winnowing fork is in his hand, to clear his threshing floor

^x Or the Christ

^y Or in

λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ. **3.9** ἤδη δὲ
THESE~STONES TO RAISE UP CHILDREN - TO ABRAHAM. AND~ALREADY

καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κείται.
EVEN THE AX TO THE ROOT OF THE TREES IS LAID.

πάν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται
THEREFORE~EVERY TREE NOT PRODUCING GOOD~FRUIT IS CUT DOWN

καὶ εἰς πῦρ βάλλεται. **3.10** Καὶ ἐπηρώτων αὐτὸν
AND INTO [THE] FIRE IS THROWN. AND WERE QUESTIONING HIM

οἱ ὄχλοι λέγοντες, Τί οὖν ποιήσωμεν;
THE CROWDS SAYING, WHAT THEN SHOULD WE DO?

3.11 ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς, Ὁ ἔχων δύο
AND~HAVING ANSWERED HE WAS SAYING TO THEM, THE ONE HAVING TWO

χιτῶνας μεταδώτω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων
COATS LET HIM SHARE WITH THE ONE NOT HAVING [ONE], AND THE ONE HAVING

βρώματα ὁμοίως ποιείτω. **3.12** ἦλθον δὲ καὶ τελῶναι
FOOD LET HIM DO~LIKEWISE. NOW~CAME ALSO TAX COLLECTORS

βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν, Διδάσκαλε, τί
TO BE BAPTIZED AND THEY SAID TO HIM, TEACHER, WHAT

ποιήσωμεν; **3.13** ὁ δὲ εἶπεν πρὸς αὐτούς, Μηδὲν πλέον
SHOULD WE DO? - AND HE SAID TO THEM, NOTHING MORE

παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.
THAN THE [AMOUNT] HAVING BEEN COMMANDED YOU* COLLECT.

3.14 ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες,
AND~WERE ASKING HIM ALSO SOLDIERS SAYING,

Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς,
WHAT SHOULD DO ALSO WE? AND HE SAID TO THEM,

Μηδένα διασεῖσητε μηδὲ συκοφαντήσητε καὶ ἀρκείσθε
EXTORT MONEY~[FROM] NO ONE NOR SLANDER AND BE SATISFIED

τοῖς ὀψωνίοις ὑμῶν.
WITH THE WAGES OF YOU*.

3.15 Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων
AND~BEING EXPECTANT THE PEOPLE AND ²WONDERING

πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ
¹EVERYONE IN THE HEARTS OF THEM CONCERNING -

Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός,
JOHN, WHETHER PERHAPS HE MIGHT BE THE CHRIST,

3.16 ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης, Ἐγὼ μὲν
²ANSWERED ⁴SAYING ³EVERYONE - ¹JOHN, I -

ὔδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός
WITH WATER BAPTIZE YOU*. BUT~IS COMING THE ONE STRONGER

μου, οὗ οὐκ εἰμὶ ἱκανὸς λύσαι τὸν ἱμάντα τῶν
THAN ME(I), OF WHOM I AM NOT WORTHY TO UNTIE THE STRAP OF THE

ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν
SANDALS OF HIM. HE WILL BAPTIZE~YOU* WITH

πνεύματι ἁγίῳ καὶ πυρί· **3.17** οὗ τὸ πτύον
[THE] HOLY~SPIRIT AND WITH FIRE; OF WHOM THE WINNOWING FORK [IS]

ἐν τῇ χειρὶ αὐτοῦ διακαθᾶραι τὴν ἄλωνα αὐτοῦ
IN THE HAND OF HIM TO CLEAN OUT THE THRESHING FLOOR OF HIM

καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ,
AND TO GATHER THE WHEAT INTO THE BARN OF HIM,

τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.
BUT~THE CHAFF HE WILL BURN UP WITH AN INEXTINGUISHABLE~FIRE.

3.18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν
[WITH] MANY - THEREFORE AND OTHER [WORDS] EXHORTING

εὐηγγελίζετο τὸν λαόν. **3.19** ὁ δὲ Ἡρώδης ὁ
HE WAS PREACHING THE GOOD NEWS TO THE PEOPLE. - NOW HEROD THE

τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος
TETRARCH, BEING REPROVED BY HIM ABOUT HERODIAS,

τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων
THE WIFE OF THE BROTHER OF HIM AND ABOUT ALL

ᾧ ἐποίησεν πονηρῶν ὁ Ἡρώδης, **3.20** προσέθηκεν
WHICH DID [THE] EVIL [THINGS] - HEROD, HE ADDED

καὶ τοῦτο ἐπὶ πᾶσιν [καὶ] κατέκλεισεν τὸν
THIS~ALSO ON TOP OF EVERYTHING [ELSE] AND LOCKED UP -

Ἰωάννην ἐν φυλακῇ.
JOHN IN PRISON.

3.21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν
AND~IT CAME ABOUT WHILE WERE BAPTIZED ALL THE

λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου
PEOPLE ALSO JESUS HAVING BEEN BAPTIZED AND PRAYING,

ἀνεφθῆναι τὸν οὐρανὸν **3.22** καὶ καταβῆναι τὸ πνεῦμα
TO BE OPENED - HEAVEN AND TO DESCEND THE SPIRIT

τὸ ἅγιον σωματικῶς εἶδει ὡς περιστερὰν ἐπ' αὐτόν,
- HOLY IN BODILY FORM AS A DOVE UPON HIM,

καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, Σὺ εἶ ὁ υἱὸς μου
AND A VOICE OUT OF HEAVEN TO COME, YOU ARE THE SON OF ME,

ὁ ἀγαπητός, ἔν σοι εὐδόκησα.
THE BELOVED [ONE], WITH YOU I AM WELL PLEASED.

3.23 Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὥσει
AND HIMSELF WAS JESUS BEGINNING ABOUT

ἐτῶν τριάκοντα, ὡν υἱός, ὡς ἐνομιζέτο, Ἰωσήφ
THIRTY~YEARS [OF AGE], BEING [THE] SON, AS IT WAS BEING THOUGHT, OF JOSEPH,

τοῦ Ἡλὶ **3.24** τοῦ Μαθθατ τοῦ Λευὶ τοῦ
THE [SON] OF HELI, THE [SON] OF MATTHAT, THE [SON] OF LEVI, THE

Μελχὶ τοῦ Ἰανναὶ τοῦ Ἰωσήφ **3.25** τοῦ
[SON] OF MELCHI, THE [SON] OF JANNAI, THE [SON] OF JOSEPH, THE

Ματθαθίου τοῦ Ἀμῶς τοῦ Ναοὺμ τοῦ Ἐσλὶ
[SON] OF MATTATHIAS, THE [SON] OF AMOS, THE [SON] OF NAHUM, THE [SON] OF ESLI,

τοῦ Ναγγαὶ **3.26** τοῦ Μάαθ τοῦ Ματταθίου τοῦ
THE [SON] OF NAGGAI, THE [SON] OF MAATH, THE [SON] OF MATTATHIAS, THE

Σεμεῖν τοῦ Ἰωσήφ τοῦ Ἰωδὰ **3.27** τοῦ
[SON] OF SEMEIN, THE [SON] OF JOSECH, THE [SON] OF JODA, THE

Ἰωανὰν τοῦ Ῥησὰ τοῦ Ζοροβαβὲλ τοῦ
[SON] OF JOANAN, THE [SON] OF RHESA, THE [SON] OF ZERUBBABEL, THE

and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire."

18 So, with many other exhortations, he proclaimed the good news to the people. 19 But Herod the ruler,^z who had been rebuked by him because of Herodias, his brother's wife, and because of all the evil things that Herod had done,²⁰ added to them all by shutting up John in prison.

21 Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened,²² and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my Son, the Beloved;^a with you I am well pleased."^b

23 Jesus was about thirty years old when he began his work. He was the son (as was thought) of Joseph son of Heli,²⁴ son of Matthat, son of Levi, son of Melchi, son of Jannai, son of Joseph,²⁵ son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai,²⁶ son of Maath, son of Mattathias, son of Semein, son of Josech, son of Joda,²⁷ son of Joanan, son of Rhesa, son of Zerubbabel,

^z Gk *tetrarch*

^a Or *my beloved Son*

^b Other ancient authorities read *You are my Son, today I have begotten you*

son of Shealtiel,^c son of Neri,²⁸ son of Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er,²⁹ son of Joshua, son of Eliezer, son of Jorim, son of Matthat, son of Levi,³⁰ son of Simeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim,³¹ son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David,³² son of Jesse, son of Obed, son of Boaz, son of Sala,^d son of Nahshon,³³ son of Amminadab, son of Admin, son of Arni,^e son of Hezron, son of Perez, son of Judah,³⁴ son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor,³⁵ son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah,³⁶ son of Cainan, son of Arphaxad, son of Shem, son of Noah, son of Lamech,³⁷ son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son of Cainan,³⁸ son of Enos, son of Seth, son of Adam, son of God.

^c Gk *Salathiel*

^d Other ancient authorities read *Salmon*

^e Other ancient authorities read *Amminadab, son of Aram*; others vary widely

Σαλαθιήλ τοῦ Νηρι **3.28** τοῦ Μελχὶ τοῦ
[SON] OF SHEALTIEL, THE [SON] OF NERI, THE [SON] OF MELCHI, THE
Ἀδδὶ τοῦ Κωσάμ τοῦ Ἐλμαδάμ τοῦ Ἑρ
[SON] OF ADDI, THE [SON] OF COSAM, THE [SON] OF ELMADAM, THE [SON] OF ER,
3.29 τοῦ Ἰησοῦ τοῦ Ἐλιέζερ τοῦ Ἰωρίμ τοῦ
THE [SON] OF JOSHUA, THE [SON] OF ELIEZER, THE [SON] OF JORIM, THE
Μαθθάτ τοῦ Λευὶ **3.30** τοῦ Συμεὼν τοῦ
[SON] OF MATTHAT, THE [SON] OF LEVI, THE [SON] OF SIMEON, THE
Ἰούδα τοῦ Ἰωσήφ τοῦ Ἰωνάμ τοῦ Ἐλιακίμ
[SON] OF JUDAH, THE [SON] OF JOSEPH, THE [SON] OF JONAM, THE [SON] OF ELIAKIM,
3.31 τοῦ Μελεὰ τοῦ Μεννὰ τοῦ Ματταθὰ τοῦ
THE [SON] OF MELEA, THE [SON] OF MENNA, THE [SON] OF MATTATHA, THE
Ναθάμ τοῦ Δαυὶδ **3.32** τοῦ Ἰεσσαὶ τοῦ
[SON] OF NATHAN, THE [SON] OF DAVID, THE [SON] OF JESSE, THE
Ἰωβήδ τοῦ Βόος τοῦ Σαλὰ τοῦ Ναασσών
[SON] OF OBED, THE [SON] OF BOAZ, THE [SON] OF SALA, THE [SON] OF NAHSHON,
3.33 τοῦ Ἀμιναδάβ τοῦ Ἀδμὶν τοῦ Ἀρνὶ τοῦ
THE [SON] OF AMMINADAB, THE [SON] OF ADMIN, THE [SON] OF ARNI, THE
Ἑσρώμ τοῦ Φάρες τοῦ Ἰούδα **3.34** τοῦ
[SON] OF HEZRON, THE [SON] OF PEREZ, THE [SON] OF JUDAH, THE
Ἰακώβ τοῦ Ἰσαὰκ τοῦ Ἀβραὰμ τοῦ Θάρα
[SON] OF JACOB, THE [SON] OF ISAAC, THE [SON] OF ABRAHAM, THE [SON] OF TERAH,
τοῦ Ναχώρ **3.35** τοῦ Σερούχ τοῦ Ῥαγαὺ τοῦ
THE [SON] OF NAHOR, THE [SON] OF SERUG, THE [SON] OF REU, THE
Φάλεκ τοῦ Ἐβερ τοῦ Σαλὰ **3.36** τοῦ
[SON] OF PELEG, THE [SON] OF EBER, THE [SON] OF SHELAH, THE
Καῖνὰμ τοῦ Ἀρφαξὰδ τοῦ Σὴμ τοῦ Νῶε
[SON] OF CAINAN, THE [SON] OF ARPHAXAD, THE [SON] OF SHEM, THE [SON] OF NOAH,
τοῦ Λάμεχ **3.37** τοῦ Μαθουσαλὰ τοῦ Ἐνώχ τοῦ
THE [SON] OF LAMECH, THE [SON] OF METHUSELAH, THE [SON] OF ENOCH, THE
Ἰάρετ τοῦ Μαλελεήλ τοῦ Καῖνὰμ **3.38** τοῦ
[SON] OF JARED, THE [SON] OF MAHALALEEL, THE [SON] OF CAINAN, THE
Ἐνώς τοῦ Σὴθ τοῦ Ἀδὰμ τοῦ θεοῦ.
[SON] OF ENOS, THE [SON] OF SETH, THE [SON] OF ADAM, THE [SON] OF GOD.

CHAPTER 4

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness,² where for forty days he was tempted by the devil. He ate nothing at all

4.1 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν
NOW~JESUS, FULL OF [THE] HOLY~SPIRIT, RETURNED
ἀπὸ τοῦ Ἰορδάνου καὶ ἤγετο ἐν τῷ πνεύματι ἐν
FROM THE JORDAN AND WAS BEING LED BY THE SPIRIT IN
τῇ ἐρήμῳ **4.2** ἡμέρας τεσσεράκοντα πειραζόμενος ὑπὸ
THE DESERT FORTY~DAYS BEING TEMPTED BY
τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς
THE DEVIL. AND HE DID NOT EAT ANYTHING IN -

ἡμέραις ἐκείναις καὶ συντελεσθαισὼν αὐτῶν
 THOSE-DAYS AND THEY(THE DAYS)-HAVING BEEN COMPLETED
 ἐπείνασεν. **4.3** Εἶπεν δὲ αὐτῷ ὁ διάβολος, Εἰ
 HE HUNGERED. AND~SAID TO HIM THE DEVIL, IF
 υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα
 YOU ARE~(THE) SON - OF GOD, TELL - THIS~STONE THAT
 γένηται ἄρτος. **4.4** καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ
 IT MIGHT BECOME A LOAF [OF BREAD]. AND ANSWERED TO HIM -
 Ἰησοῦς, Γέγραπται ὅτι Οὐκ ἐπ' ἄρτι μόνῳ ζήσεται ὁ
 JESUS, IT HAS BEEN WRITTEN - NOT BY BREAD ALONE WILL LIVE -
 ἄνθρωπος. **4.5** Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ
 MAN. AND HAVING LED UP HIM HE SHOWED TO HIM
 πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμή
 ALL THE KINGDOMS OF THE WORLD IN A MOMENT
 χρόνου. **4.6** καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω
 OF TIME; AND SAID TO HIM THE DEVIL, TO YOU I WILL GIVE
 τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν,
 - ³AUTHORITY ²THIS ¹ALL AND THE GLORY OF THEM,
 ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἐὰν θέλω δίδωμι
 BECAUSE IT HAS BEEN GIVEN~TO ME AND TO WHOMEVER I DESIRE, I GIVE
 αὐτήν· **4.7** σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ,
 IT. ³YOU ¹THEREFORE ²IF BOW DOWN IN WORSHIP BEFORE ME,
 ἔσται σοῦ πάντα. **4.8** καὶ ἀποκριθεὶς ὁ Ἰησοῦς
 WILL BE YOURS EVERYTHING. AND HAVING ANSWERED - JESUS
 εἶπεν αὐτῷ, Γέγραπται,
 SAID TO HIM, IT HAS BEEN WRITTEN,
 Κύριον τὸν θεόν σου προσκυνήσεις
 [THE] LORD THE GOD OF YOU YOU SHALL WORSHIP
 καὶ αὐτῷ μόνῳ λατρεύσεις.
 AND HIM ALONE YOU SHALL SERVE.

4.9 Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἔστησεν
 AND~HE LED HIM TO JERUSALEM AND SET [HIM]
 ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ, Εἰ
 UPON THE PINNACLE OF THE TEMPLE AND SAID TO HIM, IF
 υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω·
 YOU ARE~(THE) SON - OF GOD, THROW YOURSELF DOWN~FROM HERE;

4.10 γέγραπται γὰρ ὅτι
 FOR~IT HAS BEEN WRITTEN -
 Τοῖς ἀγγέλοις αὐτοῦ ἐντελείται περὶ σοῦ
 TO THE ANGELS OF HIM HE WILL GIVE ORDERS CONCERNING YOU
 τοῦ διαφυλάξαι σε,
 - TO PROTECT YOU,

4.11 καὶ ὅτι
 AND -
 Ἐπὶ χειρῶν ἀρουσίν σε,
 UPON [THEIR] HANDS THEY WILL LIFT UP YOU,

4:4 Deut. 8:3 **4:8** Deut. 6:13 **4:10-11** Ps. 91:11-12

during those days, and when they were over, he was famished. ³The devil said to him, "If you are the Son of God, command this stone to become a loaf of bread." ⁴Jesus answered him, "It is written, 'One does not live by bread alone.'"

⁵Then the devil led him up and showed him in an instant all the kingdoms of the world. ⁶And the devil said to him, "To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. ⁷If you, then, will worship me, it will all be yours." ⁸Jesus answered him, "It is written, 'Worship the Lord your God, and serve only him.'"

⁹Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down from here, ¹⁰for it is written, 'He will command his angels concerning you, to protect you,'

¹¹and

'On their hands they will bear you up,

^fGk he

son of Shealtiel,^c son of Neri,²⁸ son of Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er,²⁹ son of Joshua, son of Eliezer, son of Jorim, son of Matthat, son of Levi,³⁰ son of Simeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim,³¹ son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David,³² son of Jesse, son of Obed, son of Boaz, son of Sala,^d son of Nahshon,³³ son of Amminadab, son of Admin, son of Arni,^e son of Hezron, son of Perez, son of Judah,³⁴ son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor,³⁵ son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah,³⁶ son of Cainan, son of Arphaxad, son of Shem, son of Noah, son of Lamech,³⁷ son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son of Cainan,³⁸ son of Enos, son of Seth, son of Adam, son of God.

^c Gk *Salathiel*

^d Other ancient authorities read *Salmon*

^e Other ancient authorities read *Amminadab, son of Aram*; others vary widely

Σαλαθιήλ τοῦ Νηρι **3.28** τοῦ Μελχὶ τοῦ
[SON] OF SHEALTIEL, THE [SON] OF NERI, THE [SON] OF MELCHI, THE
Ἀδδὶ τοῦ Κωσὰμ τοῦ Ἐλμαδὰμ τοῦ Ἡρ
[SON] OF ADDI, THE [SON] OF COSAM, THE [SON] OF ELMADAM, THE [SON] OF ER,
3.29 τοῦ Ἰησοῦ τοῦ Ἐλιέζερ τοῦ Ἰωρίμ τοῦ
THE [SON] OF JOSHUA, THE [SON] OF ELIEZER, THE [SON] OF JORIM, THE
Μαθθατ τοῦ Λευὶ **3.30** τοῦ Συμεὼν τοῦ
[SON] OF MATTHAT, THE [SON] OF LEVI, THE [SON] OF SIMEON, THE
Ἰούδα τοῦ Ἰωσήφ τοῦ Ἰωνάμ τοῦ Ἐλιακίμ
[SON] OF JUDAH, THE [SON] OF JOSEPH, THE [SON] OF JONAM, THE [SON] OF ELIAKIM,
3.31 τοῦ Μελεὰ τοῦ Μεννὰ τοῦ Ματταθὰ τοῦ
THE [SON] OF MELEA, THE [SON] OF MENNA, THE [SON] OF MATTATHA, THE
Ναθὰμ τοῦ Δαυὶδ **3.32** τοῦ Ἰεσσαὶ τοῦ
[SON] OF NATHAN, THE [SON] OF DAVID, THE [SON] OF JESSE, THE
Ἰωβὴδ τοῦ Βόος τοῦ Σαλὰ τοῦ Ναασσὼν
[SON] OF OBED, THE [SON] OF BOAZ, THE [SON] OF SALA, THE [SON] OF NAHSHON,
3.33 τοῦ Ἀμιναδὰβ τοῦ Ἀδμὶν τοῦ Ἀρνὶ τοῦ
THE [SON] OF AMMINADAB, THE [SON] OF ADMIN, THE [SON] OF ARNI, THE
Ἑσρὼμ τοῦ Φάρες τοῦ Ἰούδα **3.34** τοῦ
[SON] OF HEZRON, THE [SON] OF PEREZ, THE [SON] OF JUDAH, THE
Ἰακώβ τοῦ Ἰσαὰκ τοῦ Ἀβραὰμ τοῦ Θάρα
[SON] OF JACOB, THE [SON] OF ISAAC, THE [SON] OF ABRAHAM, THE [SON] OF TERAH,
τοῦ Ναχώρ **3.35** τοῦ Σερουὺχ τοῦ Ῥαγαὺ τοῦ
THE [SON] OF NAHOR, THE [SON] OF SERUG, THE [SON] OF REU, THE
Φάλεκ τοῦ Ἐβερ τοῦ Σαλὰ **3.36** τοῦ
[SON] OF PELEG, THE [SON] OF EBER, THE [SON] OF SHELAH, THE
Καὶνὰμ τοῦ Ἀρφαξὰδ τοῦ Σὴμ τοῦ Νῶε
[SON] OF CAINAN, THE [SON] OF ARPHAXAD, THE [SON] OF SHEM, THE [SON] OF NOAH,
τοῦ Λάμεχ **3.37** τοῦ Μαθουσαλὰ τοῦ Ἐνὼχ τοῦ
THE [SON] OF LAMECH, THE [SON] OF METHUSELAH, THE [SON] OF ENOCH, THE
Ἰάρετ τοῦ Μαλελεήλ τοῦ Καὶνὰμ **3.38** τοῦ
[SON] OF JARED, THE [SON] OF MAHALALEEL, THE [SON] OF CAINAN, THE
Ἐνὼς τοῦ Σὴθ τοῦ Ἀδὰμ τοῦ θεοῦ.
[SON] OF ENOS, THE [SON] OF SETH, THE [SON] OF ADAM, THE [SON] OF GOD.

CHAPTER 4

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness,² where for forty days he was tempted by the devil. He ate nothing at all

4.1 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν
NOW~JESUS, FULL OF [THE] HOLY~SPIRIT, RETURNED
ἀπὸ τοῦ Ἰορδάνου καὶ ἤγετο ἐν τῷ πνεύματι ἐν
FROM THE JORDAN AND WAS BEING LED BY THE SPIRIT IN
τῇ ἐρήμῳ **4.2** ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ
THE DESERT FORTY~DAYS BEING TEMPTED BY
τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς
THE DEVIL. AND HE DID NOT EAT ANYTHING IN -

ἡμέραις ἐκείναις καὶ συντελεσθαισὼν αὐτῶν
 THOSE-DAYS AND THEY(THE DAYS)-HAVING BEEN COMPLETED
 ἐπείνασεν. **4.3** Εἶπεν δὲ αὐτῷ ὁ διάβολος, Εἰ
 HE HUNGERED. AND~SAID TO HIM THE DEVIL, IF
 υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα
 YOU ARE~(THE) SON - OF GOD, TELL - THIS~STONE THAT
 γένηται ἄρτος. **4.4** καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ
 IT MIGHT BECOME A LOAF [OF BREAD]. AND ANSWERED TO HIM -
 Ἰησοῦς, Γέγραπται ὅτι Οὐκ ἐπ' ἄρτι μόνῳ ζήσεται ὁ
 JESUS, IT HAS BEEN WRITTEN - NOT BY BREAD ALONE WILL LIVE -
 ἄνθρωπος. **4.5** Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ
 MAN. AND HAVING LED UP HIM HE SHOWED TO HIM
 πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμή
 ALL THE KINGDOMS OF THE WORLD IN A MOMENT
 χρόνου. **4.6** καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω
 OF TIME; AND SAID TO HIM THE DEVIL, TO YOU I WILL GIVE
 τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν,
 - ³AUTHORITY ²THIS ¹ALL AND THE GLORY OF THEM,
 ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἐὰν θέλω δίδωμι
 BECAUSE IT HAS BEEN GIVEN~TO ME AND TO WHOMEVER I DESIRE, I GIVE
 αὐτήν· **4.7** σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ,
 IT. ³YOU ¹THEREFORE ²IF BOW DOWN IN WORSHIP BEFORE ME,
 ἔσται σοῦ πάντα. **4.8** καὶ ἀποκριθεὶς ὁ Ἰησοῦς
 WILL BE YOURS EVERYTHING. AND HAVING ANSWERED - JESUS
 εἶπεν αὐτῷ, Γέγραπται,
 SAID TO HIM, IT HAS BEEN WRITTEN,

Κύριον τὸν θεόν σου προσκυνήσεις
 [THE] LORD THE GOD OF YOU YOU SHALL WORSHIP

καὶ αὐτῷ μόνῳ λατρεύσεις.
 AND HIM ALONE YOU SHALL SERVE.

4.9 Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἔστησεν
 AND~HE LED HIM TO JERUSALEM AND SET [HIM]
 ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ, Εἰ
 UPON THE PINNACLE OF THE TEMPLE AND SAID TO HIM, IF
 υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω·
 YOU ARE~(THE) SON - OF GOD, THROW YOURSELF DOWN~FROM HERE;

4.10 γέγραπται γὰρ ὅτι
 FOR~IT HAS BEEN WRITTEN -

Τοῖς ἀγγέλοις αὐτοῦ ἐντελείται περὶ σοῦ
 TO THE ANGELS OF HIM HE WILL GIVE ORDERS CONCERNING YOU
 τοῦ διαφυλάξαι σε,
 - TO PROTECT YOU,

4.11 καὶ ὅτι
 AND -

Ἐπὶ χειρῶν ἀρουσίν σε,
 UPON [THEIR] HANDS THEY WILL LIFT UP YOU,

4:4 Deut. 8:3 **4:8** Deut. 6:13 **4:10-11** Ps. 91:11-12

during those days, and when they were over, he was famished. ³The devil said to him, "If you are the Son of God, command this stone to become a loaf of bread." ⁴Jesus answered him, "It is written, 'One does not live by bread alone.'"

⁵Then the devil led him up and showed him in an instant all the kingdoms of the world. ⁶And the devil said to him, "To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. ⁷If you, then, will worship me, it will all be yours." ⁸Jesus answered him, "It is written, 'Worship the Lord your God, and serve only him.'"

⁹Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down from here, ¹⁰for it is written,

'He will command his angels concerning you, to protect you,'

¹¹and

'On their hands they will bear you up,

^fGk he

so that you will not
dash your foot
against a stone.'"

¹²Jesus answered him, "It is
said, 'Do not put the Lord
your God to the test.'"

¹³When the devil had
finished every test, he
departed from him until an
opportune time.

¹⁴Then Jesus, filled with
the power of the Spirit,
returned to Galilee, and a
report about him spread
through all the surrounding
country. ¹⁵He began to teach
in their synagogues and was
praised by everyone.

¹⁶When he came to
Nazareth, where he had
been brought up, he went
to the synagogue on the
sabbath day, as was his
custom. He stood up to
read, ¹⁷and the scroll of the
prophet Isaiah was given to
him. He unrolled the scroll
and found the place where it
was written:

¹⁸"The Spirit of the Lord is
upon me,
because he has
anointed me
to bring good news to
the poor.
He has sent me to
proclaim release to
the captives
and recovery of sight to
the blind,

μήποτε προσκόψης πρὸς λίθον τὸν πόδα
LEST YOU STRIKE AGAINST A STONE THE FOOT

σου.
OF YOU.

4.12 καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι
AND HAVING ANSWERED SAID TO HIM - JESUS -

Εἴρηται, Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.
IT HAS BEEN SAID, YOU SHALL NOT PUT TO THE TEST [THE] LORD, THE GOD OF YOU.

4.13 Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος
AND HAVING COMPLETED EVERY TEMPTATION THE DEVIL

ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.
WENT AWAY FROM HIM UNTIL [AN OPPORTUNE] TIME.

4.14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ
AND RETURNED - JESUS IN THE POWER OF THE
πνεύματος εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξῆλθεν
SPIRIT TO - GALILEE. AND A REPORT WENT OUT

καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ.
THROUGHOUT ALL THE SURROUNDING COUNTRYSIDE ABOUT HIM.

4.15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν
AND HE WAS TEACHING IN THE SYNAGOGUES OF THEM

δοξαζόμενος ὑπὸ πάντων.
BEING PRAISED BY ALL.

4.16 Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος καὶ
AND HE CAME TO NAZARETH, WHERE HE HAD BEEN BROUGHT UP AND

εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν
HE ENTERED ACCORDING TO - HIS-CUSTOM ON THE DAY OF THE

σαββάτων εἰς τὴν συναγωγὴν καὶ ἀνέστη ἀναγνῶναι.
SABBATH INTO THE SYNAGOGUE AND STOOD UP TO READ.

4.17 καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου
AND WAS GIVEN TO HIM [THE] BOOK OF THE PROPHET ISAIAH

καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ
AND HAVING UNROLLED THE SCROLL HE FOUND THE PLACE WHERE

ἦν γεγραμμένον,
IT HAD BEEN WRITTEN,

4.18 Πνεῦμα κυρίου ἐπ' ἐμέ
[THE] SPIRIT OF [THE] LORD [IS] UPON ME

οὗ εἵνεκεν ἔχρισέν με
ON ACCOUNT-OF WHICH HE ANOINTED ME

εὐαγγελίσασθαι πτωχοῖς,
TO PREACH GOOD NEWS TO [THE] POOR,

ἀπέσταλκέν με, κηρύξαι αἰχμαλώτοις ἄφεσιν
HE HAS SENT ME TO PREACH TO [THE] CAPTIVES RELEASE

καὶ τυφλοῖς ἀνάβλεψιν,
AND TO [THE] BLIND [THE] RECOVERY OF SIGHT,

ἀποστείλαι τεθραυσμένους ἐν
TO SEND FORTH ONES HAVING BEEN OPPRESSED IN (TO)

ἀφέσει,
FREEDOM,

4.19 κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.
TO PREACH (THE) YEAR OF (THE) LORD'S FAVOR.

4.20 καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ
AND HAVING ROLLED UP THE SCROLL (AND) HAVING GIVEN (IT) BACK TO THE

ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ
ATTENDANT HE SAT DOWN. AND ³OF ALL ¹THE ²EYES IN THE

συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. **4.21** ἤρξατο δὲ
SYNAGOGUE WERE FOCUSED ON HIM. AND~HE BEGAN

λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πεπλήρωται ἡ
TO SPEAK TO THEM - TODAY HAS BEEN FULFILLED -

γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. **4.22** Καὶ πάντες
THIS~SCRIPTURE IN THE EARS OF YOU*. AND EVERYONE

ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις
WAS SPEAKING WELL (OF) HIM AND THEY WERE AMAZED AT THE ²WORDS

τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος
- ¹GRACIOUS - COMING OUT FROM THE MOUTH

αὐτοῦ καὶ ἔλεγον, Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ
OF HIM AND THEY WERE SAYING, ³NOT ⁴(THE) SON ¹IS ⁵OF JOSEPH

οὗτος; **4.23** καὶ εἶπεν πρὸς αὐτοὺς, Πάντως ἐρεῖτέ
²THIS ONE? AND HE SAID TO THEM, NO DOUBT YOU* WILL SPEAK

μοι τὴν παραβολὴν ταύτην· Ἰατρέ, θεράπευσον
TO ME - THIS~PARABLE: PHYSICIAN, HEAL

σεαυτὸν· ὅσα ἠκούσαμεν γενόμενα εἰς τὴν
YOURSELF. EVERYTHING WHICH WE HEARD HAVING HAPPENED IN -

Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.
CAPERNAUM DO ALSO HERE IN THE HOMETOWN OF YOU.

4.24 εἶπεν δέ, Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης
BUT~HE SAID, TRULY I SAY TO YOU* THAT NO PROPHET

δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. **4.25** ἐπ' ἀληθείας
IS~WELCOME IN THE HOMETOWN OF HIM. ²IN ³TRUTH

δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις
¹AND I TELL YOU*, MANY WIDOWS WERE IN THE DAYS

Ἰλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ
OF ELIJAH IN - ISRAEL, WHEN WAS SHUT UP - HEAVEN FOR

ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ
THREE~YEARS AND SIX~MONTHS, WHEN OCCURRED A GREAT~FAMINE OVER

πᾶσαν τὴν γῆν, **4.26** καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη
ALL THE LAND, AND TO NOT ONE OF THEM WAS SENT

Ἰλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα
ELIJAH EXCEPT TO ZAREPHATH - OF SIDON TO A WOMAN,

χήραν. **4.27** καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ
A WIDOW. AND MANY LEPERS WERE IN - ISRAEL

to let the oppressed
go free,

¹⁹to proclaim the year of
the Lord's favor."

²⁰And he rolled up the scroll,
gave it back to the attendant,
and sat down. The eyes of all
in the synagogue were fixed
on him. ²¹Then he began to
say to them, "Today this
scripture has been fulfilled in
your hearing." ²²All spoke
well of him and were
amazed at the gracious
words that came from his
mouth. They said, "Is not
this Joseph's son?" ²³He said
to them, "Doubtless you will
quote to me this proverb,
'Doctor, cure yourself!' And
you will say, 'Do here also in
your hometown the things
that we have heard you did at
Capernaum.'"²⁴ And he
said, "Truly I tell you, no
prophet is accepted in the
prophet's hometown. ²⁵But
the truth is, there were many
widows in Israel in the time
of Elijah, when the heaven
was shut up three years and
six months, and there was a
severe famine over all the
land; ²⁶yet Elijah was sent to
none of them except to a
widow at Zarephath in
Sidon. ²⁷There were also
many lepers⁸ in Israel

⁸ The terms *leper* and *leprosy* can
refer to several diseases

in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian."

²⁸When they heard this, all in the synagogue were filled with rage. ²⁹They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. ³⁰But he passed through the midst of them and went on his way.

³¹He went down to Capernaum, a city in Galilee, and was teaching them on the sabbath. ³²They were astounded at his teaching, because he spoke with authority. ³³In the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, ³⁴"Let us alone! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God." ³⁵But Jesus rebuked him, saying, "Be silent, and come out of him!" When the demon had thrown him down before them, he came out of him without having done him any harm. ³⁶They were all amazed and kept saying to one another, "What kind of utterance is this? For with authority and power he commands the unclean spirits, and out they come!"

ἐπὶ Ἑλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν
DURING (THE TIME OF) ELISHA THE PROPHET, AND NOT ONE OF THEM

ἐκαθαρίσθη εἰ μὴ Ναϊμὰν ὁ Σύρος. 4.28 καὶ
WAS CLEANSSED EXCEPT NAAMAN THE SYRIAN. AND

ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες
ALL~WERE FILLED WITH ANGER IN THE SYNAGOGUE, HEARING

ταῦτα 4.29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς
THESE THINGS AND HAVING ARISEN THEY DROVE OUT HIM OUTSIDE THE

πόλεως καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ἐφ'
CITY AND THEY LED HIM UP TO (THE) TOP OF THE HILL UPON

οὗ ἡ πόλις ὠκοδόμητο αὐτῶν ὥστε κατακρημνίσαι
WHICH THE CITY OF THEM~HAD BEEN BUILT IN ORDER TO THROW DOWN

αὐτόν· 4.30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν
HIM. BUT~HE, HAVING GONE THROUGH (THE) MIDST OF THEM,

ἐπορεύετο.
WAS WALKING AWAY.

4.31 Καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν τῆς
AND HE WENT DOWN TO CAPERNAUM, A CITY -

Γαλιλαίας. καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς
OF GALILEE. AND HE WAS TEACHING THEM ON THE

σάββασιν· 4.32 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ
SABBATHS. AND THEY WERE AMAZED AT THE TEACHING

αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. 4.33 καὶ
OF HIM, BECAUSE WITH AUTHORITY WAS THE WORD OF HIM. AND

ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα
IN THE SYNAGOGUE THERE WAS A MAN HAVING A SPIRIT

δαιμονίου ἀκαθάρτου καὶ ἀνέκραξεν φωνῇ μεγάλῃ,
OF AN UNCLEAN~DEMON AND HE CRIED OUT [WITH] A LOUD~VOICE,

4.34 Ἐα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ;
AH, WHAT (IS THIS) TO US AND TO YOU, JESUS OF NAZARETH?

ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος
DID YOU COME TO DESTROY US? I KNOW WHO~YOU ARE, THE HOLY ONE

τοῦ θεοῦ. 4.35 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων,
- OF GOD. AND REBUKED HIM - JESUS SAYING,

Φιμώθητι καὶ ἐξελθε ἀπ' αὐτοῦ. καὶ ῥίψαν
BE SILENT AND COME OUT FROM HIM. AND ³HAVING THROWN [DOWN]

αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ'
⁴HIM ¹THE ²DEMON INTO THE MIDST (OF THEM) HE CAME OUT FROM

αὐτοῦ μηδὲν βλάψαν αὐτόν. 4.36 καὶ ἐγένετο θάμβος
HIM WITHOUT HAVING HARMED HIM. AND FEAR~CAME

ἐπὶ πάντας καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες,
UPON EVERYONE AND THEY WERE TALKING TO ONE ANOTHER SAYING,

Τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει
WHAT (IS) - THIS~WORD, FOR WITH AUTHORITY AND POWER

ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται;
HE COMMANDS THE UNCLEAN SPIRITS AND THEY COME OUT?

4.37 καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον
AND A REPORT~WAS GOING OUT ABOUT HIM INTO EVERY PLACE
τῆς περιχώρου.
OF THE SURROUNDING REGION.

4.38 Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν
AND~HAVING ARISEN FROM THE SYNAGOGUE HE ENTERED INTO THE
οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος
HOUSE OF SIMON. AND~[THE] MOTHER-IN-LAW - OF SIMON

ἣν συνεχομένη πυρετῷ μεγάλῳ καὶ ἠρώτησαν αὐτὸν
WAS SUFFERING WITH A HIGH~FEVER AND THEY ASKED HIM

περὶ αὐτῆς. **4.39** καὶ ἐπιστὰς ἐπάνω αὐτῆς
ABOUT HER. AND HAVING STOOD OVER HER,

ἐπετίμησεν τῷ πυρετῷ καὶ ἀφῆκεν αὐτήν.
HE REBUKED THE FEVER AND IT LEFT HER.

παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.
AND~AT ONCE HAVING ARISEN SHE WAS SERVING THEM.

4.40 Δύνοντος δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον
AND~[WHILE] SETTING THE SUN, ALL WHO HAD

ἀσθενούντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς
AILING ONES WITH VARIOUS~DISEASES, THEY BROUGHT THEM TO

αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεῖς
HIM. AND~HE, [UPON] EACH~ONE OF THEM THE(HIS) HANDS LAYING,

ἐθεράπευεν αὐτούς. **4.41** ἐξήρχετο δὲ καὶ δαιμόνια
HE WAS HEALING THEM. AND~WERE COMING OUT ALSO DEMONS

ἀπὸ πολλῶν κρ[αυγ]άζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ
FROM MANY CRYING OUT AND SAYING - YOU ARE THE

υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ
SON - OF GOD. AND REBUKING [THEM], HE WAS NOT ALLOWING THEM

λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.
TO SPEAK, BECAUSE THEY HAD KNOWN ³THE ⁴CHRIST ¹HIM ²TO BE.

4.42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς
AND~HAVING COME DAY, HAVING GONE FORTH HE WENT OUT TO

ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτὸν καὶ
A DESOLATE PLACE. AND THE CROWDS WERE SEEKING HIM AND

ἦλθον ἕως αὐτοῦ καὶ κατεῖχον αὐτὸν τοῦ
THEY CAME UP TO HIM AND THEY WERE HINDERING HIM [SO AS] -

μὴ πορεύεσθαι ἀπ' αὐτῶν. **4.43** ὁ δὲ εἶπεν
NOT [TO ALLOW HIM] TO DEPART FROM THEM. - BUT HE SAID

πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἑτέραις πόλεσιν
TO THEM - ALSO TO THE OTHER CITIES

εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ
³TO PREACH ²[FOR] ME ¹IT IS NECESSARY THE KINGDOM -

θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην. **4.44** καὶ
OF GOD, BECAUSE FOR THIS PURPOSE I WAS SENT. AND

ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.
HE WAS PREACHING IN THE SYNAGOGUES - OF JUDEA.

³⁷And a report about him began to reach every place in the region.

³⁸After leaving the synagogue he entered Simon's house. Now Simon's mother-in-law was suffering from a high fever, and they asked him about her. ³⁹Then he stood over her and rebuked the fever, and it left her. Immediately she got up and began to serve them.

⁴⁰As the sun was setting, all those who had any who were sick with various kinds of diseases brought them to him; and he laid his hands on each of them and cured them. ⁴¹Demons also came out of many, shouting, "You are the Son of God!" But he rebuked them and would not allow them to speak, because they knew that he was the Messiah.^h

⁴²At daybreak he departed and went into a deserted place. And the crowds were looking for him; and when they reached him, they wanted to prevent him from leaving them.

⁴³But he said to them, "I must proclaim the good news of the kingdom of God to the other cities also; for I was sent for this purpose."

⁴⁴So he continued proclaiming the message in the synagogues of Judea.ⁱ

^h Or the Christ

ⁱ Other ancient authorities read Galilee

CHAPTER 5

Once while Jesusⁱ was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God,² he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets. ³He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat. ⁴When he had finished speaking, he said to Simon, "Put out into the deep water and let down your nets for a catch." ⁵Simon answered, "Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets." ⁶When they had done this, they caught so many fish that their nets were beginning to break. ⁷So they signaled their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. ⁸But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Go away from me, Lord, for I am a sinful man!" ⁹For he and all who were with him were amazed at the catch of fish that they had taken;

ⁱGk he

5.1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι
NOW~IT CAME ABOUT [THAT] WHILE THE CROWD WAS PRESSING UPON
αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς
HIM AND LISTENING TO THE WORD - OF GOD, - HE
ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ, **5.2** καὶ
HAD BEEN STANDING BESIDE THE LAKE OF GENNESARET, AND
εἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ
HE SAW TWO BOATS HAVING BEEN BESIDE THE LAKE. BUT~THE
ἄλιεῖς ἀπ' αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα.
FISHERMEN FROM THEM HAVING GONE AWAY WERE WASHING THE NETS.
5.3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος,
AND~EMBARKING INTO ONE OF THE BOATS, WHICH WAS SIMON'S,
ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον,
HE ASKED HIM FROM THE LAND TO PUT OUT A LITTLE,
καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους.
AND~HAVING SAT DOWN, FROM THE BOAT HE WAS TEACHING THE CROWDS.
5.4 ὥς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα,
AND~WHEN HE STOPPED SPEAKING, HE SAID TO - SIMON,
Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα
PUT OUT INTO THE DEEP [WATER] AND LET DOWN THE NETS
ὑμῶν εἰς ἄγραν. **5.5** καὶ ἀποκριθεὶς Σίμων εἶπεν,
OF YOU* FOR A CATCH. AND HAVING ANSWERED, SIMON SAID,
Ἐπιστάτα, δι' ὅλης νυκτὸς κοπιᾶσαντες
MASTER, THROUGHOUT [THE] WHOLE NIGHT HAVING LABORED
οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου
WE CAUGHT~NOTHING. BUT~ON ACCOUNT OF THE WORD OF YOU
χαλάσω τὰ δίκτυα. **5.6** καὶ τοῦτο ποιήσαντες
I WILL LET DOWN THE NETS. AND HAVING DONE~THIS
συνέκλεισαν πλήθος ἰχθύων πολὺ, διερρήσσετο δὲ τὰ
THEY ENCLOSED ²MULTITUDE ³OF FISH ¹A GREAT, AND~WERE BEING TORN THE
δίκτυα αὐτῶν. **5.7** καὶ κατένευσαν τοῖς μετόχοις ἐν
NETS OF THEM. AND THEY SIGNALLED FOR THE PARTNERS IN
τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς·
THE OTHER BOAT [THAT] - HAVING COME TO HELP THEM.
καὶ ἦλθον καὶ ἐπλησαν ἀμφοτέρα τὰ πλοῖα ὥστε
AND THEY CAME AND THEY FILLED BOTH - BOATS SO AS
βυθίζεσθαι αὐτά. **5.8** ἰδὼν δὲ Σίμων Πέτρος
TO BE SINKING THEM. AND~HAVING SEEN [THIS], SIMON PETER
προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων, Ἐξέλθε ἀπ'
FELL DOWN AT THE KNEES OF JESUS SAYING, DEPART FROM
ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, κύριε. **5.9** θάμβος γὰρ
ME, FOR A SINFUL~MAN I AM, LORD. FOR~ASTONISHMENT
περιέσχευ αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ
SEIZED HIM AND ALL THE ONES WITH HIM
ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ὧν συνέλαβον,
ON ACCOUNT OF THE CATCH - OF FISH WHICH THEY TOOK,

5.10 ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς
 AND~LIKEWISE ALSO JAMES AND JOHN [THE] SONS
 Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν
 OF ZEBEDEE, WHO WERE PARTNERS - WITH SIMON. AND ²SAID
 πρὸς τὸν Σίμονα ὁ Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ τοῦ
³TO - ⁴SIMON - ¹JESUS, DO NOT BE AFRAID. FROM -
 νῦν ἀνθρώπους ἔσῃ ζωγρῶν. **5.11** καὶ καταγαγόντες τὰ
 NOW [ON] ²MEN ¹YOU WILL CATCH. AND HAVING LEFT BEHIND THE
 πλοῖα ἐπὶ τὴν γῆν ἀφέντες πάντα ἠκολούθησαν
 BOATS ON THE LAND [AND], HAVING LEFT EVERYTHING, THEY FOLLOWED
 αὐτῷ.
 HIM.

5.12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν
 AND IT CAME ABOUT WHILE HE [WAS]~TO BE IN ONE OF THE
 πόλεων καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας·
 CITIES AND BEHOLD [THERE WAS] A MAN FULL OF LEPROSY.
 ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον
 AND~HAVING SEEN - JESUS, HAVING FALLEN ON [HIS] FACE
 ἐδεήθη αὐτοῦ λέγων, Κύριε, ἐὰν θέλῃς δύνασαι
 HE BEGGED HIM SAYING, LORD, IF YOU ARE WILLING YOU ARE ABLE
 με καθαρίσαι. **5.13** καὶ ἐκτείνας τὴν χεῖρα
 TO CLEANSE~ME. AND HAVING STRETCHED OUT THE[HIS] HAND,
 ἥψατο αὐτοῦ λέγων, Θέλω, καθαρίσθητι· καὶ
 HE TOUCHED HIM SAYING, I AM WILLING, BE CLEANSED. AND
 εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. **5.14** καὶ αὐτὸς
 IMMEDIATELY THE LEPROSY DEPARTED FROM HIM. AND HE
 παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν
 GAVE ORDERS TO HIM TO TELL~NO ONE, BUT HAVING DEPARTED
 δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ
 SHOW YOURSELF TO THE PRIEST AND MAKE AN OFFERING FOR THE
 καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς, εἰς
 CLEANSING OF YOU AS MOSES~COMMANDED, FOR
 μαρτύριον αὐτοῖς. **5.15** διήρχετο δὲ μᾶλλον ὁ λόγος
 A TESTIMONY TO THEM. BUT~HE WAS SPREADING [EVEN] MORE THE WORD
 περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ
 ABOUT HIM, AND WERE ASSEMBLING MANY~CROWDS TO LISTEN AND
 θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν· **5.16** αὐτὸς δὲ
 TO BE HEALED FROM THE SICKNESSES OF THEM. BUT~HE
 ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.
 WAS WITHDRAWING IN THE WILDERNESS PLACES AND WAS PRAYING.

5.17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς
 AND IT CAME ABOUT ON ONE OF THE DAYS - HE
 ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ
 WAS TEACHING, AND WERE SITTING DOWN PHARISEES AND
 νομοδιδάσκαλοι οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης
 TEACHERS OF THE LAW WHO HAD COME FROM EVERY VILLAGE
 τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλὴμ· καὶ
 - OF GALILEE AND JUDEA AND JERUSALEM. AND

¹⁰and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, "Do not be afraid; from now on you will be catching people." ¹¹When they had brought their boats to shore, they left everything and followed him.

¹²Once, when he was in one of the cities, there was a man covered with leprosy.^k When he saw Jesus, he bowed with his face to the ground and begged him, "Lord, if you choose, you can make me clean." ¹³Then Jesus stretched out his hand, touched him, and said, "I do choose. Be made clean." Immediately the leprosy^k left him. ¹⁴And he ordered him to tell no one. "Go," he said, "and show yourself to the priest, and, as Moses commanded, make an offering for your cleansing, for a testimony to them." ¹⁵But now more than ever the word about Jesus^m spread abroad; many crowds would gather to hear him and to be cured of their diseases. ¹⁶But he would withdraw to deserted places and pray.

¹⁷One day, while he was teaching, Pharisees and teachers of the law were sitting near by (they had come from every village of Galilee and Judea and from Jerusalem); and the

^k The terms *leper* and *leprosy* can refer to several diseases

^l Gk *he*

^m Gk *him*

power of the Lord was with him to heal.ⁿ ¹⁸Just then some men came, carrying a paralyzed man on a bed. They were trying to bring him in and lay him before Jesus;^o ¹⁹but finding no way to bring him in because of the crowd, they went up on the roof and let him down with his bed through the tiles into the middle of the crowd^p in front of Jesus. ²⁰When he saw their faith, he said, “Friend,^q your sins are forgiven you.” ²¹Then the scribes and the Pharisees began to question, “Who is this who is speaking blasphemies? Who can forgive sins but God alone?” ²²When Jesus perceived their questionings, he answered them, “Why do you raise such questions in your hearts? ²³Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Stand up and walk’? ²⁴But so that you may know that the Son of Man has authority on earth to forgive sins”—he said to the one who was paralyzed—“I say to you, stand up and take your bed and go to your home.” ²⁵Immediately he stood up before them, took what he had been lying on, and went to his home, glorifying

ⁿ Other ancient authorities read *was present to heal them*

^o Gk *him*

^p Gk *into the midst*

^q Gk *Man*

ἡ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν. **5.18** καὶ

[THE] POWER OF [THE] LORD WAS IN - HIM~TO CURE. AND

ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς

BEHOLD MEN CARRYING ON A PALLET A MAN WHO

ἦν παραλελυμένος καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ

HAD BEEN PARALYZED AND WERE SEEKING TO CARRY IN~HIM AND

θεῖναι [αὐτόν] ἐνώπιον αὐτοῦ. **5.19** καὶ μὴ εὐρόντες

TO PLACE HIM BEFORE HIM. AND NOT HAVING FOUND

ποιίας εἰσενεγκῶσιν αὐτὸν διὰ τὸν ὄχλον,

BY WHAT WAY THEY MIGHT CARRY HIM BECAUSE OF THE CROWD,

ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων κατήκταν

HAVING GONE UP ONTO THE ROOF, THROUGH THE TILES THEY LET DOWN

αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ

HIM WITH THE PALLET INTO THE MIDST IN FRONT OF -

Ἰησοῦ. **5.20** καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν,

JESUS. AND HAVING SEEN THE FAITH OF THEM HE SAID,

ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. **5.21** καὶ

MAN, HAVE BEEN FORGIVEN YOU THE SINS OF YOU. AND

ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ

BEGAN TO REASON THE SCRIBES AND THE

Φαρισαῖοι λέγοντες, Τίς ἐστὶν οὗτος ὃς λαλεῖ

PHARISEES SAYING, WHO IS THIS WHO IS SPEAKING

βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ

BLASPHEMIES? WHO IS ABLE TO FORGIVE~SINS EXCEPT

μόνος ὁ θεός; **5.22** ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς

ALONE - GOD? BUT~HAVING KNOWN - JESUS THE

διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς, Τί

THOUGHTS OF THEM, HAVING ANSWERED HE SAID TO THEM, WHY

διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; **5.23** τί ἐστὶν

ARE YOU* REASONING IN THE HEARTS OF YOU? WHICH IS

εὐκοπώτερον, εἰπεῖν, Ἄφεωνταί σοι αἱ ἁμαρτίαι

EASIER, TO SAY, HAVE BEEN FORGIVEN YOU THE SINS

σου, ἢ εἰπεῖν, Ἐγείρε καὶ περιπάτει; **5.24** ἵνα δὲ

OF YOU, OR TO SAY GET UP AND WALK? BUT~IN ORDER THAT

εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει

YOU* MAY KNOW THAT THE SON - OF MAN HAS~AUTHORITY

ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας—εἶπεν τῷ

ON - EARTH TO FORGIVE SINS—HE SAID TO THE ONE

παραλελυμένῳ, Σοὶ λέγω, ἔγειρε καὶ ἄρας τὸ

HAVING BEEN PARALYZED, TO YOU I SAY, GET UP AND HAVING PICKED UP THE

κλινίδιον σου πορεύου εἰς τὸν οἶκόν σου. **5.25** καὶ

PALLET OF YOU [AND] GO TO THE HOUSE OF YOU. AND

παραχρήμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ’

AT ONCE HAVING ARISEN IN FRONT OF THEM, HAVING PICKED UP [THAT] UPON

ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκόν αὐτοῦ δοξάζων

WHICH HE WAS LYING, HE DEPARTED TO THE HOUSE OF HIM GLORIFYING

5:17 text: ASV RSV NASB (NIV) (NEB) (TEV) NJB NRSV. var. *δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς* ([the] power of [the] Lord was [present] to heal them); KJV ASVmg RSVmg NRSVmg.

τὸν θεόν. **5.26** καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ
- GOD. AND TERROR SEIZED EVERYONE AND

ἐδόξαζον τὸν θεόν καὶ ἐπλήσθησαν φόβου
THEY WERE GLORIFYING - GOD AND THEY WERE FILLED WITH FEAR

λέγοντες ὅτι Εἶδομεν παράδοξα σήμερον.
SAYING, - WE SAW REMARKABLE THINGS TODAY.

5.27 Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο
AND AFTER THESE THINGS HE WENT OUT AND SAW

τελώνην ὀνόματι Λεὺν καθήμενον ἐπὶ τὸ τελώνιον,
A TAX COLLECTOR BY NAME LEVI SITTING IN THE TAX OFFICE,

καὶ εἶπεν αὐτῷ, Ἀκολούθει μοι. **5.28** καὶ καταλιπὼν
AND HE SAID TO HIM, FOLLOW ME. AND HAVING LEFT BEHIND

πάντα ἀναστὰς ἠκολούθει αὐτῷ. **5.29** Καὶ
EVERYTHING [AND] HAVING ARISEN HE WAS FOLLOWING HIM. AND

ἐποίησεν δοχὴν μεγάλην Λεὺς αὐτῷ ἐν τῇ οἰκίᾳ
ARRANGED A GREAT~BANQUET LEVI FOR HIM IN THE HOUSE

αὐτοῦ, καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων
OF HIM, AND THERE WAS A GREAT~CROWD OF TAX COLLECTORS AND OTHERS

οἱ ἦσαν μετ' αὐτῶν κατακείμενοι. **5.30** καὶ ἐγόγγυζον
WHO WERE WITH THEM RECLINING. AND WERE MURMURING

οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς
THE PHARISEES AND THE SCRIBES OF THEM AGAINST THE

μαθητὰς αὐτοῦ λέγοντες, Διὰ τί μετὰ τῶν τελωνῶν
DISCIPLES OF HIM SAYING, WHY WITH THE TAX COLLECTORS

καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; **5.31** καὶ
AND SINNERS ARE YOU* EATING AND DRINKING? AND

ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς, Οὐ χρεῖαν
HAVING ANSWERED - JESUS SAID TO THEM, NO NEED

ἔχουσιν οἱ ὑγιαίνοντες ἱατροῦ ἀλλὰ οἱ
HAVE THE ONES BEING HEALTHY OF A PHYSICIAN BUT THE ONES

κακῶς ἔχοντες· **5.32** οὐκ ἐλήλυθα καλέσαι δικαίους
HAVING~ILLNESS. I HAVE NOT COME TO CALL [THE] RIGHTEOUS

ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.
BUT SINNERS TO REPENTANCE.

5.33 Οἱ δὲ εἶπαν πρὸς αὐτόν, Οἱ μαθηταὶ Ἰωάννου
- BUT THEY SAID TO HIM, THE DISCIPLES OF JOHN

νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται ὁμοίως καὶ
FAST OFTEN AND OFFER~PRAYERS LIKEWISE ALSO

οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ
THE ONES OF THE PHARISEES, BUT~THE ONES TO YOU EAT AND

πίνουν. **5.34** ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς,
DRINK. - BUT JESUS SAID TO THEM,

Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ
YOU* ARE NOT ABLE THE SONS OF THE WEDDING ATTENDANTS WHILE THE

νυμφίος μετ' αὐτῶν ἐστὶν ποιῆσαι νηστεῦσαι;
BRIDEGROOM ²WITH ³THEM ¹IS TO MAKE TO FAST [ARE YOU]*?

5.35 ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν
BUT~WILL COME DAYS, ALSO WHEN IS TAKEN AWAY FROM THEM

God. ²⁶Amazement seized all of them, and they glorified God and were filled with awe, saying, "We have seen strange things today."

²⁷After this he went out and saw a tax collector named Levi, sitting at the tax booth; and he said to him, "Follow me." ²⁸And he got up, left everything, and followed him.

²⁹Then Levi gave a great banquet for him in his house; and there was a large crowd of tax collectors and others sitting at the table^r with them. ³⁰The Pharisees and their scribes were complaining to his disciples, saying, "Why do you eat and drink with tax collectors and sinners?" ³¹Jesus answered, "Those who are well have no need of a physician, but those who are sick; ³²I have come to call not the righteous but sinners to repentance."

³³Then they said to him, "John's disciples, like the disciples of the Pharisees, frequently fast and pray, but your disciples eat and drink."

³⁴Jesus said to them, "You cannot make wedding guests fast while the bridegroom is with them, can you? ³⁵The days will come when the bridegroom will be taken away from them,

^r Gk reclining

and then they will fast in those days.”³⁶He also told them a parable: “No one tears a piece from a new garment and sews it on an old garment; otherwise the new will be torn, and the piece from the new will not match the old.”³⁷And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and will be spilled, and the skins will be destroyed.³⁸But new wine must be put into fresh wineskins.³⁹And no one after drinking old wine desires new wine, but says, ‘The old is good.’”^s

^s Other ancient authorities read *better*; others lack verse 39

ὁ νυμφίος, τότε νηστεύουσιν ἐν ἐκείναις ταῖς
THE BRIDEGROOM, THEN THEY WILL FAST IN THOSE -
ἡμέραις. 5.36 Ἐλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς
DAYS. NOW~HE WAS TELLING ALSO A PARABLE TO THEM:
ὅτι Οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας
- NO ONE A PATCH FROM A NEW~GARMENT HAVING TORN
ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή γε, καὶ τὸ
PUTS [IT] ON AN OLD~GARMENT. OTHERWISE, BOTH THE
καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ
NEW WILL TEAR AND WITH THE OLD WILL NOT MATCH THE
ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. 5.37 καὶ οὐδεὶς βάλλει
PATCH - FROM THE NEW. AND NO ONE PUTS
οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή γε, ῥήξει
NEW~WINE INTO OLD~WINESKINS. OTHERWISE, ⁴WILL BURST
ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς καὶ αὐτὸς ἐκχυθήσεται
¹THE ³WINE - ²NEW THE WINESKINS AND IT WILL BE SPILLED
καὶ οἱ ἀσκοὶ ἀπολοῦνται. 5.38 ἀλλὰ οἶνον νέον εἰς
AND THE WINESKINS WILL BE DESTROYED. RATHER, NEW~WINE INTO
ἀσκοὺς καινοὺς βλητέον. 5.39 [καὶ] οὐδεὶς πιὼν
NEW~WINESKINS MUST BE PUT. AND NO ONE HAVING DRUNK
παλαιὸν θέλει νέον· λέγει γάρ, Ὁ παλαιὸς
[THE] OLD DESIRES [THE] NEW. FOR~HE SAYS, THE OLD
χρηστός ἐστιν.
IS~GOOD [ENOUGH].

CHAPTER 6

One sabbath¹ while Jesus^u was going through the grainfields, his disciples plucked some heads of grain, rubbed them in their hands, and ate them.²But some of the Pharisees said, “Why are you doing what is not lawful^v on the sabbath?”³Jesus answered, “Have you not read what David did when he and his companions were hungry? ⁴He entered the house of God and took and ate the bread of the

¹ Other ancient authorities read *On the second first sabbath*

^u Gk *he*

^v Other ancient authorities add *to do*

6.1 Ἐγένετο δὲ ἐν ᾧ σαββάτῳ¹ διαπορεύεσθαι αὐτὸν
AND~IT CAME ABOUT ON [THE] SABBATH [THAT] HE~IS PASSING
διὰ σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ
THROUGH GRAIN FIELDS, AND WERE PLUCKING THE DISCIPLES OF HIM AND
ἤσθιον τοὺς στάχνας ψώχοντες ταῖς χερσίν.
EATING THE HEADS [OF GRAIN AND] RUBBING [THEM] IN THE[THEIR] HANDS.
6.2 τινὲς δὲ τῶν Φαρισαίων εἶπαν, Τί ποιεῖτε ὃ
NOW~SOME OF THE PHARISEES SAID, WHY ARE YOU² DOING WHAT
οὐκ ἔξεστιν τοῖς σάββασιν; 6.3 καὶ ἀποκριθεὶς πρὸς
IS NOT PERMISSIBLE ON THE SABBATHS? AND HAVING ANSWERED TO
αὐτοὺς εἶπεν ὁ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγνωτε ὃ
THEM SAID - JESUS, ²NOT ³THIS ¹HAVE YOU² READ WHAT
ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ'⁴
DAVID~DID WHEN HE~WAS HUNGRY AND THE ONES WITH
αὐτοῦ [όντες], 6.4 [ὡς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ
HIM BEING [HUNGRY], HOW HE ENTERED INTO THE HOUSE -
θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν
OF GOD AND THE LOAVES OF THE PRESENTATION HAVING TAKEN HE ATE

6:1 text: KJV ASVmg RSVmg NRSV. var. σαββατω δευτεροπρωτω (second-first sabbath—i.e., the second sabbath after the first): ASV RSV NASB NIV NEB TEV NJB NRSVmg.

καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν
AND GAVE TO THE ONES WITH HIM, WHICH IS NOT PERMISSIBLE
φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; 6.5 καὶ ἔλεγεν
TO EAT EXCEPT ONLY THE PRIESTS? AND HE WAS SAYING
αὐτοῖς, Κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ
TO THEM, LORD IS OF THE SABBATH THE SON -
ἀνθρώπου.
OF MAN.

6.6 Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς
AND~IT CAME ABOUT ON ANOTHER SABBATH [THAT] HE~ENTERED INTO
τὴν συναγωγὴν καὶ διδάσκειν. καὶ ἦν ἄνθρωπος
THE SYNAGOGUE AND TAUGHT. AND THERE WAS A MAN
ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά.
THERE ALSO THE HAND OF HIM THE RIGHT [ONE] WAS WITHERED.

6.7 παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ
NOW~WERE WATCHING HIM THE SCRIBES AND THE

Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα
PHARISEES IF ON THE SABBATH HE HEALS, IN ORDER THAT

εὕρωσιν κατηγορεῖν αὐτοῦ. 6.8 αὐτὸς δὲ ᾔδει
THEY MIGHT FIND [SOMETHING] TO ACCUSE HIM. BUT~HE KNEW

τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ
THE THOUGHTS OF THEM, AND~SAID TO THE MAN -

ξηρὰν ἔχοντι τὴν χεῖρα, Ἐγειρε καὶ στήθι εἰς τὸ
³WITHERED ¹HAVING ²THE ⁴HAND, RISE AND STAND IN THE

μέσον· καὶ ἀναστὰς ἔστη. 6.9 εἶπεν δὲ ὁ Ἰησοῦς
MIDST. AND HAVING ARISEN HE STOOD. AND~SAID - JESUS

πρὸς αὐτούς, Ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν τῷ
TO THEM, I ASK YOU* WHETHER IT IS PERMISSIBLE ON THE

σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ
SABBATH TO DO GOOD OR TO DO EVIL, TO SAVE~LIFE OR

ἀπολέσαι; 6.10 καὶ περιβλεψάμενος πάντας αὐτοὺς
DESTROY [IT]? AND HAVING LOOKED AROUND [AT] ALL OF THEM

εἶπεν αὐτῷ, Ἐκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν
HE SAID TO HIM, STRETCH OUT THE HAND OF YOU. - AND HE DID,

καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. 6.11 αὐτοὶ δὲ
AND WAS RESTORED THE HAND OF HIM. BUT~THEY

ἐπλήσθησαν ἀνοίας καὶ διελάλουν πρὸς ἀλλήλους
WERE FILLED WITH FURY AND THEY WERE DISCUSSING WITH ONE ANOTHER

τί ἂν ποιήσαιεν τῷ Ἰησοῦ.
WHAT THEY MIGHT DO - TO JESUS.

6.12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις
NOW~IT CAME ABOUT IN - THESE~DAYS

ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ
[THAT] HE~WENT FORTH TO THE MOUNTAIN TO PRAY, AND

ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ.
HE WAS SPENDING THE WHOLE NIGHT IN - PRAYER - TO GOD.

6.13 καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς
AND WHEN DAY~CAME, HE SUMMONED THE

Presence, which it is not lawful for any but the priests to eat, and gave some to his companions?" ⁵Then he said to them, "The Son of Man is lord of the sabbath."

6 On another sabbath he entered the synagogue and taught, and there was a man there whose right hand was withered. ⁷The scribes and the Pharisees watched him to see whether he would cure on the sabbath, so that they might find an accusation against him. ⁸Even though he knew what they were thinking, he said to the man who had the withered hand, "Come and stand here." He got up and stood there.

⁹Then Jesus said to them, "I ask you, is it lawful to do good or to do harm on the sabbath, to save life or to destroy it?" ¹⁰After looking around at all of them, he said to him, "Stretch out your hand." He did so, and his hand was restored. ¹¹But they were filled with fury and discussed with one another what they might do to Jesus.

12 Now during those days he went out to the mountain to pray; and he spent the night in prayer to God.

¹³And when day came, he

called his disciples and chose twelve of them, whom he also named apostles:

¹⁴Simon, whom he named Peter, and his brother Andrew, and James, and John, and Philip, and Bartholomew, ¹⁵and Matthew, and Thomas, and James son of Alphaeus, and Simon, who was called the Zealot, ¹⁶and Judas son of James, and Judas Iscariot, who became a traitor.

¹⁷He came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. ¹⁸They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. ¹⁹And all in the crowd were trying to touch him, for power came out from him and healed all of them.

²⁰Then he looked up at his disciples and said:

“Blessed are you who are poor, for yours is the kingdom of God.

²¹“Blessed are you who are hungry now, for you will be filled.

μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ’ αὐτῶν δώδεκα,
DISCIPLES OF HIM, AND HAVING CHOSEN FROM THEM TWELVE,

οὓς καὶ ἀποστόλους ὠνόμασεν, **6.14** Σίμωνα ὃν καὶ
WHOM ALSO HE NAMED~APOSTLES, SIMON, WHO ALSO

ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ,
HE CALLED PETER, AND ANDREW, THE BROTHER OF HIM,

καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ
AND JAMES AND JOHN AND PHILIP AND

Βαρθολομαῖον **6.15** καὶ Μαθθαῖον καὶ Θωμᾶν καὶ
BARTHOLOMEW AND MATTHEW AND THOMAS AND

Ἰάκωβον Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον
JAMES, [THE SON OF] ALPHEUS, AND SIMON, THE ONE BEING CALLED

Ζηλωτὴν **6.16** καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν
A ZEALOT, AND JUDAS, [THE SON OF] JAMES, AND JUDAS

Ἰσκαριώθ, ὃς ἐγένετο προδότης.
ISCARIOT, WHO BECAME A TRAITOR.

6.17 Καὶ καταβὰς μετ’ αὐτῶν ἔστη ἐπὶ
AND HAVING COME DOWN WITH THEM HE STOOD ON

τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ
A LEVEL~PLACE, AND A GREAT~CROWD OF DISCIPLES OF HIM, AND

πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ
A GREAT~MULTITUDE OF THE PEOPLE FROM ALL - JUDEA AND

Ἰερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος,
JERUSALEM AND THE COASTAL REGION OF TYRE AND SIDON,

6.18 οἱ ἦλθον ἀκούσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν
WHO CAME TO HEAR HIM AND TO BE HEALED FROM THE

νόσων αὐτῶν· καὶ οἱ ἐνοχλούμενοι ἀπὸ
DISEASES OF THEM. AND THE ONES BEING TROUBLED BY

πνευμάτων ἀκαθάρτων ἐθεραπεύοντο, **6.19** καὶ πᾶς ὁ
UNCLEAN~SPIRITS WERE BEING HEALED, AND ALL THE

ὄχλος ἐζήτουν ἀπτεσθαι αὐτοῦ, ὅτι δύναμις παρ’
CROWD WERE SEEKING TO TOUCH HIM, BECAUSE POWER FROM

αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας.
HIM WAS GOING OUT AND HE WAS HEALING EVERYONE.

6.20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς
AND HE HAVING LIFTED UP THE EYES OF HIM TO

τοὺς μαθητὰς αὐτοῦ ἔλεγεν,
THE DISCIPLES OF HIM WAS SAYING,

Μακάριοι οἱ πτωχοί,
BLESSED [ARE] THE POOR,

ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
FOR YOURS IS THE KINGDOM - OF GOD.

6.21 μακάριοι οἱ πεινῶντες νῦν,
BLESSED [ARE] THE ONES HUNGERING NOW,

ὅτι χορτασθήσεσθε.
FOR YOU* WILL EAT YOUR FILL.

μακάριοι οἱ κλαίοντες νῦν,
BLESSED [ARE] THE ONES WEeping NOW,

ὅτι γελάσετε.
FOR YOU^o WILL LAUGH.

6.22 μακάριοι ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ
BLESSED ARE YOU^o WHEN ²HATE ³YOU^o -

ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ
¹MEN AND WHEN THEY OSTRACIZE YOU^o AND

ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς
THEY REPROACH [YOU^o] AND CAST OUT THE NAME OF YOU^o AS

πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου· **6.23** χάριτε ἐν
EVIL BECAUSE OF THE SON - OF MAN. REJOICE IN

ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς
THAT - DAY AND LEAP FOR JOY, FOR~BEHOLD THE REWARD

ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ
OF YOU^o [IS] GREAT IN - HEAVEN. ²ACCORDING TO ³THE ⁴SAME THINGS

γὰρ ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν.
¹FOR WERE DOING TO THE PROPHETS THE FATHERS OF THEM.

6.24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις,
BUT WOE TO YOU^o THE RICH ONES,

ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.
FOR YOU^o ARE RECEIVING IN FULL THE COMFORT OF YOU^o.

6.25 οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν,
WOE TO YOU^o, THE ONES HAVING BEEN WELL FED NOW,

ὅτι πεινάσετε.
FOR YOU^o WILL HUNGER.

οὐαὶ, οἱ γελῶντες νῦν,
WOE, THE ONES LAUGHING NOW,

ὅτι πενθήσετε καὶ κλαύσετε.
FOR YOU^o WILL MOURN AND WEEP.

6.26 οὐαὶ ὅταν ὑμᾶς καλῶς εἴπωσιν πάντες οἱ
WOE WHEN WELL~OF YOU^o SPEAK ALL -

ἄνθρωποι· κατὰ τὰ αὐτὰ γὰρ ἐποιοῦν τοῖς
MEN. ²ACCORDING ³TO THE ⁴SAME THINGS ¹FOR WERE DOING TO THE

ψευδοπροφήταις οἱ πατέρες αὐτῶν.
FALSE PROPHETS THE FATHERS OF THEM.

6.27 Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπάτε
BUT TO YOU^o I SAY TO THE ONES LISTENING, LOVE

τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν
THE ENEMIES OF YOU^o, DO~GOOD TO THE ONES HATING

ὑμᾶς, **6.28** εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,
YOU^o, BLESS THE ONES CURSING YOU^o,

προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς.
PRAY FOR THE ONES MISTREATING YOU^o.

6.29 τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ
TO THE ONE HITTING YOU ON THE CHEEK, OFFER ALSO

“Blessed are you who weep now, for you will laugh.

22 “Blessed are you when people hate you, and when they exclude you, revile you, and defame you” on account of the Son of Man. ²³Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

²⁴ “But woe to you who are rich, for you have received your consolation.

²⁵ “Woe to you who are full now, for you will be hungry. “Woe to you who are laughing now, for you will mourn and weep.

²⁶ “Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.

²⁷ “But I say to you that listen, Love your enemies, do good to those who hate you, ²⁸bless those who curse you, pray for those who abuse you. ²⁹If anyone strikes you on the cheek,

¹⁹ Gk cast out your name as evil

offer the other also; and from anyone who takes away your coat do not withhold even your shirt.

³⁰Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. ³¹Do to others as you would have them do to you.

32 "If you love those who love you, what credit is that to you? For even sinners love those who love them.

³³If you do good to those who do good to you, what credit is that to you? For even sinners do the same.

³⁴If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again.

³⁵But love your enemies, do good, and lend, expecting nothing in return.^x Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. ³⁶Be merciful, just as your Father is merciful.

37 "Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; ³⁸give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap;

^x Other ancient authorities read *despairing of no one*

τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον
THE OTHER, AND FROM THE ONE TAKING AWAY YOUR - COAT,

καὶ τὸν χιτῶνα μὴ κωλύσης. **6.30** παντὶ αἰτοῦντί
ALSO THE SHIRT DO NOT WITHHOLD. TO EVERYONE ASKING

σε δίδου, καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ
YOU, GIVE; AND FROM THE ONE TAKING AWAY YOUR~THINGS

μὴ ἀπαίτει. **6.31** καὶ καθὼς θέλετε ἵνα ποιῶσιν
DO NOT DEMAND [THEM] BACK. AND JUST AS YOU* WANT THAT MAY DO

ὑμῖν οἱ ἄνθρωποι ποιεῖτε αὐτοῖς ὁμοίως. **6.32** καὶ εἰ
TO YOU* - MEN, DO TO THEM SIMILARLY. AND IF

ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις
YOU* LOVE THE ONES LOVING YOU*, WHAT KIND OF ³TO YOU* ¹CREDIT

ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας
²IS [THAT]? FOR~EVEN THE SINNERS ²THE ONES ³LOVING

αὐτοὺς ἀγαπῶσιν. **6.33** καὶ [γὰρ] ἐὰν ἀγαθοποιήτε
⁴THEM ¹LOVE. FOR~EVEN IF YOU* DO GOOD

τοὺς ἀγαθοποιῶντας ὑμᾶς, ποία ὑμῖν χάρις
TO THE ONES DOING GOOD TO YOU*, WHAT KIND OF ³TO YOU* ¹CREDIT

ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν. **6.34** καὶ
²IS [THAT]? EVEN - SINNERS THE SAME DO. AND

ἐὰν δανίσητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία
IF YOU* LEND FROM WHOM YOU* HOPE TO RECEIVE, WHAT KIND OF

ὑμῖν χάρις [ἐστίν]; καὶ ἁμαρτωλοὶ
³TO YOU* ¹CREDIT ²IS [THAT]? EVEN SINNERS

ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν
LEND~TO SINNERS THAT THEY MAY RECEIVE IN RETURN

τὰ ἴσα. **6.35** πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ
THE SAME AMOUNT. BUT LOVE THE ENEMIES OF YOU* AND

ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν ἀπελπίζοντες· καὶ
DO GOOD AND LOAN EXPECTING IN RETURN~NOTHING. AND

ἐστὶν ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ
WILL BE THE REWARD OF YOU* GREAT, AND YOU* WILL BE SONS

ὑψίστου, ὅτι αὐτὸς χρηστός ἐστίν ἐπὶ τοὺς
OF [THE] MOST HIGH, BECAUSE HE IS~KIND TO THE

ἀχαρίστους καὶ πονηροὺς. **6.36** Γίνεσθε οἰκτίρμονες
UNGRATEFUL AND EVIL [ONES]. BE COMPASSIONATE

καθὼς [καὶ] ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν.
JUST AS ALSO THE FATHER OF YOU* IS~COMPASSIONATE.

6.37 Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθήτε· καὶ
AND DO NOT~JUDGE, AND BY NO MEANS MAY YOU* BE JUDGED. AND

μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῇτε. ἀπολύετε,
DO NOT CONDEMN, AND BY NO MEANS MAY YOU* BE CONDEMNED. FORGIVE,

καὶ ἀπολυθήσεσθε· **6.38** δίδετε, καὶ δοθήσεται ὑμῖν·
AND YOU* WILL BE FORGIVEN. GIVE, AND IT WILL BE GIVEN TO YOU*.

μέτρον καλὸν πεπιεσμένον σεσαλευμένον
A GOOD~MEASURE HAVING BEEN PRESSED DOWN [AND] HAVING BEEN SHAKEN,

ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν·
OVERFLOWING WILL BE PUT INTO THE LAP OF YOU*.

ὃ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.
FOR~BY WHAT MEASURE YOU° MEASURE IT WILL BE MEASURED IN RETURN TO YOU°.

6.39 Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· Μήτι
NOW~HE TOLD ALSO A PARABLE TO THEM. SURELY

δύναται τυφλὸς τυφλὸν ὀδηγεῖν; οὐχὶ ἀμφοτέροι
A BLIND PERSON~IS [NOT] ABLE TO LEAD~A BLIND PERSON? [WILL] NOT BOTH

εἰς βόθυνον ἐμπεσοῦνται; **6.40** οὐκ ἔστιν μαθητῆς ὑπὲρ
INTO A PIT FALL IN? A PUPIL~IS NOT ABOVE

τὸν διδάσκαλον· κατηρτισμένος δὲ πᾶς ἔσται ὡς
THE TEACHER. BUT~HAVING BEEN FULLY TRAINED EVERYONE WILL BE LIKE

ὁ διδάσκαλος αὐτοῦ. **6.41** Τί δὲ βλέπεις τὸ κάρφος τὸ
THE TEACHER OF HIM. AND~WHY DO YOU SEE THE SPECK -

ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν
IN THE EYE OF THE BROTHER OF YOU, BUT~THE LOG -

ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; **6.42** πῶς δύνασαι
IN YOUR OWN EYE YOU DO NOT NOTICE? HOW ARE YOU ABLE

λέγειν τῷ ἀδελφῷ σου, Ἀδελφέ, ἄφες ἐκβάλω
TO SAY TO THE BROTHER OF YOU, BROTHER, LET ME [THAT] I MAY REMOVE

τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν
THE SPECK - IN THE EYE OF YOU, [WHILE] YOURSELF -

ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτά,
IN THE EYE OF YOU, [THE] LOG NOT SEEING? HYPOCRITE,

ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ
REMOVE FIRST THE LOG FROM THE EYE OF YOU, AND

τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ
THEN YOU WILL SEE CLEARLY THE SPECK - IN THE EYE OF THE

ἀδελφοῦ σου ἐκβαλεῖν.
BROTHER OF YOU TO TAKE OUT.

6.43 Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν
°NO °FOR °THERE IS °TREE °GOOD PRODUCING

καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν
BAD~FRUIT, NOR AGAIN A BAD~TREE PRODUCING

καρπὸν καλόν. **6.44** ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου
GOOD~FRUIT. FOR~EACH TREE BY ITS OWN

καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν
FRUIT WILL BE KNOWN. FOR~NOT FROM THORNS DO THEY GATHER

σῦκα οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν. **6.45** ὁ
FIGS NOR FROM A THORN BUSH DO THEY PICK~GRAPES. THE

ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς
GOOD MAN FROM THE GOOD STOREHOUSE OF THE

καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ
HEART PRODUCES - GOOD, AND THE EVIL FROM -

πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος
EVIL PRODUCES - EVIL. FOR~FROM [THE] ABUNDANCE

καρδίας λαλεῖ τὸ στόμα αὐτοῦ.
OF [THE] HEART SPEAKS THE MOUTH OF HIM.

6.46 Τί δέ με καλεῖτε, Κύριε κύριε, καὶ οὐ ποιεῖτε
AND~WHY DO YOU° CALL~ME, LORD LORD, AND [YET] YOU° DO NOT DO

for the measure you give will be the measure you get back."

39 He also told them a parable: "Can a blind person guide a blind person? Will not both fall into a pit? 40 A disciple is not above the teacher, but everyone who is fully qualified will be like the teacher. 41 Why do you see the speck in your neighbor's eye, but do not notice the log in your own eye? 42 Or how can you say to your neighbor, 'Friend, let me take out the speck in your eye,' when you yourself do not see the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor's eye.

43 "No good tree bears bad fruit, nor again does a bad tree bear good fruit; 44 for each tree is known by its own fruit. Figs are not gathered from thorns, nor are grapes picked from a bramble bush. 45 The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil; for it is out of the abundance of the heart that the mouth speaks.

46 "Why do you call me 'Lord, Lord,' and do not do

¹Gk brother's

²Gk brother

what I tell you?⁴⁷I will show you what someone is like who comes to me, hears my words, and acts on them.

⁴⁸That one is like a man building a house, who dug deeply and laid the foundation on rock; when a flood arose, the river burst against that house but could not shake it, because it had been well built.^a⁴⁹But the one who hears and does not act is like a man who built a house on the ground without a foundation. When the river burst against it, immediately it fell, and great was the ruin of that house."

^a Other ancient authorities read *founded upon the rock*

ἃ λέγω; 6.47 πᾶς ὁ ἐρχόμενος πρὸς με καὶ
WHAT I SAY? EVERYONE - COMING TO ME AND

ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω
HEARING MY - WORDS AND DOING THEM, I WILL SHOW

ὑμῖν τίνι ἐστὶν ὅμοιος· 6.48 ὅμοιός ἐστιν ἀνθρώπῳ
YOU* TO WHOM HE IS LIKENED. HE IS~LIKENED TO [THE] MAN

οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ
BUILDING A HOUSE WHO DUG AND WENT DOWN DEEP AND

ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ
LAID A FOUNDATION UPON THE ROCK. AND~A FLOOD

γενομένης προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ,
HAVING COME, ³STRUCK AGAINST ¹THE ²RIVER - THAT~HOUSE,

καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν ἡ διὰ τὸ καλῶς
AND IT WAS NOT STRONG [ENOUGH] TO SHAKE IT BECAUSE - WELL

οἰκοδομηθῆσαι αὐτήν. 6.49 ὁ δὲ ἀκούσας καὶ
IT~TO HAVE BEEN BUILT. NOW~THE ONE HAVING HEARD AND

μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν
NOT HAVING DONE IS~LIKE A MAN HAVING BUILT A HOUSE

ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἣ προσέρρηξεν ὁ
UPON THE GROUND WITHOUT A FOUNDATION, WHICH ³STRUCK AGAINST ¹THE

ποταμός, καὶ εὐθὺς συνέπεσεν καὶ ἐγένετο τὸ
²RIVER, AND IMMEDIATELY IT COLLAPSED AND WAS THE

ῥήγμα τῆς οἰκίας ἐκείνης μέγα.
RUIN - OF THAT~HOUSE GREAT.

6:48 text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. τεθεμελιωτο γὰρ ἐπὶ τὴν πέτραν (for it was founded upon the rock): KJV RSVmg NRSVmg.

CHAPTER 7

After Jesus^b had finished all his sayings in the hearing of the people, he entered Capernaum. ²A centurion there had a slave whom he valued highly, and who was ill and close to death. ³When he heard about Jesus, he sent some Jewish elders to him, asking him to come and heal his slave. ⁴When they came to Jesus, they appealed to him earnestly, saying, "He is worthy of having you do this for him,

^b Gk *he*

7.1 Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς
WHEN HE FINISHED ALL THE WORDS OF HIM IN

τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ.
THE EARS OF THE PEOPLE, HE ENTERED INTO CAPERNAUM.

7.2 Ἐκατοντάρχου δέ τινος δούλος κακῶς ἔχων
⁴OF A CENTURION ¹NOW ²A CERTAIN ³SLAVE HAVING~AN ILLNESS

ἤμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἐντιμος.
WAS ABOUT TO DIE, WHO WAS BY HIM HIGHLY REGARDED.

7.3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν
AND~HAVING HEARD ABOUT - JESUS, HE SENT TO HIM

πρεσβυτέρους τῶν Ἰουδαίων ἐρωτῶν αὐτὸν ὅπως
ELDERS OF THE JEWS ASKING HIM THAT

ἐλθῶν διασώσῃ τὸν δούλον αὐτοῦ. 7.4 οἱ δὲ
HAVING COME HE MIGHT CURE THE SLAVE OF HIM. AND~THE ONES

παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν
HAVING COME TO - JESUS WERE BEGGING HIM

σπουδαίως λέγοντες ὅτι Ἄξιός ἐστιν ᾧ παρέξῃ
EARNESTLY SAYING - HE IS~WORTHY FOR WHOM YOU WILL GRANT

τοῦτο· 7.5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν
 THIS. FOR~HE LOVES THE NATION OF US AND THE
 συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν. 7.6 ὁ δὲ Ἰησοῦς
 SYNAGOGUE HE BUILT FOR US. - AND JESUS
 ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν
 WAS GOING WITH THEM. NOW~BY THIS TIME HE NOT FAR
 ἀπέχοντος ἀπὸ τῆς οἰκίας ἐπεμψεν φίλους ὁ
 BEING FROM THE HOUSE, ³SENT ⁴FRIENDS ¹THE
 ἑκατοντάρχης λέγων αὐτῷ, Κύριε, μὴ σκύλλου,
²CENTURION SAYING TO HIM, LORD, DO NOT TROUBLE [YOURSELF],
 οὐ γὰρ ἱκανὸς εἰμι ἵνα ὑπὸ τὴν στέγην μου
 FOR~NOT WORTHY AM I THAT UNDER THE ROOF OF ME
 εἰσέλθης· 7.7 διὸ οὐδὲ ἐμαντὸν ἡξίωσα
 YOU SHOULD ENTER. THEREFORE NOT MYSELF I CONSIDERED WORTHY
 πρὸς σέ ἐλθεῖν· ἀλλὰ εἶπε λόγῳ, καὶ ἰαθήτω ὁ
 TO YOU TO COME. BUT SAY [THE] WORD, AND LET BE HEALED THE
 παῖς μου. 7.8 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ
 SERVANT OF ME. FOR~ALSO I AM~A MAN UNDER
 ἐξουσίαν τασσόμενος ἔχων ὑπ' ἐμαντὸν στρατιώτας,
 AUTHORITY BEING PLACED, HAVING UNDER MYSELF SOLDIERS,
 καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται, καὶ
 AND I SAY TO THIS ONE, GO, AND HE GOES, AND
 ἄλλῳ, Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου,
 TO ANOTHER, COME, AND HE COMES, AND TO THE SLAVE OF ME,
 Ποίησον τοῦτο, καὶ ποιεῖ. 7.9 ἀκούσας δὲ ταῦτα
 DO THIS, AND HE DOES [IT]. AND~HAVING HEARD THESE THINGS,
 ὁ Ἰησοῦς ἐθαύμασεν αὐτὸν καὶ στραφεὶς τῷ
 - JESUS WAS AMAZED [AT] HIM AND HAVING TURNED TO THE
 ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν, Λέγω ὑμῖν, οὐδὲ ἐν
²FOLLOWING ³HIM ¹CROWD HE SAID, I SAY TO YOU, NOT IN
 τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον. 7.10 καὶ
 - ISRAEL SUCH GREAT FAITH HAVE I FOUND. AND
 ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὑρον
 HAVING RETURNED TO THE HOUSE THE ONES HAVING BEEN SENT FOUND
 τὸν δούλον ὑγιαίνοντα.
 THE SLAVE BEING IN GOOD HEALTH.

7.11 Καὶ ἐγένετο ἐν τῷ ἑξῆς ἐπορεύθη εἰς
 AND IT CAME ABOUT ON THE NEXT DAY [THAT] HE PROCEEDED TO
 πόλιν καλουμένην Ναὶν καὶ συνεπορεύοντο αὐτῷ οἱ
 A CITY BEING CALLED NAIN AND WERE TRAVELING ALONG WITH HIM THE
 μαθηταὶ αὐτοῦ καὶ ὄχλος πολὺς. 7.12 ὥς δὲ ἤγγισεν
 DISCIPLES OF HIM AND A GREAT~CROWD. NOW~AS HE APPROACHED
 τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκῶς
 THE GATE OF THE CITY, - BEHOLD WAS BEING CARRIED OUT HAVING DIED
 μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ καὶ αὐτὴ ἦν χήρα,
 [THE] ONLY SON TO THE MOTHER OF HIM AND SHE WAS A WIDOW,
 καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ.
 AND ²CROWD ³OF THE ⁴CITY ¹A CONSIDERABLE WAS WITH HER.

⁵for he loves our people, and it is he who built our synagogue for us.” ⁶And Jesus went with them, but when he was not far from the house, the centurion sent friends to say to him, “Lord, do not trouble yourself, for I am not worthy to have you come under my roof; ⁷therefore I did not presume to come to you. But only speak the word, and let my servant be healed. ⁸For I also am a man set under authority, with soldiers under me; and I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my slave, ‘Do this,’ and the slave does it.” ⁹When Jesus heard this he was amazed at him, and turning to the crowd that followed him, he said, “I tell you, not even in Israel have I found such faith.” ¹⁰When those who had been sent returned to the house, they found the slave in good health.

¹¹ Soon afterwards^c he went to a town called Nain, and his disciples and a large crowd went with him. ¹²As he approached the gate of the town, a man who had died was being carried out. He was his mother’s only son, and she was a widow; and with her was a large crowd from the town.

^c Other ancient authorities read *Next day*

¹³When the Lord saw her, he had compassion for her and said to her, "Do not weep."

¹⁴Then he came forward and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, rise!" ¹⁵The dead man sat up and began to speak, and Jesus^d gave him to his mother. ¹⁶Fear seized all of them; and they glorified God, saying, "A great prophet has risen among us!" and "God has looked favorably on his people!"

¹⁷This word about him spread throughout Judea and all the surrounding country.

¹⁸The disciples of John reported all these things to him. So John summoned two of his disciples ¹⁹and sent them to the Lord to ask, "Are you the one who is to come, or are we to wait for another?" ²⁰When the men had come to him, they said, "John the Baptist has sent us to you to ask, 'Are you the one who is to come, or are we to wait for another?'"

²¹Jesus^e had just then cured many people of diseases, plagues, and evil spirits, and had given sight to many who were blind. ²²And he answered them, "Go and tell John what you have seen and heard: the blind receive their sight, the lame

^d Gk he

^e Gk He

7.13 καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ'
AND HAVING SEEN HER, THE LORD HAD COMPASSION UPON

αὐτῇ καὶ εἶπεν αὐτῇ, Μὴ κλαῖε. **7.14** καὶ προσελθὼν
HER AND SAID TO HER, DO NOT CRY. AND HAVING APPROACHED

ἥψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἕστησαν,
HE TOUCHED THE COFFIN, AND~THE ONES CARRYING [THE COFFIN] STOOD [STILL],

καὶ εἶπεν, Νεανίσκε, σοὶ λέγω, ἐγέρθητι. **7.15** καὶ
AND HE SAID, YOUNG MAN, TO YOU I SAY, GET UP. AND

ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν
SAT UP THE DEAD MAN AND HE BEGAN TO SPEAK, AND HE GAVE

αὐτὸν τῇ μητρὶ αὐτοῦ. **7.16** ἔλαβεν δὲ φόβος
HIM TO THE MOTHER OF HIM. ³SEIZED ¹AND ²FEAR

πάντας καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι
EVERYONE AND THEY WERE GLORIFYING - GOD SAYING, -

Προφήτης μέγας ἠγέρθη ἐν ἡμῖν καὶ ὅτι
A GREAT~PROPHET WAS RAISED UP AMONG US AND -

Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. **7.17** καὶ ἐξῆλθεν
²VISITED - ¹GOD THE PEOPLE OF HIM. AND WENT OUT

ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ
- THIS~REPORT IN ALL - JUDEA ABOUT HIM AND

πάσῃ τῇ περιχώρῳ.
IN ALL THE SURROUNDING COUNTRYSIDE.

7.18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ
AND REPORTED TO JOHN THE DISCIPLES OF HIM ABOUT

πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν
ALL THESE THINGS. AND HAVING SUMMONED A CERTAIN~TWO OF THE

μαθητῶν αὐτοῦ ὁ Ἰωάννης **7.19** ἔπεμψεν πρὸς τὸν
DISCIPLES OF HIM, - JOHN SENT TO THE

κύριον λέγων, Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον
LORD SAYING, ARE~YOU THE ONE COMING OR FOR ANOTHER

προσδοκῶμεν; **7.20** παραγενόμενοι δὲ πρὸς αὐτὸν οἱ
SHOULD WE BE LOOKING? AND~HAVING COME TO HIM THE

ἄνδρες εἶπαν, Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς
MEN SAID, JOHN THE BAPTIST SENT US

πρὸς σὲ λέγων, Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον
TO YOU SAYING ARE~YOU THE ONE COMING OR FOR ANOTHER

προσδοκῶμεν; **7.21** ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν
SHOULD WE BE LOOKING? IN THAT - HOUR HE HEALED

πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ
MANY OF DISEASES AND AFFLICTIONS AND

πνευμάτων πονηρῶν καὶ τυφλοῖς πολλοῖς ἐχαρίσατο
EVIL~SPIRITS AND TO MANY~BLIND [PERSONS] HE GRANTED

βλέπειν. **7.22** καὶ ἀποκριθεὶς εἶπεν αὐτοῖς,
TO SEE. AND HAVING ANSWERED HE SAID TO THEM,

Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἶδετε καὶ
HAVING GONE REPORT TO JOHN WHAT YOU^o SAW AND

ἠκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ
HEARD. BLIND [PERSONS] RECEIVE SIGHT, LAME [PERSONS]

περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ
WALK, LEPERS ARE CLEANSSED AND DEAF [PERSONS]

ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ
HEAR, DEAD [PERSONS] ARE RAISED, POOR PEOPLE

εὐαγγελίζονται· 7.23 καὶ μακάριός ἐστιν
HAVE THE GOOD NEWS PREACHED [TO THEM]. AND BLESSED IS

ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. 7.24 Ἀπελθόντων δὲ
WHOEVER DOES NOT TAKE OFFENSE AT ME. AND-[AS] WERE DEPARTING

τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους
THE MESSENGERS OF JOHN, HE BEGAN TO SAY TO THE CROWDS

περὶ Ἰωάννου, τί ἐξήλθατε εἰς τὴν ἔρημον
ABOUT JOHN, WHAT DID YOU^g GO OUT INTO THE WILDERNESS

θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;
TO SEE? A REED BY [THE] WIND BEING SHAKEN?

7.25 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς
BUT WHAT DID YOU^g GO OUT TO SEE? A MAN IN SOFT

ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ ἐν
CLOTHING HAVING BEEN DRESSED? BEHOLD THE ONES WITH

ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς
GLORIOUS~APPAREL AND LIVING~IN LUXURY IN THE

βασιλείοις εἰσίν. 7.26 ἀλλὰ τί ἐξήλθατε ἰδεῖν;
PALACES ARE. BUT WHAT DID YOU^g GO OUT TO SEE?

προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον
A PROPHET? YES, I SAY TO YOU^g, AND MORE

προφήτου. 7.27 οὗτός ἐστιν περὶ οὗ γέγραπται,
[THAN] A PROPHET. THIS ONE IS HE ABOUT WHOM IT HAS BEEN WRITTEN,

Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ
BEHOLD I SEND THE MESSENGER OF ME BEFORE

προσώπου σου,
YOUR~FACE,

ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν
WHO WILL PREPARE THE WAY OF YOU IN FRONT OF

σου.
YOU.

7.28 λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν
I SAY TO YOU^g, ⁶GREATER [THAN] ¹AMONG ²[THOSE] BORN ³OF WOMEN

Ἰωάννου οὐδεὶς ἐστίν· ὁ δὲ μικρότερος ἐν τῇ
⁷JOHN ⁴NO ONE ⁵IS. BUT~THE ONE OF LEAST IMPORTANCE IN THE

βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν. 7.29 Καὶ
KINGDOM - OF GOD GREATER [THAN] HIM IS. AND

πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν
ALL THE PEOPLE HAVING LISTENED AND THE TAX COLLECTORS JUSTIFIED

τὸν θεὸν βαπτισθέντες τὸ βάπτισμα Ἰωάννου·
- GOD, HAVING BEEN BAPTIZED [WITH] THE BAPTISM OF JOHN.

7.30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν
BUT~THE PHARISEES AND THE TEACHERS OF THE LAW THE PURPOSE

walk, the lepers^f are cleansed, the deaf hear, the dead are raised, the poor have good news brought to them. ²³And blessed is anyone who takes no offense at me."

²⁴ When John's messengers had gone, Jesus^g began to speak to the crowds about John:^h "What did you go out into the wilderness to look at? A reed shaken by the wind? ²⁵What then did you go out to see? Someoneⁱ dressed in soft robes? Look, those who put on fine clothing and live in luxury are in royal palaces. ²⁶What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. ²⁷This is the one about whom it is written,

'See, I am sending my messenger ahead of you, who will prepare your way before you.'

²⁸I tell you, among those born of women no one is greater than John; yet the least in the kingdom of God is greater than he."²⁹ (And all the people who heard this, including the tax collectors, acknowledged the justice of God,^j because they had been baptized with John's baptism. ³⁰But by refusing to be baptized by him, the Pharisees and the

^f The terms *leper* and *leprosy* can refer to several diseases

^g Gk *he*

^h Gk *him*

ⁱ Or *Why then did you go out? To see someone*

^j Or *praised God*

lawyers rejected God's purpose for themselves.)

31 "To what then will I compare the people of this generation, and what are they like? 32 They are like children sitting in the marketplace and calling to one another,

'We played the flute for you, and you did not dance; we wailed, and you did not weep.'

33 For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon'; 34 the Son of Man has come eating and drinking, and you say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!' 35 Nevertheless, wisdom is vindicated by all her children."

36 One of the Pharisees asked Jesus^k to eat with him, and he went into the Pharisee's house and took his place at the table. 37 And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment. 38 She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment.

^kGk him

τοῦ θεοῦ ἡθέτησαν εἰς ἑαυτοὺς μὴ βαπτισθέντες ὑπ' αὐτοῦ.
- OF GOD THEY SET ASIDE FOR THEMSELVES NOT HAVING BEEN BAPTIZED BY HIM.

7.31 Τίτι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς
THEREFORE~TO WHAT WILL I COMPARE THE MEN

γενεᾶς ταύτης καὶ τίτι εἰσὶν ὅμοιοι; **7.32** ὅμοιοί εἰσιν
OF THIS~GENERATION AND TO WHAT ARE THEY LIKE? THEY ARE~LIKE

παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ
CHILDREN - IN [THE] MARKETPLACE SITTING AND

προσφωνοῦσιν ἀλλήλοις ἃ λέγει,
CALLING OUT TO ONE ANOTHER WHO SAYS,

Ἡὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε,
WE PLAYED THE FLUTE FOR YOU* AND YOU* DID NOT DANCE,

ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε.
WE SANG A DIRGE AND YOU* DID NOT WEEP.

7.33 ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστῆς μὴ ἐσθίων
FOR~HAS COME JOHN THE BAPTIST NOT EATING

ἄρτον μήτε πίνων οἶνον, καὶ λέγετε, Δαιμόνιον ἔχει.
BREAD NOR DRINKING WINE, AND YOU* SAY, HE HAS~A DEMON.

7.34 ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων,
HAS COME THE SON - OF MAN EATING AND DRINKING,

καὶ λέγετε, Ἴδου ἄνθρωπος φάγος καὶ οἰνοπότης,
AND YOU* SAY, BEHOLD A MAN [WHO IS] A GLUTTON AND A DRUNKARD,

φίλος τελωνῶν καὶ ἁμαρτωλῶν. **7.35** καὶ ἐδικαιώθη
A FRIEND OF TAX COLLECTORS AND SINNERS. AND WAS(IS) JUSTIFIED

ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.
- WISDOM BY ALL OF THE CHILDREN OF HER.

7.36 Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα
⁵WAS ASKING ¹NOW ²A CERTAIN ONE ⁶HIM ³OF THE ⁴PHARISEES THAT

φάγη μετ' αὐτοῦ, καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ
HE MIGHT EAT WITH HIM, AND HAVING ENTERED INTO THE HOUSE OF THE

Φαρισαίου κατεκλίθη. **7.37** καὶ ἰδοὺ γυνὴ ἥτις
PHARISEE HE RECLINED AT TABLE. AND BEHOLD A WOMAN WHO

ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ ἐπιγνοῦσα ὅτι
WAS IN THE CITY A SINNER, AND HAVING KNOWN THAT

κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα
HE RECLINES AT TABLE IN THE HOUSE OF THE PHARISEE, HAVING BROUGHT

ἀλάβαστρον μύρου **7.38** καὶ στᾶσα ὀπίσω παρὰ
AN ALABASTER [JAR] OF PERFUME AND HAVING STOOD BEHIND AT

τοὺς πόδας αὐτοῦ κλαίουσα τοῖς δάκρυσιν ἤρξατο
THE FEET OF HIM CRYING, WITH THE TEARS SHE BEGAN

βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξὶν τῆς
TO WET THE FEET OF HIM AND WITH THE HAIRS OF THE

κεφαλῆς αὐτῆς ἐξέμασσε καὶ κατεφίλει τοὺς πόδας
HEAD OF HER SHE WAS WIPING AND WAS KISSING THE FEET

αὐτοῦ καὶ ἡλειφεν τῷ μύρῳ.
OF HIM AND WAS ANOINTING [THEM] WITH THE PERFUME.

7.39 ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν
 BUT~HAVING SEEN [THIS] THE PHARISEE - HAVING INVITED HIM
 εἶπεν ἐν ἑαυτῷ λέγων, Οὗτος εἴ ἦν προφήτης,
 SPOKE WITHIN HIMSELF SAYING, IF~THIS ONE WAS A PROPHET,
 ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἣτις ἅπτεται
 HE WOULD HAVE KNOWN WHO AND WHAT SORT OF - WOMAN WHO IS TOUCHING
 αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστίν. **7.40** καὶ ἀποκριθεὶς ὁ
 HIM, BECAUSE SHE IS~A SINNER. AND~HAVING ANSWERED -
 Ἰησοῦς εἶπεν πρὸς αὐτόν, Σίμων, ἔχω σοί τι
 JESUS SAID TO HIM, SIMON, I HAVE TO YOU SOMETHING
 εἰπεῖν. ὁ δὲ, Διδάσκαλε, εἰπέ, φησὶν. **7.41** δύο
 TO SAY. AND~HE, TEACHER, SPEAK, HE SAYS. TWO [PERSONS]
 χρεοφειλέται ἦσαν δανιστῇ τινι· ὁ εἰς ὥφειλεν
 WERE~DEBTORS TO A CERTAIN~CREDITOR; THE ONE WAS OWING
 δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα.
 FIVE HUNDRED~DENARII, AND~THE OTHER FIFTY.
7.42 μὴ ἔχοντων αὐτῶν ἀποδοῦναι
 NOT HAVING OF THEMSELVES TO PAY,
 ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλείον
 HE FORGAVE~BOTH. THEREFORE~WHICH OF THEM ³MORE
 ἀγαπήσει αὐτόν; **7.43** ἀποκριθεὶς Σίμων εἶπεν,
¹WILL LOVE ²HIM? HAVING ANSWERED SIMON SAID,
 Ὑπολαμβάνω ὅτι ᾧ τὸ πλείον ἐχαρίσατο. ὁ δὲ
 I SUPPOSE - TO WHOM THE MORE HE FORGAVE. - AND
 εἶπεν αὐτῷ, Ὅρθως ἔκρινας. **7.44** καὶ στραφεὶς πρὸς
 HE SAID TO HIM, YOU JUDGED~CORRECTLY. AND HAVING TURNED TO
 τὴν γυναῖκα τῷ Σίμωνι ἔφη, Βλέπεις ταύτην τὴν
 THE WOMAN - HE SAID~TO SIMON, DO YOU SEE THIS -
 γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ
 WOMAN? I ENTERED INTO~YOUR - HOUSE, WATER FOR ME ON [MY]
 πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν
 FEET YOU DID NOT GIVE. BUT~SHE WITH THE(HER) TEARS WET
 μου τοὺς πόδας καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν.
 MY - FEET AND WITH THE HAIRS OF HER WIPED [THEM].
7.45 φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς
 A KISS TO ME YOU DID NOT GIVE. BUT~SHE, FROM [THE TIME] WHICH
 εἰσῆλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας.
 I ENTERED DID NOT STOP KISSING MY - FEET.
7.46 ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἠλείψας· αὕτη δὲ
 WITH OIL THE HEAD OF ME YOU DID NOT ANOINT. BUT~SHE
 μύρῳ ἠλείψεν τοὺς πόδας μου. **7.47** οὐ χάριν λέγω
 WITH PERFUME ANOINTED THE FEET OF ME. FOR THIS REASON, I SAY
 σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί,
 TO YOU, HAVE BEEN FORGIVEN THE SINS OF HER [WHICH ARE] - MANY,
 ὅτι ἡγάπησεν πολὺ· ᾧ δὲ ὀλίγον ἀφίεται,
 FOR SHE LOVED MUCH. BUT~TO WHOM LITTLE IS FORGIVEN,
 ὀλίγον ἀγαπᾷ. **7.48** εἶπεν δὲ αὐτῇ, Ἀφέωνταί σου αἱ
 HE LOVES~LITTLE. AND~HE SAID TO HER, HAVE BEEN FORGIVEN YOUR -

³⁹Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what kind of woman this is who is touching him—that she is a sinner." ⁴⁰Jesus spoke up and said to him, "Simon, I have something to say to you." "Teacher," he replied, "speak." ⁴¹"A certain creditor had two debtors; one owed five hundred denarii,¹ and the other fifty. ⁴²When they could not pay, he canceled the debts for both of them. Now which of them will love him more?" ⁴³Simon answered, "I suppose the one for whom he canceled the greater debt." And Jesus^m said to him, "You have judged rightly." ⁴⁴Then turning toward the woman, he said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. ⁴⁵You gave me no kiss, but from the time I came in she has not stopped kissing my feet. ⁴⁶You did not anoint my head with oil, but she has anointed my feet with ointment. ⁴⁷Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little." ⁴⁸Then he said to her, "Your sins are forgiven."

¹The denarius was the usual day's wage for a laborer

^mGk *he*

⁴⁹But those who were at the table with him began to say among themselves, "Who is this who even forgives sins?" ⁵⁰And he said to the woman, "Your faith has saved you; go in peace."

ἁμαρτίαι. 7.49 καὶ ἤρξαντο οἱ συνανακείμενοι
SINS. AND BEGAN THE ONES RECLINING WITH [HIM]
λέγειν ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν ὃς καὶ
TO SAY AMONG THEMSELVES, WHO IS~THIS WHO EVEN
ἁμαρτίας ἀφίησιν; 7.50 εἶπεν δὲ πρὸς τὴν γυναῖκα, Ἡ
FORGIVES~SINS? AND~HE SAID TO THE WOMAN, THE
πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.
FAITH OF YOU HAS SAVED YOU. GO IN PEACE.

CHAPTER 8

Soon afterwards he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him, ²as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, ³and Joanna, the wife of Herod's steward Chuza, and Susanna, and many others, who provided for them^a out of their resources.

⁴ When a great crowd gathered and people from town after town came to him, he said in a parable: ⁵"A sower went out to sow his seed; and as he sowed, some fell on the path and was trampled on, and the birds of the air ate it up. ⁶Some fell on the rock; and as it grew up, it withered

^a Other ancient authorities read *him*

8.1 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς
AND IT CAME ABOUT AFTERWARDS [THAT] - HE
διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ
WAS TRAVELING THROUGH EVERY CITY AND VILLAGE PREACHING AND
εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ
PROCLAIMING THE GOOD NEWS [OF] THE KINGDOM - OF GOD AND THE
δώδεκα σὺν αὐτῷ, 8.2 καὶ γυναῖκές τινες αἱ
TWELVE [WERE] WITH HIM, AND SOME~WOMEN WHO
ἦσαν τεθεραπευμένοι ἀπὸ πνευμάτων πονηρῶν καὶ
HAD BEEN HEALED FROM EVIL~SPIRITS AND
ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνῇ, ἀφ'
DISEASES, MARY THE ONE BEING CALLED MAGDALENE, FROM
ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, 8.3 καὶ Ἰωάννα γυνὴ
WHOM SEVEN~DEMONS HAD GONE OUT, AND JOANNA [THE] WIFE
Χουζᾶ ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ
OF CHUZA, [THE] STEWARD OF HEROD, AND SUSANNA, AND
ἕτεραι πολλαί, αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν
MANY~OTHERS, WHO WERE PROVIDING FOR THEM FROM THE
ὑπαρχόντων αὐταῖς.
POSSESSIONS BELONGING TO THEM.

8.4 Συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ
NOW~[WHEN] GATHERING A LARGE~CROWD AND THE ONES IN EVERY
πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ
CITY MAKING THEIR WAY TO HIM, HE SPOKE BY MEANS
παραβολῆς, 8.5 Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν
OF A PARABLE, WENT OUT THE ONE SOWING - TO SOW THE
σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν ὃ μὲν
SEED OF HIM. AND WHILE HE~SOWS, SOME
ἔπεσεν παρὰ τὴν ὁδὸν καὶ κατεπατήθη, καὶ τὰ
FELL BESIDE THE ROAD AND IT WAS TRAMPLED UPON, AND THE
πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. 8.6 καὶ ἕτερον
BIRDS - OF HEAVEN DEVoured IT. AND OTHER(S)
κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἔξηράνθη
FELL DOWN UPON THE ROCK, AND HAVING GROWN UP, IT DRIED UP

8:3 text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. αὐτῷ (for him): KJV ASVmg RSVmg NRSVmg.

διὰ τὸ μὴ ἔχειν ἱκμάδα. **8.7** καὶ ἕτερον ἔπεσεν ἐν
 BECAUSE - IT HAS NO MOISTURE. AND OTHER(S) FELL IN
 μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἄκανθαι
 [THE] MIDST - OF THORNS, AND HAVING GROWN UP WITH [IT] THE THORNS
 ἀπέπνιξαν αὐτό. **8.8** καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν
 CHOKED IT. AND OTHER(S) FELL IN THE ²SOIL
 τὴν ἀγαθὴν καὶ φυὲν ἐποίησεν καρπὸν
 - ¹GOOD AND HAVING GROWN UP IT PRODUCED FRUIT
 ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει, Ὁ
 A HUNDREDFOLD. SAYING~THESE THINGS, HE WAS CALLING OUT, THE ONE
 ἔχων ὦτα ἀκούειν ἀκουέτω.
 HAVING EARS TO HEAR LET THAT ONE HEAR.

8.9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη
 NOW~WERE QUESTIONING HIM THE DISCIPLES OF HIM WHAT THIS
 εἶη ἡ παραβολή. **8.10** ὁ δὲ εἶπεν, Ὑμῖν
²MIGHT BE - ¹PARABLE. - AND HE SAID, TO YOU
 δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ
 IT HAS BEEN GRANTED TO KNOW THE MYSTERIES OF THE KINGDOM -
 θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα
 OF GOD, BUT~TO THE OTHERS [I SPEAK] IN PARABLES, IN ORDER THAT
 βλέποντες μὴ βλέπωσιν
 SEEING THEY MAY NOT SEE

καὶ ἀκούοντες μὴ συνιῶσιν.
 AND HEARING THEY MAY NOT UNDERSTAND.

8.11 Ἔστιν δὲ αὕτη ἡ παραβολή· Ὁ σπόρος
³IS [THE MEANING OF] ¹NOW ²THIS THE PARABLE. THE SEED
 ἐστὶν ὁ λόγος τοῦ θεοῦ. **8.12** οἱ δὲ παρὰ τὴν ὁδὸν
 IS THE WORD - OF GOD. NOW~THE ONES BESIDE THE ROAD
 εἰσιν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος καὶ
 ARE THE ONES HAVING HEARD, THEN COMES THE DEVIL AND
 αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ
 TAKES AWAY THE WORD FROM THE HEART OF THEM, LEST

πιστεύσαντες σωθῶσιν. **8.13** οἱ δὲ ἐπὶ τῆς
 HAVING BELIEVED THEY MAY BE SAVED. NOW~THE ONES UPON THE
 πέτρας οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν
 ROCK WHO WHEN THEY HEAR, WITH JOY THEY RECEIVE THE
 λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν
 WORD, AND THESE DO NOT HAVE~A ROOT, WHO FOR A WHILE
 πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.
 BELIEVE AND IN A TIME OF TESTING THEY FALL AWAY.

8.14 τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν
 NOW~THE ONE IN THE THORNS HAVING FALLEN, THESE ARE
 οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ
 THE ONES HAVING HEARD, AND BY [THE] ANXIETIES AND RICHES AND
 ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ
 PLEASURES - OF LIFE [WHILE] GOING ALONG THEY ARE CHOKED AND

8:10 Isa. 6:9 LXX

for lack of moisture. ⁷Some fell among thorns, and the thorns grew with it and choked it. ⁸Some fell into good soil, and when it grew, it produced a hundredfold." As he said this, he called out, "Let anyone with ears to hear listen!"

⁹ Then his disciples asked him what this parable meant. ¹⁰He said, "To you it has been given to know the secrets^o of the kingdom of God; but to others I speak^p in parables, so that

'looking they may not perceive, and listening they may not understand.'

¹¹ "Now the parable is this: The seed is the word of God. ¹²The ones on the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved.

¹³The ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe only for a while and in a time of testing fall away. ¹⁴As for what fell among the thorns, these are the ones who hear; but as they go on their way, they are choked by the cares and riches and pleasures of life, and their

^o Or *mysteries*

^p Gk lacks *I speak*

fruit does not mature. ¹⁵But as for that in the good soil, these are the ones who, when they hear the word, hold it fast in an honest and good heart, and bear fruit with patient endurance.

¹⁶“No one after lighting a lamp hides it under a jar, or puts it under a bed, but puts it on a lampstand, so that those who enter may see the light. ¹⁷For nothing is hidden that will not be disclosed, nor is anything secret that will not become known and come to light. ¹⁸Then pay attention to how you listen; for to those who have, more will be given; and from those who do not have, even what they seem to have will be taken away.”

¹⁹Then his mother and his brothers came to him, but they could not reach him because of the crowd. ²⁰And he was told, “Your mother and your brothers are standing outside, wanting to see you.” ²¹But he said to them, “My mother and my brothers are those who hear the word of God and do it.”

²²One day he got into a boat with his disciples, and he said to them, “Let us go across to the other side of the lake.” So they put out, ²³and while they were sailing

οὐ τελεσφοροῦσιν. **8.15** τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί
DO NOT BRING FRUIT TO MATURITY. NOW~THE ONE IN THE GOOD SOIL, THESE

εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ
ARE [THOSE] WHO WITH ⁴HEART ¹AN HONEST ²AND ³GOOD

ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν
HAVING HEARD, THE WORD RETAIN AND BEAR FRUIT

ἐν ὑπομονῇ.
WITH PATIENCE.

8.16 Οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει ἢ
AND~NO ONE HAVING LIT~A LAMP COVERS IT WITH A JAR OR

ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν,
UNDER A BED PLACES [IT], BUT ON A LAMPSTAND PLACES [IT],

ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς.
IN ORDER THAT THE ONES ENTERING MAY SEE THE LIGHT.

8.17 οὐ γάρ ἐστιν κρυπτόν ὃ οὐ φανερόν
FOR~NOT [ANYTHING] IS HIDDEN WHICH NOT EVIDENT

γενήσεται οὐδὲ ἀπόκρυφον ὃ
WILL BECOME, NOR [ANYTHING] SECRET WHICH

οὐ μὴ γνωσθῇ καὶ εἰς φανερόν ἐλθῇ.
BY NO MEANS MAY BE MADE KNOWN AND TO LIGHT COME.

8.18 βλέπετε οὖν πῶς ἀκούετε· ὃς ἂν γὰρ ἔχῃ,
THEREFORE, ~BE CAREFUL HOW YOU* LISTEN. FOR~WHOEVER HAS,

δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ
IT WILL BE GIVEN TO HIM AND WHOEVER DOES NOT HAVE, EVEN WHAT HE SEEMS

ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.
TO HAVE WILL BE TAKEN FROM HIM.

8.19 Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ
AND~CAME TO HIM THE MOTHER AND THE

ἀδελφοὶ αὐτοῦ καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ
BROTHERS OF HIM AND THEY WERE NOT ABLE TO JOIN HIM

διὰ τὸν ὄχλον. **8.20** ἀπηγγέλη δὲ αὐτῷ, Ἡ μήτηρ
BECAUSE OF THE CROWD. AND~IT WAS ANNOUNCED TO HIM, THE MOTHER

σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω
OF YOU AND THE BROTHERS OF YOU HAVE BEEN STANDING OUTSIDE

ἰδεῖν θέλοντές σε. **8.21** ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς
WANTING~TO SEE YOU. - BUT HAVING ANSWERED HE SAID TO

αὐτούς, Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν
THEM, [THE] MOTHER OF ME AND BROTHERS OF ME ARE~THESE

οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.
THE ONES THE WORD - OF GOD HEARING AND DOING.

8.22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς
NOW~IT CAME ABOUT ON ONE OF THE DAYS [THAT] - HE

ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ καὶ εἶπεν
EMBARKED INTO A BOAT AND THE DISCIPLES OF HIM AND HE SAID

πρὸς αὐτούς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης,
TO THEM, LET US GO OVER TO THE OTHER SIDE OF THE LAKE,

καὶ ἀνήχθησαν. **8.23** πλεόντων δὲ αὐτῶν
AND THEY SET OUT. ³SAILING ¹AND [WHILE] ²THEY,

ἀφύπνωσεν. καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν
HE FELL ASLEEP. AND CAME DOWN A STORM OF WIND TO THE

λίμνην καὶ συνεπληροῦντο καὶ ἐκινδύνουν.
LAKE AND THEY WERE BEING SWAMPED AND WERE IN DANGER.

8.24 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες,
AND~HAVING APPROACHED, THEY WOKE HIM SAYING,

Ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ διεγερθεὶς
MASTER, MASTER, WE ARE PERISHING. - AND HAVING BEEN AWAKENED

ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος·
HE REBUKED THE WIND AND THE ROUGHNESS OF THE WATER.

καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη. **8.25** εἶπεν δὲ
AND THEY CEASED AND IT BECAME CALM. AND~HE SAID

αὐτοῖς, Ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ
TO THEM, WHERE [IS] THE FAITH OF YOU? AND~BEING AFRAID

ἐθαύμασαν λέγοντες πρὸς ἀλλήλους, Τίς ἄρα
THEY WERE AMAZED SAYING TO ONE ANOTHER, WHO THEN

οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ
IS~THIS THAT EVEN THE WINDS HE COMMANDS AND THE

ὕδατι, καὶ ὑπακούουσιν αὐτῷ;
WATER, AND THEY OBEY HIM?

8.26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν
AND THEY SAILED DOWN TO THE COUNTRY OF THE

Γερασηνῶν,⁷ ἥτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας.
GERASENES, WHICH IS OPPOSITE - GALILEE.

8.27 ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν
AND~HAVING GONE OUT HIM UPON THE LAND MET [HIM]

ἀνὴρ τις ἐκ τῆς πόλεως ἔχων δαιμόνια καὶ
A CERTAIN~MAN FROM THE CITY HAVING DEMONS AND

χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον καὶ ἐν οἰκίᾳ
FOR A CONSIDERABLE~TIME WAS NOT DRESSED [IN] CLOTHING AND IN A HOUSE

οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν. **8.28** ἰδὼν δὲ
HE WAS NOT LIVING BUT AMONG THE TOMBS. AND~HAVING SEEN

τὸν Ἰησοῦν ἀνακράξας προσέπευσεν αὐτῷ καὶ
- JESUS [AND] HAVING CRIED OUT, HE FELL DOWN BEFORE HIM AND

φωνῇ μεγάλη εἶπεν, Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ
IN A LOUD~VOICE SAID, WHAT TO ME AND TO YOU, JESUS SON -

θεοῦ τοῦ ὑψίστου; δέομαί σου, μή με βασανίσῃς.
OF GOD - MOST HIGH? I BEG YOU, DO NOT TORMENT~ME.

8.29 παρήγγειλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ
FOR~HE GAVE ORDERS TO THE ²SPIRIT - ¹UNCLEAN

ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις
TO COME OUT FROM THE MAN. FOR~MANY TIMES

συνηρπάκει αὐτὸν καὶ ἐδεσμεύετο ἀλύσεσιν καὶ
IT HAD SEIZED HIM AND HAVING BEEN BOUND WITH CHAINS AND

πέδαις φυλασσόμενος καὶ διαρρήσων τὰ δεσμὰ
SHACKLES BEING GUARDED AND BREAKING APART THE BONDS

8:26 text [see Mark 5: 1]: ASV RSV NASB NIV NEBmg TEV NJB NRSV. var. Γεργεσηνων (Gergesenes) [see Luke 8:26]: ASVmg RSVmg NIVmg NEB TEVmg NJBmg NRSVmg. var. Γαδαρηνων (Gadarenes) [see Matt. 8:28]: ASVmg RSVmg NIVmg NEBmg TEVmg NJBmg NRSVmg.

he fell asleep. A windstorm swept down on the lake, and the boat was filling with water, and they were in danger. ²⁴They went to him and woke him up, shouting, "Master, Master, we are perishing!" And he woke up and rebuked the wind and the raging waves; they ceased, and there was a calm. ²⁵He said to them, "Where is your faith?" They were afraid and amazed, and said to one another, "Who then is this, that he commands even the winds and the water, and they obey him?"

²⁶ Then they arrived at the country of the Gerasenes,⁹ which is opposite Galilee. ²⁷As he stepped out on land, a man of the city who had demons met him. For a long time he had worn no clothes, and he did not live in a house but in the tombs. ²⁸When he saw Jesus, he fell down before him and shouted at the top of his voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me"—²⁹for Jesus⁵ had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds

⁹ Other ancient authorities read *Gadarenes*; others, *Gergesenes*

⁷ Other ancient authorities read *a man of the city who had had demons for a long time met him. He wore*

⁵ Gk *he*

and be driven by the demon into the wilds.) ³⁰Jesus then asked him, "What is your name?" He said, "Legion"; for many demons had entered him. ³¹They begged him not to order them to go back into the abyss.

³²Now there on the hillside a large herd of swine was feeding; and the demons' begged Jesus⁴ to let them enter these. So he gave them permission. ³³Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned.

³⁴When the swineherds saw what had happened, they ran off and told it in the city and in the country.

³⁵Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, clothed and in his right mind. And they were afraid.

³⁶Those who had seen it told them how the one who had been possessed by demons had been healed. ³⁷Then all the people of the surrounding country of the Gerasenes⁵ asked Jesus⁶ to leave them; for they were seized with great fear. So he got into the boat and returned. ³⁸The man from whom the demons had gone begged that he might be with him; but Jesus⁷ sent him away,

¹ Gk *they*

⁴ Gk *him*

⁵ Other ancient authorities read *Gadarenes*; others, *Gergesenes*

⁷ Gk *he*

ἤλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους.
HE WAS BEING DRIVEN BY THE DEMON INTO THE WILDERNESS PLACES.

8.30 ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς, τί σοι ὄνομα
AND~QUESTIONED HIM - JESUS, WHAT TO YOU A NAME

ἐστίν; ὁ δὲ εἶπεν, Λεγιών, ὅτι εἰσῆλθεν
IS? - AND HE SAID, LEGION, BECAUSE ENTERED

δαιμόνια πολλὰ εἰς αὐτόν. **8.31** καὶ παρεκάλουν αὐτόν
MANY~DEMONS INTO HIM. AND THEY WERE BEGGING HIM

ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.
LEST HE MIGHT COMMAND THEM INTO THE ABYSS TO DEPART.

8.32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένη
NOW~THERE WAS THERE A HERD OF MANY~PIGS FEEDING

ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτόν ἵνα ἐπιτρέψῃ
ON THE MOUNTAIN. AND THEY BEGGED HIM THAT HE MIGHT PERMIT

αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς.
THEM INTO THOSE TO ENTER. AND HE PERMITTED THEM.

8.33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου
AND~HAVING COME OUT THE DEMONS FROM THE MAN,

εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ
THEY ENTERED INTO THE PIGS, AND RUSHED THE HERD DOWN

τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη.
THE BANK INTO THE LAKE AND WERE DROWNED.

8.34 ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονός
AND~HAVING SEEN THE ONES FEEDING THE THING HAVING HAPPENED,

ἐφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς
THEY FLED AND REPORTED TO THE CITY AND TO THE

ἀγρούς. **8.35** ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός καὶ
FARMS. AND~THEY WENT OUT TO SEE THE THING HAVING HAPPENED AND

ἦλθον πρὸς τὸν Ἰησοῦν καὶ εὔρον καθήμενον τὸν
CAME TO - JESUS AND FOUND SITTING THE

ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένον
MAN FROM WHOM THE DEMONS DEPARTED HAVING BEEN DRESSED

καὶ σωφρονούντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ
AND BEING OF SOUND MIND AT THE FEET - OF JESUS, AND

ἐφοβήθησαν. **8.36** ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες
THEY WERE AFRAID. AND~REPORTED TO THEM THE ONES HAVING SEEN

πῶς ἐσώθη ὁ δαιμονισθείς. **8.37** καὶ ἠρώτησεν
HOW WAS HEALED THE ONE HAVING BEEN DEMON POSSESSED. AND ASKED

αὐτόν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν
HIM ALL THE MULTITUDE OF THE SURROUNDING COUNTRY OF THE

Γερασηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ
GERASENES TO DEPART FROM THEM, BECAUSE WITH GREAT~FEAR

συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον
THEY WERE BEING SEIZED. SO~HE HAVING EMBARKED INTO A BOAT [AND]

ὑπέστρεψεν. **8.38** ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ
RETURNED. AND~WAS BEGGING HIM THE MAN FROM WHOM

ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ
HAD GONE OUT THE DEMONS, TO BE WITH HIM. BUT~HE SENT AWAY

αὐτὸν λέγων, **8.39** Ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ
 HIM SAYING, RETURN TO THE HOUSE OF YOU AND
 διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν
 TELL WHAT FOR YOU DID - GOD. AND HE WENT AWAY
 καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ
 THROUGHOUT THE~WHOLE CITY PREACHING WHAT DID FOR HIM
 ὁ Ἰησοῦς.
 - JESUS.

8.40 Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο
 NOW~WHEN RETURNS - JESUS WELCOMED
 αὐτὸν ὁ ὄχλος, ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.
 HIM THE CROWD, FOR~THEY WERE ALL EXPECTING HIM.

8.41 καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα
 AND BEHOLD THERE CAME A MAN TO WHOM [WAS GIVEN] [THE] NAME
 Ἰαῖρος καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν,
 JAIRUS AND THIS ONE RULER OF THE SYNAGOGUE WAS,
 καὶ πεσὼν παρὰ τοὺς πόδας [τοῦ] Ἰησοῦ
 AND HAVING FALLEN AT THE FEET - OF JESUS,

παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ,
 HE WAS PLEADING [WITH] HIM TO ENTER INTO THE HOUSE OF HIM,

8.42 ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὥς ἐτῶν
 BECAUSE AN ONLY~DAUGHTER WAS TO HIM ABOUT OF YEARS

δώδεκα καὶ αὐτὴ ἀπέθνησκειν.
 TWELVE AND SHE WAS DYING.

Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον
 NOW~WHEN HE~GOES THE CROWDS WERE PRESSING AROUND

αὐτόν. **8.43** καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ
 HIM. AND A WOMAN BEING WITH A FLOW OF BLOOD FOR

ἐτῶν δώδεκα, ἥτις ἱατροῖς προσαναλώσασα ὅλον τὸν
 TWELVE~YEARS, WHO (TO PHYSICIANS HAVING SPENT ALL THE(HER)

βίον] οὐκ ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι,
 PROPERTY) WAS NOT ABLE FROM ANYONE TO BE HEALED,

8.44 προσελθοῦσα ὀπίσθεν ἥψατο τοῦ κρασπέδου τοῦ
 HAVING APPROACHED FROM BEHIND SHE TOUCHED THE HEM OF THE

ἱματίου αὐτοῦ καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ
 GARMENT OF HIM AND IMMEDIATELY CAME TO AN END THE FLOW OF THE

αἵματος αὐτῆς. **8.45** καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ
 BLOOD OF HER. AND SAID - JESUS, WHO [IS] THE ONE

ἀψάμενός μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ
 HAVING TOUCHED ME? AND~DENYING (IT) EVERYONE, ²SAID -

Πέτρος, Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ
¹PETER, MASTER, THE CROWDS SURROUND YOU AND

ἀποθλίβουσιν. **8.46** ὁ δὲ Ἰησοῦς εἶπεν, Ἦψατό μου
 ARE PRESSING AGAINST [YOU]. - BUT JESUS SAID, ²TOUCHED ³ME

τις, ἐγὼ γὰρ ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ.
¹SOMEONE, FOR~I KNEW POWER HAVING GONE OUT FROM ME.

saying, ³⁹Return to your home, and declare how much God has done for you." So he went away, proclaiming throughout the city how much Jesus had done for him.

40 Now when Jesus returned, the crowd welcomed him, for they were all waiting for him. ⁴¹Just then there came a man named Jairus, a leader of the synagogue. He fell at Jesus' feet and begged him to come to his house, ⁴²for he had an only daughter, about twelve years old, who was dying.

As he went, the crowds pressed in on him. ⁴³Now there was a woman who had been suffering from hemorrhages for twelve years; and though she had spent all she had on physicians,^x no one could cure her. ⁴⁴She came up behind him and touched the fringe of his clothes, and immediately her hemorrhage stopped. ⁴⁵Then Jesus asked, "Who touched me?" When all denied it, Peter^y said, "Master, the crowds surround you and press in on you." ⁴⁶But Jesus said, "Someone touched me; for I noticed that power had gone out from me."

^x Other ancient authorities lack and though she had spent all she had on physicians

^y Other ancient authorities add and those who were with him

⁴⁷When the woman saw that she could not remain hidden, she came trembling; and falling down before him, she declared in the presence of all the people why she had touched him, and how she had been immediately healed. ⁴⁸He said to her, "Daughter, your faith has made you well; go in peace."

⁴⁹While he was still speaking, someone came from the leader's house to say, "Your daughter is dead; do not trouble the teacher any longer." ⁵⁰When Jesus heard this, he replied, "Do not fear. Only believe, and she will be saved." ⁵¹When he came to the house, he did not allow anyone to enter with him, except Peter, John, and James, and the child's father and mother. ⁵²They were all weeping and wailing for her; but he said, "Do not weep; for she is not dead but sleeping." ⁵³And they laughed at him, knowing that she was dead. ⁵⁴But he took her by the hand and called out, "Child, get up!" ⁵⁵Her spirit returned, and she got up at once. Then he directed them to give her something to eat. ⁵⁶Her parents were astounded; but he ordered them to tell no one what had happened.

8.47 ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν

⁴HAVING SEEN ¹AND ²THE ³WOMAN THAT SHE DID NOT ESCAPE NOTICE

τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι' ἣν
CAME~TREMBLING AND HAVING FALLEN DOWN BEFORE HIM, FOR WHAT

αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ
REASON SHE TOUCHED HIM SHE PROCLAIMED BEFORE ALL THE

λαοῦ καὶ ὥς ἰάθη παραχρῆμα. **8.48** ὁ δὲ εἶπεν
PEOPLE AND HOW SHE WAS HEALED IMMEDIATELY. - AND HE SAID

αὐτῇ, Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου
TO HER, DAUGHTER, THE FAITH OF YOU HAS SAVED YOU. GO

εἰς εἰρήνην.

IN PEACE.

8.49 Ἐτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ

[WHILE] STILL HE SPEAKING, COMES SOMEONE FROM

τοῦ ἀρχισυναγώγου λέγων ὅτι Τέθνηκεν ἡ θυγάτηρ
THE SYNAGOGUE RULER SAYING - HAS DIED THE DAUGHTER

σου· μηκέτι σκύλλε τὸν διδάσκαλον. **8.50** ὁ δὲ
OF YOU. NO LONGER TROUBLE THE TEACHER. - BUT

Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, Μὴ φοβοῦ, μόνον
JESUS HAVING HEARD ANSWERED HIM, DO NOT BE AFRAID, ONLY

πίστευσον, καὶ σωθήσεται. **8.51** ἐλθὼν δὲ εἰς τὴν
BELIEVE, AND SHE WILL BE HEALED. AND~HAVING COME INTO THE

οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ
HOUSE HE DID NOT PERMIT ANYONE~TO ENTER WITH HIM EXCEPT

Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα
PETER AND JOHN AND JAMES AND THE FATHER

τῆς παιδὸς καὶ τὴν μητέρα. **8.52** ἔκλαιον δὲ πάντες
OF THE CHILD AND THE MOTHER. AND~WERE CRYING ALL

καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν, Μὴ κλαίετε,
AND WERE MOURNING [FOR] HER. - BUT HE SAID, DO NOT CRY,

οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει. **8.53** καὶ κατεγέλων
FOR~SHE DID NOT DIE, BUT IS SLEEPING. AND THEY WERE RIDICULING

αὐτοῦ εἰδότες ὅτι ἀπέθανεν. **8.54** αὐτὸς δὲ κρατήσας
HIM HAVING KNOWN THAT SHE DIED. BUT~HE HAVING TAKEN

τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων, Ἡ παῖς, ἔγειρε.
THE HAND OF HER, CALLED OUT, SAYING, - CHILD, GET UP.

8.55 καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς καὶ ἀνέστη
AND RETURNED THE SPIRIT OF HER AND SHE GOT UP

παραχρῆμα καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.
IMMEDIATELY AND HE GAVE ORDERS TO BE GIVEN~TO HER [SOMETHING] TO EAT.

8.56 καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ
AND WERE AMAZED THE PARENTS OF HER. - BUT

παρήγγειλεν αὐτοῖς μηδεὶν εἰπεῖν τὸ γεγονός.
HE INSTRUCTED THEM TO TELL~NO ONE THE THING HAVING HAPPENED.

CHAPTER 9

9.1 Συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς
AND~HAVING CALLED TOGETHER THE TWELVE HE GAVE TO THEM
δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ
POWER AND AUTHORITY OVER ALL THE DEMONS AND
νόσους θεραπεύειν **9.2** καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν
TO HEAL~DISEASES AND HE SENT OUT THEM TO PREACH
τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι [τοὺς ἀσθενεῖς],
THE KINGDOM - OF GOD AND TO HEAL THE SICK,
9.3 καὶ εἶπεν πρὸς αὐτούς, Μηδὲν αἴρετε εἰς τὴν ὁδόν,
AND HE SAID TO THEM, TAKE~NOTHING FOR THE JOURNEY,
μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε
NEITHER WALKING STICK NOR BEGGAR'S BAG NOR BREAD NOR
ἀργύριον, μήτε [ἀνὰ] δύο χιτῶνας ἔχειν. **9.4** καὶ εἰς
SILVER, NOR EACH TWO SHIRTS TO HAVE AND INTO
ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε καὶ ἐκεῖθεν
WHATEVER HOUSE YOU* MAY ENTER, REMAIN~THERE AND FROM THERE
ἐξέρχεσθε. **9.5** καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς,
GO OUT. AND AS MANY AS DO NOT RECEIVE YOU*,
ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν κοινορτὸν ἀπὸ
GOING OUT FROM - THAT~CITY THE DUST FROM
τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ'
THE FEET OF YOU* SHAKE OFF FOR A TESTIMONY AGAINST
αὐτούς. **9.6** ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς
THEM. AND~GOING OUT THEY WERE GOING AROUND THROUGHOUT THE
κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.
VILLAGES PREACHING THE GOOD NEWS AND HEALING EVERYWHERE.
9.7 Ἦκουσεν δὲ Ἡρώδης ὁ τετραάρχης τὰ
NOW~HEARD HEROD THE TETRARCH ²THE THINGS
γινόμενα πάντα καὶ διηπόρει διὰ τὸ λέγεσθαι
³HAPPENING ¹ALL AND HE WAS PERPLEXED BECAUSE - IT WAS SAID
ὑπὸ τινων ὅτι Ἰωάννης ἠγέρθη ἐκ νεκρῶν, **9.8** ὑπὸ
BY SOME THAT JOHN WAS RAISED FROM [THE] DEAD, BY
τινων δὲ ὅτι Ἠλίας ἐφάνη, ἄλλων δὲ ὅτι
SOME ALSO THAT ELIJAH HAD APPEARED, BUT~OTHERS THAT
προφήτης τις τῶν ἀρχαίων ἀνέστη. **9.9** εἶπεν δὲ
SOME~PROPHET OF THE ANCIENTS AROSE. BUT~SAID
Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν
HEROD, JOHN I BEHEADED. WHO THEN IS
οὗτος περὶ οὗ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν
THIS ABOUT WHOM I HEAR SUCH THINGS? AND HE WAS SEEKING TO SEE
αὐτόν.
HIM.

9.10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο
AND HAVING RETURNED THE APOSTLES TOLD
αὐτῷ ὅσα ἐποίησαν. καὶ παραλαβὼν αὐτοὺς
HIM WHAT THINGS THEY DID. AND HAVING TAKEN THEM

Then Jesus² called the twelve together and gave them power and authority over all demons and to cure diseases, ²and he sent them out to proclaim the kingdom of God and to heal. ³He said to them, "Take nothing for your journey, no staff, nor bag, nor bread, nor money —not even an extra tunic.

⁴Whatever house you enter, stay there, and leave from there. ⁵Wherever they do not welcome you, as you are leaving that town shake the dust off your feet as a testimony against them."

⁶They departed and went through the villages, bringing the good news and curing diseases everywhere.

⁷Now Herod the ruler^a heard about all that had taken place, and he was perplexed, because it was said by some that John had been raised from the dead, ⁸by some that Elijah had appeared, and by others that one of the ancient prophets had arisen. ⁹Herod said, "John I beheaded; but who is this about whom I hear such things?" And he tried to see him.

¹⁰On their return the apostles told Jesus^b all they had done. He took them

² Gk he

^a Gk tetrarch

^b Gk him

with him and withdrew privately to a city called Bethsaida. ¹¹When the crowds found out about it, they followed him; and he welcomed them, and spoke to them about the kingdom of God, and healed those who needed to be cured.

¹²The day was drawing to a close, and the twelve came to him and said, "Send the crowd away, so that they may go into the surrounding villages and countryside, to lodge and get provisions; for we are here in a deserted place." ¹³But he said to them, "You give them something to eat." They said, "We have no more than five loaves and two fish—unless we are to go and buy food for all these people."

¹⁴For there were about five thousand men. And he said to his disciples, "Make them sit down in groups of about fifty each." ¹⁵They did so and made them all sit down. ¹⁶And taking the five loaves and the two fish, he looked up to heaven, and blessed and broke them, and gave them to the disciples to set before the crowd. ¹⁷And all ate and were filled. What was left over was gathered up, twelve baskets of broken pieces.

¹⁸Once when Jesus^c was

^c Gk *he*

ὑπεχώρησεν κατ' ἰδίαν εἰς πόλιν καλουμένην
HE WITHDREW PRIVATELY TO A CITY BEING CALLED

Βηθσαϊδά. 9.11 οἱ δὲ ὄχλοι γνόντες
BETHSAIDA. BUT~THE CROWDS HAVING REALIZED [THIS]

ἠκολούθησαν αὐτῷ· καὶ ἀποδεξάμενος αὐτοὺς
FOLLOWED HIM. AND HAVING WELCOMED THEM

ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ
HE WAS SPEAKING TO THEM ABOUT THE KINGDOM - OF GOD, AND

τοὺς χρεῖαν ἔχοντας θεραπείας ἰᾶτο. 9.12 Ἡ δὲ
THE ONES HAVING~NEED OF HEALING HE WAS HEALING. NOW~THE

ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα
DAY BEGAN TO DECLINE. AND~HAVING APPROACHED, THE TWELVE

εἶπαν αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες
SAID TO HIM, SEND AWAY THE CROWD, SO THAT HAVING GONE

εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς καταλύσωσιν καὶ
INTO THE SURROUNDING VILLAGES AND FARMS, THEY MAY FIND LODGING AND

εὕρωσιν ἐπισιτισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν.
MAY FIND PROVISIONS, FOR HERE IN A DESOLATE PLACE WE ARE.

9.13 εἶπεν δὲ πρὸς αὐτούς, Δότε αὐτοῖς ὑμεῖς
AND~HE SAID TO THEM, GIVE TO THEM YOURSELVES [SOMETHING]

φαγεῖν. οἱ δὲ εἶπαν, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ
TO EAT. - BUT THEY SAID, THERE ARE NOT TO US MORE THAN

ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς
FIVE~LOAVES AND TWO~FISH, UNLESS HAVING GONE, WE

ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα.
MAY BUY FOR ALL THE PEOPLE THIS FOOD.

9.14 ἦσαν γὰρ ὥσεί ἄνδρες πεντακισχίλιοι. εἶπεν δὲ
FOR~THERE WERE ABOUT FIVE THOUSAND~MEN. BUT~SAID

πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας
TO THE DISCIPLES OF HIM, MAKE LIE DOWN THEM [IN] GROUPS

[ὥσεί] ἀνὰ πεντήκοντα. 9.15 καὶ ἐποίησαν οὕτως καὶ
ABOUT FIFTY~EACH. AND THEY DID SO AND

κατέκλιναν ἅπαντας. 9.16 λαβὼν δὲ τοὺς πέντε
ALL~RECLINED. AND~HAVING TAKEN THE FIVE

ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν
LOAVES AND THE TWO FISH [AND] HAVING LOOKED UP TO - HEAVEN

εὐλόγησεν αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου
HE BLESSED THEM AND BROKE [THEM] AND WAS GIVING [THEM]

τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ. 9.17 καὶ ἔφαγον
TO THE DISCIPLES TO SET BEFORE THE CROWD. AND THEY ATE

καὶ ἐχορτάσθησαν πάντες, καὶ ἦρθη τὸ
AND ALL~WERE SATISFIED, AND WAS PICKED UP THE THINGS

περισσεῦσαν αὐτοῖς κλασμάτων κόφινι δώδεκα.
HAVING BEEN LEFT OVER BY THEM, ³OF FRAGMENTS ²BASKETS ¹TWELVE.

9.18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον
AND IT CAME ABOUT WHILE HE~IS PRAYING

κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί, καὶ
 ALONE, WERE WITH HIM THE DISCIPLES, AND
 ἐπηρώτησεν αὐτοὺς λέγων, Τίνα με λέγουσιν οἱ
 HE QUESTIONED THEM SAYING, WHOM ⁴ME ³DECLARE ¹[DO] THE
 ὄχλοι εἶναι; 9.19 οἱ δὲ ἀποκριθέντες εἶπαν, Ἰωάννην
²CROWDS TO BE? - AND HAVING ANSWERED THEY SAID, JOHN
 τὸν βαπτιστὴν, ἄλλοι δὲ Ἠλίαν, ἄλλοι δὲ ὅτι
 THE BAPTIST, BUT~OTHERS ELIJAH, AND~OTHERS THAT
 προφήτης τις τῶν ἀρχαίων ἀνέστη. 9.20 εἶπεν δὲ
 A CERTAIN~PROPHET OF THE ANCIENTS ROSE AGAIN. AND~HE SAID
 αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ
 TO THEM, AND~YOU^o WHOM DO YOU^o DECLARE~ME TO BE? AND~PETER
 ἀποκριθεὶς εἶπεν, Τὸν Χριστὸν τοῦ θεοῦ.
 HAVING ANSWERED SAID, THE CHRIST - OF GOD.

9.21 Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν
 - AND HAVING WARNED THEM HE GAVE ORDERS

μηδενὶ λέγειν τοῦτο 9.22 εἰπὼν ὅτι Δεῖ τὸν
 TO TELL~NO ONE THIS HAVING SAID, - IT IS NECESSARY FOR THE
 υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι
 SON - OF MAN TO SUFFER~MUCH AND TO BE REJECTED
 ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων
 BY THE ELDERS AND CHIEF PRIESTS AND SCRIBES
 καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.
 AND TO BE KILLED AND ON THE THIRD DAY TO BE RAISED.

9.23 Ἐλεγεν δὲ πρὸς πάντας, Εἴ τις θέλει ὀπίσω
 AND~HE WAS SAYING TO ALL, IF ANYONE WISHES AFTER

μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν
 ME TO COME, LET HIM DENY HIMSELF AND LIFT UP THE
 σταυρὸν αὐτοῦ καθ' ἡμέραν καὶ ἀκολουθείτω μοι.
 CROSS OF HIM DAILY AND LET HIM FOLLOW ME.

9.24 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει
 FOR~WHOEVER WISHES THE LIFE OF HIM TO SAVE WILL LOSE

αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν
 IT. BUT~WHOEVER LOSES THE LIFE OF HIM ON ACCOUNT OF

ἐμοῦ οὗτος σώσει αὐτήν. 9.25 τί γὰρ ὠφελεῖται
 ME THIS ONE WILL SAVE IT. FOR~WHAT PROFITS

ἄνθρωπος κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ
 A MAN HAVING GAINED THE WHOLE~WORLD, BUT~HIMSELF

ἀπολέσας ἢ ζημιωθείς; 9.26 ὃς γὰρ ἂν ἐπαισχυνηθῇ με
 HAVING LOST OR HAVING FORFEIT? FOR~WHOEVER IS ASHAMED OF ME

καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου
 AND - MY WORDS, THIS ONE THE SON - OF MAN

ἐπαισχυνηθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ
 WILL BE ASHAMED OF, WHEN HE COMES IN THE GLORY OF HIM AND

τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. 9.27 λέγω δὲ
 OF THE FATHER AND OF THE HOLY ANGELS. BUT~I SAY

praying alone, with only the disciples near him, he asked them, "Who do the crowds say that I am?" ¹⁹They answered, "John the Baptist; but others, Elijah; and still others, that one of the ancient prophets has arisen." ²⁰He said to them, "But who do you say that I am?" Peter answered, "The Messiah^d of God."

²¹He sternly ordered and commanded them not to tell anyone, ²²saying, "The Son of Man must undergo great suffering, and be rejected by the elders, chief priests, and scribes, and be killed, and on the third day be raised."

²³Then he said to them all, "If any want to become my followers, let them deny themselves and take up their cross daily and follow me.

²⁴For those who want to save their life will lose it, and those who lose their life for my sake will save it. ²⁵What does it profit them if they gain the whole world, but lose or forfeit themselves?

²⁶Those who are ashamed of me and of my words, of them the Son of Man will be ashamed when he comes in his glory and the glory of the Father and of the holy angels. ²⁷But truly I tell

^dOr *The Christ*

you, there are some standing here who will not taste death before they see the kingdom of God.”

28 Now about eight days after these sayings Jesus^e took with him Peter and John and James, and went up on the mountain to pray. 29 And while he was praying, the appearance of his face changed, and his clothes became dazzling white. 30 Suddenly they saw two men, Moses and Elijah, talking to him. 31 They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem. 32 Now Peter and his companions were weighed down with sleep; but since they had stayed awake, they saw his glory and the two men who stood with him. 33 Just as they were leaving him, Peter said to Jesus, “Master, it is good for us to be here; let us make three dwellings,^g one for you, one for Moses, and one for Elijah”—not knowing what he said. 34 While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the cloud. 35 Then from the cloud came

^e Gk *he*

^f Or *but when they were fully awake*

^g Or *tents*

ὑμῖν ἀληθῶς, εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων οἱ
TO YOU^g TRULY, THERE ARE SOME OF THE ONES HERE HAVING STOOD WHO

οὐ μὴ γεύσωνται θανάτου ἕως ἄν ἴδωσιν τὴν βασιλείαν
WILL BY NO MEANS TASTE DEATH UNTIL THEY SEE THE KINGDOM

τοῦ θεοῦ.

- OF GOD.

9.28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσπερ
AND~IT CAME ABOUT AFTER - THESE~WORDS ABOUT

ἡμέραι ὀκτὼ [καὶ] παραλαβὼν Πέτρον καὶ Ἰωάννην
EIGHT~DAYS AND HAVING TAKEN PETER AND JOHN

καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.
AND JAMES HE WENT UP TO THE MOUNTAIN TO PRAY.

9.29 καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ
AND IT CAME ABOUT [THAT] WHILE HE~PRAYS, THE

εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ
APPEARANCE OF THE FACE OF HIM [BECAME] DIFFERENT AND THE

ἱματισμὸς αὐτοῦ λευκὸς ἑξαστράπτων. 9.30 καὶ
CLOTHING OF HIM [BECAME] DAZZLING~WHITE. AND

ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν
BEHOLD TWO~MEN WERE CONVERSING WITH HIM, WHO WERE

Μωϋσῆς καὶ Ἠλίας, 9.31 οἱ ὀφθέντες ἐν δόξῃ
MOSES AND ELIJAH, WHO HAVING APPEARED IN GLORY

ἔλεγον τὴν ἐξοδὸν αὐτοῦ, ἣν ἤμελλεν πληροῦν ἐν
WERE SPEAKING OF THE EXODUS OF HIM, WHICH HE WAS ABOUT TO FULFILL IN

Ἱερουσαλὴμ. 9.32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ
JERUSALEM. - BUT PETER AND THE ONES WITH HIM

ἦσαν βεβαρημένοι ὑπνῷ· διαγρηγορήσαντες δὲ εἶδον
HAD BEEN WEIGHED DOWN WITH SLEEP. AND~HAVING AWAKENED FULLY THEY SAW

τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας
THE GLORY OF HIM AND THE TWO MEN THE ONES HAVING STOOD

αὐτῷ. 9.33 καὶ ἐγένετο ἐν τῷ
WITH HIM. AND IT CAME ABOUT [THAT] WHILE

διαχωρίζεσθαι αὐτοὺς ἀπ’ αὐτοῦ εἶπεν ὁ Πέτρος πρὸς
THEY~PARTED FROM HIM SAID - PETER TO

τὸν Ἰησοῦν, Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι,
- JESUS, MASTER, IT IS~GOOD FOR US TO BE~HERE,

καὶ ποιήσωμεν σκηναὶς τρεῖς, μίαν σοὶ καὶ μίαν
- LET US MAKE THREE~TENTS, ONE FOR YOU AND ONE

Μωϋσεὶ καὶ μίαν Ἠλίᾳ, μὴ εἰδὼς ὃ λέγει.
FOR MOSES AND ONE FOR ELIJAH, NOT HAVING KNOWN WHAT HE SAYS.

9.34 ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη
AND~[WHILE] THESE THINGS HIM SAYING, A CLOUD~CAME

καὶ ἐπεσκίαζεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ
AND WAS OVERSHADOWING THEM. AND~THEY WERE AFRAID WHILE

εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην. 9.35 καὶ φωνή
THEY~ENTERED INTO THE CLOUD. AND A VOICE

ἐγένετο ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ υἱός
CAME FROM THE CLOUD SAYING, THIS IS THE SON

μου ὁ ἐκλελεγμένος,⁷ αὐτοῦ ἀκούετε. **9.36** καὶ
OF ME, THE ONE HAVING BEEN CHOSEN, LISTEN~TO HIM. AND

ἐν τῷ γενέσθαι τὴν φωνὴν εὑρέθη Ἰησοῦς μόνος.
WHEN BECAME[SILENT] THE VOICE, WAS FOUND JESUS ALONE.

καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν
AND THEY WERE SILENT AND TO NO ONE REPORTED IN

ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.
THOSE - DAYS ANYTHING OF WHAT THEY HAVE SEEN.

9.37 Ἐγένετο δὲ τῇ ἑξῆς ἡμέρᾳ κατελθόντων
AND~IT CAME ABOUT ON THE FOLLOWING DAY HAVING COME DOWN

αὐτῶν ἀπὸ τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολὺς.
THEM FROM THE MOUNTAIN MET HIM A LARGE~CROWD.

9.38 καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων,
AND BEHOLD A MAN FROM THE CROWD CRIED OUT SAYING,

Διδάσκαλε, δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου,
TEACHER, I BEG YOU TO LOOK AT THE SON OF ME,

ὅτι μονογενὴς μοί ἐστιν, **9.39** καὶ ἰδοὺ πνεῦμα
FOR AN ONLY CHILD TO ME HE IS, AND BEHOLD A SPIRIT

λαμβάνει αὐτόν καὶ ἐξαίφνης κράζει καὶ
SEIZES HIM AND SUDDENLY CRIES OUT AND

σπαράσσει αὐτόν μετὰ ἀφροῦ καὶ μόγις
THROWS INTO A CONVULSION HIM WITH FOAM [AT THE MOUTH] AND HARDLY

ἀποχωρεῖ ἀπ' αὐτοῦ συντρίβον αὐτόν· **9.40** καὶ
DEPARTS FROM HIM [AND] IT MAULS HIM. AND

ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ
I BEGGED THE DISCIPLES OF YOU THAT THEY MIGHT CAST OUT IT, AND

οὐκ ἠδυνήθησαν. **9.41** ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,
THEY WERE NOT ABLE. AND~HAVING ANSWERED - JESUS SAID,

ἽΝα γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε
O UNBELIEVING~GENERATION AND HAVING BEEN DEPRAVED, UNTIL WHEN

ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε
WILL I BE WITH YOU* AND WILL I PUT UP WITH YOU*? BRING

ὧδε τὸν υἱόν σου. **9.42** ἔτι δὲ προσερχομένου αὐτοῦ
HERE THE SON OF YOU. NOW~STILL APPROACHING HIM,

ἔρρηξεν αὐτόν τὸ δαιμόνιον καὶ συνεσπάραξεν·
THREW DOWN HIM THE DEMON AND CONVULSED [HIM].

ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ
³REBUKED ¹AND - ²JESUS ⁴THE ⁵SPIRIT - ⁵UNCLEAN

καὶ ἰάσατο τὸν παῖδα καὶ ἀπέδωκεν αὐτόν τῷ
AND HEALED THE CHILD AND HE RETURNED HIM TO THE

πατρὶ αὐτοῦ. **9.43** ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ
FATHER OF HIM. AND~WERE AMAZED ALL AT THE

μεγαλειότητι τοῦ θεοῦ.
GREATNESS - OF GOD.

a voice that said, "This is my Son, my Chosen;^h listen to him!"³⁶ When the voice had spoken, Jesus was found alone. And they kept silent and in those days told no one any of the things they had seen.

³⁷ On the next day, when they had come down from the mountain, a great crowd met him. ³⁸ Just then a man from the crowd shouted, "Teacher, I beg you to look at my son; he is my only child. ³⁹ Suddenly a spirit seizes him, and all at once he shrieks. It convulses him until he foams at the mouth; it mauls him and will scarcely leave him. ⁴⁰ I begged your disciples to cast it out, but they could not."

⁴¹ Jesus answered, "You faithless and perverse generation, how much longer must I be with you and bear with you? Bring your son here." ⁴² While he was coming, the demon dashed him to the ground in convulsions. But Jesus rebuked the unclean spirit, healed the boy, and gave him back to his father. ⁴³ And all were astounded at the greatness of God.

^h Other ancient authorities read *my Beloved*

ⁱ Or *it*

While everyone was amazed at all that he was doing, he said to his disciples, ⁴⁴“Let these words sink into your ears: The Son of Man is going to be betrayed into human hands.” ⁴⁵But they did not understand this saying; its meaning was concealed from them, so that they could not perceive it. And they were afraid to ask him about this saying.

⁴⁶An argument arose among them as to which one of them was the greatest. ⁴⁷But Jesus, aware of their inner thoughts, took a little child and put it by his side, ⁴⁸and said to them, “Whoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the one who sent me; for the least among all of you is the greatest.”

⁴⁹John answered, “Master, we saw someone casting out demons in your name, and we tried to stop him, because he does not follow with us.” ⁵⁰But Jesus said to him, “Do not stop him; for whoever is not against you is for you.”

⁵¹When the days drew near for him to be taken up, he set his face to go to

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει
AND-[WHILE] ALL MARVELING AT EVERYTHING WHICH HE WAS DOING
εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ, **9.44** Θέσθε ὑμεῖς εἰς
HE SAID TO THE DISCIPLES OF HIM, ESTABLISH YOU^s IN

τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ
THE EARS OF YOU^s - THESE~WORDS. FOR~THE SON -
ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.
OF MAN IS ABOUT TO BE DELIVERED INTO [THE] HANDS OF MEN.

9.45 οἱ δὲ ἡγνόουν τὸ ῥῆμα τοῦτο καὶ
- BUT THEY WERE NOT UNDERSTANDING - THIS~WORD AND

ἦν παρακεκαλυμμένον ἀπ’ αὐτῶν ἵνα
IT HAD BEEN HIDDEN FROM THEM IN ORDER THAT

μὴ αἰσθωνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν
THEY MIGHT NOT UNDERSTAND IT, AND THEY WERE AFRAID TO ASK HIM

περὶ τοῦ ῥήματος τούτου.
ABOUT - THIS~WORD.

9.46 Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς
NOW~AROSE AN ARGUMENT AMONG THEM, - WHO

ἂν εἴη μείζων αὐτῶν. **9.47** ὁ δὲ Ἰησοῦς εἰδὼς
MIGHT BE [THE] GREATEST OF THEM. - AND JESUS HAVING PERCEIVED

τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος
THE THOUGHT OF THE HEART OF THEM, HAVING TAKEN

παιδίον ἔστησεν αὐτὸ παρ’ ἐαυτῷ **9.48** καὶ εἶπεν
A CHILD STOOD IT(HIM) BESIDE HIMSELF AND HE SAID

αὐτοῖς, Ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ
TO THEM, WHOEVER RECEIVES THIS - CHILD IN THE

ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέξηται,
NAME OF ME, RECEIVES~ME. AND WHOEVER RECEIVES~ME,

δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος
RECEIVES THE ONE HAVING SENT ME. FOR~THE LESSER

ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας.
AMONG ALL OF YOU^s BEING, THIS ONE IS GREAT.

9.49 Ἀποκριθεὶς δὲ Ἰωάννης εἶπεν, Ἐπιστάτα,
AND~HAVING ANSWERED JOHN SAID, MASTER,

εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα
WE SAW SOMEONE IN THE NAME OF YOU CASTING OUT

δαιμόνια καὶ ἐκωλύομεν αὐτόν, ὅτι
DEMONS AND WE WERE TRYING TO STOP HIM, BECAUSE

οὐκ ἀκολουθεῖ μεθ’ ἡμῶν. **9.50** εἶπεν δὲ πρὸς αὐτόν ὁ
HE IS NOT FOLLOWING WITH US. BUT~SAID TO HIM -

Ἰησοῦς, Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστιν καθ’ ὑμῶν,
JESUS, DO NOT STOP (HIM). FOR~WHO[EVER] IS NOT AGAINST YOU^s,

ὑπὲρ ὑμῶν ἐστιν.
FOR YOU^s IS.

9.51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας
AND~IT CAME ABOUT WHILE APPROACHES THE DAY

τῆς ἀναλήψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον
OF THE ASCENSION OF HIM AND HE THE(HIS) FACE

ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. **9.52** καὶ
 HE RESOLUTELY SET - TO GO TO JERUSALEM. AND
 ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ
 HE SENT MESSENGERS BEFORE [THE] FACE OF HIM. AND
 πορευθέντες εἰσῆλθον εἰς κώμην Σαμαριτῶν ὡς
 HAVING GONE THEY ENTERED INTO A VILLAGE OF SAMARITANS IN ORDER
 ἐτοιμάσαι αὐτῷ. **9.53** καὶ οὐκ ἐδέξαντο αὐτόν,
 TO MAKE ARRANGEMENTS FOR HIM. AND THEY DID NOT RECEIVE HIM,
 ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς
 BECAUSE THE FACE OF HIM WAS GOING TO
 Ἱερουσαλήμ. **9.54** ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ
 JERUSALEM. AND-HAVING SEEN THE DISCIPLES, JAMES AND
 Ἰωάννης εἶπαν, Κύριε, θέλεις εἵπωμεν πῦρ
 JOHN SAID, LORD, DO YOU WANT [THAT] WE SHOULD CALL FIRE
 καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς[†];
 TO COME DOWN FROM - HEAVEN - TO CONSUME THEM?
9.55 στραφεὶς δὲ ἐπετίμησεν αὐτοῖς.[†] **9.56** καὶ
 AND-HAVING TURNED HE REBUKED THEM. AND
 ἐπορεύθησαν εἰς ἑτέραν κώμην.
 THEY WENT TO ANOTHER VILLAGE.
9.57 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπεν
 AND [AS] THEY WERE GOING ON THE ROAD SAID
 τις πρὸς αὐτόν, Ἀκολουθήσω σοι ὅπου ἔαν
 A CERTAIN ONE TO HIM, I WILL FOLLOW YOU WHEREVER
 ἀπέρχῃ. **9.58** καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες
 YOU GO. AND SAID TO HIM - JESUS, THE FOXES
 φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ
 HAVE-~DENS AND THE BIRDS OF THE HEAVEN
 κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει
 NESTS, BUT-~THE SON - OF MAN DOES NOT HAVE [A PLACE]
 ποῦ τὴν κεφαλὴν κλίνει. **9.59** Εἶπεν δὲ πρὸς
 WHERE THE(HIS) HEAD HE MAY LAY DOWN. AND-~HE SAID TO
 ἕτερον, Ἀκολούθει μοι. ὁ δὲ εἶπεν, [Κύριε,] ἐπίτρεψόν
 ANOTHER, FOLLOW ME. - BUT HE SAID, LORD, ALLOW
 μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.
 ME HAVING GONE, FIRST TO BURY THE FATHER OF ME.
9.60 εἶπεν δὲ αὐτῷ, Ἄφες τοὺς νεκροὺς θάψαι τοὺς
 BUT-~HE SAID TO HIM, LEAVE THE DEAD ONES TO BURY -
 ἑαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν
 THEIR DEAD ONES, BUT-~YOU HAVING GONE PROCLAIM THE KINGDOM
 τοῦ θεοῦ. **9.61** Εἶπεν δὲ καὶ ἕτερος, Ἀκολουθήσω σοι,
 - OF GOD. AND-~SAID ALSO ANOTHER, I WILL FOLLOW YOU,
 κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς
 LORD. BUT-~FIRST ALLOW ME TO SAY GOOD-BYE TO THE ONES

Jerusalem. ⁵²And he sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; ⁵³but they did not receive him, because his face was set toward Jerusalem. ⁵⁴When his disciples James and John saw it, they said, "Lord, do you want us to command fire to come down from heaven and consume them?" ⁵⁵But he turned and rebuked them. ⁵⁶Then^k they went on to another village.

⁵⁷As they were going along the road, someone said to him, "I will follow you wherever you go." ⁵⁸And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head." ⁵⁹To another he said, "Follow me." But he said, "Lord, first let me go and bury my father." ⁶⁰But Jesus^l said to him, "Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God." ⁶¹Another said, "I will follow you, Lord; but let me first say farewell to those

^j Other ancient authorities add *as Elijah did*

^k Other ancient authorities read *rebuked them, and said, "You do not know what spirit you are of, for the Son of Man has not come to destroy the lives of human beings but to save them."* Then

^l Gk. *he*

9:54 text: ASV RSV NASB NIV NEB TEV NJB NRSV. add *ὡς καὶ Ἠλίας ἐποίησεν* (as also Elijah did): KJV ASVmg RSVmg NIVmg NEBmg TEVmg NJBmg NRSVmg. **9:55-56** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add *καὶ εἶπεν. Οὐκ οἰδατε οἶον πνεύματος ἐστε υμεῖς*; ⁵⁶ *ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἔλθεν ψυχὰς ἀνθρώπων ἀπολεῖν ἀλλὰ σῶσαι* (And he said, You do not know what manner of spirit you are of; for the Son of Man came not to destroy men's lives but to save them): KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg.

at my home.”⁶² Jesus said to him, “No one who puts a hand to the plow and looks back is fit for the kingdom of God.”

εἰς τὸν οἶκόν μου. **9.62** εἶπεν δὲ [πρὸς αὐτὸν] ὁ
IN THE HOUSE OF ME. BUT~SAID TO HIM -
Ἰησοῦς, Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ’ ἄροτρον καὶ
JESUS, NO ONE HAVING PUT THE(HIS) HAND UPON [THE] PLOW AND
βλέπων εἰς τὰ ὀπίσω εὐθετός ἐστιν τῇ βασιλείᾳ
LOOKING TO THE THINGS BEHIND IS~FIT FOR THE KINGDOM
τοῦ θεοῦ.
- OF GOD.

CHAPTER 10

After this the Lord appointed seventy^m others and sent them on ahead of him in pairs to every town and place where he himself intended to go. ²He said to them, “The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest. ³Go on your way. See, I am sending you out like lambs into the midst of wolves. ⁴Carry no purse, no bag, no sandals; and greet no one on the road. ⁵Whatever house you enter, first say, ‘Peace to this house!’ ⁶And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. ⁷Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house.

^m Other ancient authorities read *seventy-two*

10.1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἑτέρους
AND~AFTER THESE THINGS, APPOINTED THE LORD OTHERS
ἑβδομήκοντα [δύο] καὶ ἀπέστειλεν αὐτοὺς
SEVENTY-TWO, AND HE SENT THEM
ἀνὰ δύο [δύο] πρὸ προσώπου αὐτοῦ εἰς πάσαν
TWO BY TWO BEFORE [THE] FACE OF HIM INTO EVERY
πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχεσθαι.
CITY AND PLACE WHERE HE~WAS ABOUT TO COME.
10.2 ἔλεγεν δὲ πρὸς αὐτούς, Ὁ μὲν θερισμὸς πολὺς,
AND~HE WAS SAYING TO THEM, INDEED~THE HARVEST [IS] PLENTIFUL,
οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ
BUT~THE WORKERS FEW. THEREFORE~ASK THE LORD OF THE
θερισμοῦ ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν
HARVEST THAT WORKERS HE MIGHT SEND OUT INTO THE HARVEST
αὐτοῦ. **10.3** ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας
OF HIM. GO. BEHOLD I SEND YOU* AS LAMBS
ἐν μέσῳ λύκων. **10.4** μὴ βαστάζετε βαλλάντιον, μὴ
IN [THE] MIDST OF WOLVES. DO NOT CARRY A PURSE, NOR
πήραν, μὴ ὑποδήματα, καὶ μηδὲνα κατὰ τὴν ὁδὸν
A BEGGAR'S BAG, NOR SANDALS, AND NO ONE ALONG THE WAY
ἀσπάσθησθε. **10.5** εἰς ἣν δ’ ἂν εἰσέλθῃτε οἰκίαν,
GREET. ²INTO ³WHAT ¹AND ⁴EVER HOUSE~YOU* ENTER,
πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ. **10.6** καὶ ἐὰν
FIRST SAY, PEACE - TO THIS~HOUSE. AND IF
ἐκεῖ ᾗ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ’ αὐτὸν ἡ
THERE THERE IS A SON OF PEACE, WILL REST UPON HIM THE
εἰρήνη ὑμῶν· εἰ δὲ μὴ γε, ἐφ’ ὑμᾶς ἀνακάμψει. **10.7** ἐν
PEACE OF YOU*. OTHERWISE, ON YOU* IT WILL RETURN. ²IN
αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθιόντες καὶ πίνοντες
⁴SAME ¹AND ³THE HOUSE REMAIN EATING AND DRINKING
τὰ παρ’ αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ
THE THINGS WITH THEM. FOR~WORTHY [IS] THE WORKER OF THE WAGE
αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.
OF HIM. DO NOT MOVE FROM HOUSE TO HOUSE.

10:1 text: ASVmg RSVmg NIV NEB TEV NJB NRSVmg. var. *εβδομήκοντα* (seventy) KJV ASV RSV NASB NIVmg NEBmg TEVmg NJBmg NRSV.

10.8 καὶ εἰς ἣν ἂν πόλιν· εἰσέρχησθε καὶ δέχωνται
AND INTO WHICHEVER CITY YOU⁸ ENTER AND THEY RECEIVE

ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν **10.9** καὶ
YOU⁸, EAT THE THINGS BEING SET BEFORE YOU⁸ AND

θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς καὶ λέγετε
HEAL THE ONES IN IT [WHO ARE] SICK AND SAY

αὐτοῖς, Ἥγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.
TO THEM, HAS COME NEAR TO YOU⁸ THE KINGDOM - OF GOD.

10.10 εἰς ἣν δ' ἂν πόλιν εἰσέλθῃτε καὶ
²INTO ³WHAT ¹AND ⁴EVER CITY YOU⁸ ENTER AND

μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς
THEY DO NOT RECEIVE YOU⁸, HAVING GONE OUT INTO THE STREETS OF IT

εἶπατε, **10.11** Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν
SAY, EVEN THE DUST - HAVING CLUNG TO US

ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα
FROM THE CITY OF YOU⁸ TO THE(OUR) FEET WE SHAKE OFF [AGAINST]

ὑμῖν· πλὴν τοῦτο γινώσκετε ὅτι ἡγγικεν ἡ βασιλεία
YOU⁸. BUT KNOW-THIS THAT HAS COME NEAR THE KINGDOM

τοῦ θεοῦ. **10.12** λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ
- OF GOD. I SAY TO YOU⁸ THAT FOR SODOM IN -

ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ.
THAT-DAY IT WILL BE-MORE BEARABLE THAN - WITH THAT-CITY.

10.13 Οὐαὶ σοι, Χοραζὶν, οὐαὶ σοι, Βηθσαϊδᾶ·
WOE TO YOU, CHORAZIN, WOE TO YOU, BETHSAIDA

ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις
BECAUSE IF IN TYRE AND SIDON HAD OCCURRED THE MIRACLES

αἱ γεγόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ
- HAVING HAPPENED IN YOU⁸, LONG AGO - IN SACKCLOTH AND

σποδῷ καθήμενοι μετενόησαν. **10.14** πλὴν Τύρῳ
ASHES SITTING THEY [WOULD HAVE] REPENTED. BUT FOR TYRE

καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν.
AND SIDON IT WILL BE-MORE BEARABLE IN THE JUDGMENT THAN FOR YOU⁸.

10.15 καὶ σύ, Καφαρναούμ,
AND YOU CAPERNAUM,

μὴ ἕως οὐρανοῦ ὑψωθήσῃ;
SURELY NOT UP TO HEAVEN WILL YOU BE EXALTED?

ἕως τοῦ ᾗδου καταβήσῃ.
TO - HADES YOU WILL COME DOWN.

10.16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ
THE ONE LISTENING TO YOU⁸, LISTENS-TO ME, AND THE ONE

ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ
REJECTING YOU REJECTS-ME. BUT-THE ONE REJECTING-ME, REJECTS

τὸν ἀποστείλαντά με.
THE ONE HAVING SENT ME.

10.17 Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα [δύο] μετὰ
AND-RETURNED THE SEVENTY-TWO WITH

10:17 text: ASVmg RSVmg NIV NEB TEV NJB NRSVmg. var. εβδομηκοντα (seventy) KJV ASV RSV NASB NIVmg NEBmg TEVmg NJBmg NRSV.

⁸Whenever you enter a town and its people welcome you, eat what is set before you; ⁹cure the sick who are there, and say to them, 'The kingdom of God has come near to you.'ⁿ ¹⁰But whenever you enter a town and they do not welcome you, go out into its streets and say, ¹¹'Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.'^o ¹²I tell you, on that day it will be more tolerable for Sodom than for that town.

¹³ "Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. ¹⁴But at the judgment it will be more tolerable for Tyre and Sidon than for you. ¹⁵And you, Capernaum,

will you be exalted to heaven?

No, you will be brought down to Hades.

¹⁶ "Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me."

¹⁷ The seventy^p returned

ⁿ Or is at hand for you

^o Or is at hand

^p Other ancient authorities read seventy-two

with joy, saying, "Lord, in your name even the demons submit to us!" ¹⁸He said to them, "I watched Satan fall from heaven like a flash of lightning. ¹⁹See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you. ²⁰Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven."

²¹ At that same hour Jesus^g rejoiced in the Holy Spirit^r and said, "I thank^s you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will.^t

²² All things have been handed over to me by my Father; and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him."

²³ Then turning to the disciples, Jesus^g said to them privately, "Blessed are the eyes that see what you see!

²⁴ For I tell you that many prophets and kings desired to see what you see,

^g Gk *he*

^r Other authorities read *in the spirit*

^s Or *praise*

^t Or *for so it was well-pleasing in your sight*

χαρᾶς λέγοντες, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται
JOY SAYING, LORD, EVEN THE DEMONS SUBMIT

ἡμῖν ἐν τῷ ὀνόματί σου. **10.18** εἶπεν δὲ αὐτοῖς,
TO US IN THE NAME OF YOU. AND~HE SAID TO THEM,

Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ
I WAS SEEING - SATAN LIKE LIGHTNING FROM - HEAVEN

πεσόντα. **10.19** ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ
HAVING FALLEN. BEHOLD I HAVE GIVEN TO YOU* THE AUTHORITY. -

πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν
TO WALK ON SNAKES AND SCORPIONS, AND ON ALL

τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς
THE POWER OF THE ENEMY, AND NOTHING YOU*

οὐ μὴ ἀδικήσῃ. **10.20** πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι
BY ANY MEANS MAY INJURE. BUT IN THIS DO NOT REJOICE BECAUSE

τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ
THE SPIRITS SUBMIT~TO YOU*, BUT~REJOICE THAT THE

ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς.
NAMES OF YOU* HAVE BEEN RECORDED IN THE HEAVENS.

10.21 Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο ἡ [ἐν] τῷ
IN THE~SAME HOUR HE WAS FULL OF JOY BY THE

πνεύματι τῷ ἁγίῳ⁷ καὶ εἶπεν, Ἐξομολογούμαι σοι,
²SPIRIT - ¹HOLY AND HE SAID, I PRAISE YOU,

πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας
FATHER, LORD - OF HEAVEN AND - EARTH, THAT YOU CONCEALED

ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ
THESE THINGS FROM [THE] WISE AND INTELLIGENT AND YOU REVEALED THEM

νηπίοις· ναὶ ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο
TO YOUNG CHILDREN. YES, - FATHER, FOR THUS IT WAS~WELL-PLEASING

ἐμπροσθέν σου. **10.22** Πάντα μοι παρεδόθη ὑπὸ τοῦ
BEFORE YOU. EVERYTHING WAS HANDED OVER~TO ME BY THE

πατρός μου, καὶ οὐδεὶς γινώσκει τίς ἐστίν ὁ υἱὸς
FATHER OF ME, AND NO ONE KNOWS WHO IS THE SON

εἰ μὴ ὁ πατήρ, καὶ τίς ἐστίν ὁ πατήρ εἰ μὴ ὁ υἱὸς
EXCEPT THE FATHER, AND WHO IS THE FATHER EXCEPT THE SON

καὶ ὃς ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. **10.23** Καὶ
AND TO WHOMEVER WISHES THE SON TO REVEAL [HIM]. AND

στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν,
HAVING TURNED TO THE DISCIPLES PRIVATELY HE SAID,

Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε.
BLESSED [ARE] THE EYES - SEEING WHAT YOU* SEE.

10.24 λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ
FOR~I SAY TO YOU* THAT MANY PROPHETS AND

βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ
KINGS WANTED TO SEE WHAT YOU* SEE AND

10:21 text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. ἐν τῷ πνεύματι (in the [his] spirit): KJV NEBmg TEVmg NRSVmg.

οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ
THEY DID NOT SEE [THEM], AND TO HEAR WHAT YOU^u HEAR AND

οὐκ ἤκουσαν.
THEY DID NOT HEAR [THEM].

10.25 Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν
AND BEHOLD A CERTAIN~LAWYER STOOD UP TESTING HIM

λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον
SAYING, TEACHER, WHAT HAVING DONE ³LIFE ²ETERNAL

κληρονομήσω; **10.26** ὁ δὲ εἶπεν πρὸς αὐτόν, Ἐν τῷ
¹WILL I INHERIT? - AND HE SAID TO HIM, IN THE

νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; **10.27** ὁ δὲ
LAW WHAT HAS BEEN WRITTEN? HOW DO YOU READ [IT]? - AND

ἀποκριθεὶς εἶπεν, Ἀγαπήσεις κύριον τὸν θεόν σου
HAVING ANSWERED HE SAID, YOU WILL LOVE [THE] LORD THE GOD OF YOU

ἐξ ὅλης [τῆς] καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ
FROM ALL THE HEART OF YOU AND WITH ALL THE SOUL

σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ
OF YOU AND WITH ALL THE STRENGTH OF YOU AND WITH ALL THE

διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν.
MIND OF YOU, AND THE NEIGHBOR OF YOU AS YOURSELF.

10.28 εἶπεν δὲ αὐτῷ, Ὅρθῶς ἀπεκρίθης· τοῦτο ποίει
AND~HE SAID TO HIM, YOU HAVE ANSWERED~CORRECTLY. DO~THIS

καὶ ζήσῃ. **10.29** ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν
AND YOU WILL LIVE. - BUT WANTING TO JUSTIFY HIMSELF HE SAID

πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστίν μου πλησίον;
TO - JESUS, AND WHO IS MY NEIGHBOR?

10.30 ὑπολαβὼν ὁ Ἰησοῦς εἶπεν, Ἄνθρωπός τις
HAVING REPLIED, - JESUS SAID, A CERTAIN~MAN

κατέβαιnen ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ καὶ
WAS COMING DOWN FROM JERUSALEM TO JERICO AND

λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ
HE ENCOUNTERED~ROBBERS, WHO BOTH HAVING STRIPPED HIM AND

πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανή.
HAVING INFLECTED~BLOWS THEY WENT AWAY HAVING LEFT [HIM] HALF DEAD.

10.31 κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαιnen ἐν τῇ
²BY CHANCE ¹AND A CERTAIN~PRIEST WAS COMING DOWN BY -

ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν.
THAT~WAY AND HAVING SEEN HIM HE PASSED BY ON THE OTHER SIDE.

10.32 ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν
AND~LIKEWISE ALSO A LEVITE HAVING HAPPENED UPON THE

τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν.
PLACE, HAVING COME AND HAVING SEEN, HE PASSED BY ON THE OTHER SIDE.

10.33 Σαμαρίτης δέ τις ὁδεύων ἦλθεν κατ' αὐτὸν
³SAMARITAN ¹BUT ²A CERTAIN TRAVELING CAME UPON HIM

καὶ ἰδὼν ἐσπλαγχνίσθη,
AND HAVING SEEN [HIM], HE WAS FILLED WITH COMPASSION,

10:27a Deut. 6:5 **10:27b** Lev. 19:18

but did not see it, and to hear what you hear, but did not hear it."

25 Just then a lawyer stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?" ²⁶He said to him, "What is written in the law? What do you read there?"

²⁷He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." ²⁸And he said to him, "You have given the right answer; do this, and you will live."

29 But wanting to justify himself, he asked Jesus, "And who is my neighbor?" ³⁰Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead."

³¹Now by chance a priest was going down that road; and when he saw him, he passed by on the other side.

³²So likewise a Levite, when he came to the place and saw him, passed by on the other side. ³³But a Samaritan while traveling came near him; and when he saw him, he was moved with pity.

^uGk him

³⁴He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. ³⁵The next day he took out two denarii,^v gave them to the innkeeper, and said, "Take care of him; and when I come back, I will repay you whatever more you spend." ³⁶Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?" ³⁷He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."

³⁸Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. ³⁹She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. ⁴⁰But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me." ⁴¹But the Lord answered her, "Martha, Martha, you are worried and distracted by many things; ⁴²there is need of only one thing."^w Mary has chosen the better part, which will not be taken away from her."

^v The denarius was the usual day's wage for a laborer

^w Other ancient authorities read *few things are necessary, or only one*

10.34 καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ
AND HAVING APPROACHED HE BANDAGED THE WOUNDS OF HIM

ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν
POURING OVER [THEM] OIL AND WINE, AND~HAVING PLACED HIM

ἐπὶ τὸ ἴδιον κτήνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον
UPON THE(HIS) OWN ANIMAL, HE BROUGHT HIM TO AN INN

καὶ ἐπεμελήθη αὐτοῦ. **10.35** καὶ ἐπὶ τὴν αὐρίον
AND CARED FOR HIM. AND ON THE NEXT DAY

ἐκβαλὼν ἔδωκεν δύο δηνάρια τῷ πανδοχεῖ καὶ
HAVING TAKEN OUT, HE GAVE TWO DENARII TO THE INN KEEPER AND

εἶπεν, Ἐπιμελήθητι αὐτοῦ, καὶ ὅτι ἂν προσδαπανήσης
SAID, TAKE CARE OF HIM, AND WHATEVER YOU SPEND IN ADDITION

ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. **10.36** τίς
I, WHEN I~RETURN, WILL REPAY YOU. WHO

τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ
OF THESE - THREE A NEIGHBOR SEEMS TO YOU TO HAVE BECOME TO THE ONE

ἐμπεσόντος εἰς τοὺς ληστάς; **10.37** ὁ δὲ εἶπεν, Ὁ
HAVING FALLEN IN AMONG THE ROBBERS? - AND HE SAID, THE ONE

ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ
HAVING SHOWN - MERCY ON HIM. AND~SAID TO HIM -

Ἰησοῦς, Πορεύου καὶ σὺ ποίει ὁμοίως.
JESUS, GO AND YOU DO LIKEWISE.

10.38 Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσῆλθεν εἰς
AND~WHILE THEY~WENT HE ENTERED INTO

κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα
A CERTAIN~VILLAGE. ³WOMAN ¹AND ²A CERTAIN BY [THE] NAME MARTHA

ὑπεδέξατο αὐτόν. **10.39** καὶ τῇδε ἦν ἀδελφὴ
RECEIVED HIM. AND TO THIS [WOMAN] WAS A SISTER

καλουμένη Μαριάμ, [ἣ] καὶ παρακαθεσθεῖσα πρὸς
BEING CALLED MARY, WHO ALSO HAVING SAT DOWN BESIDE AT

τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ.
THE FEET OF THE LORD WAS LISTENING TO THE WORD OF HIM.

10.40 ἡ δὲ Μάρθα περιεσπάτο περὶ πολλήν
- BUT MARTHA WAS BEING DISTRACTED ABOUT MUCH

διακονίαν· ἐπιστᾶσα δὲ εἶπεν, Κύριε, οὐ μέλει
SERVICE. AND~HAVING STOOD BY SHE SAID, LORD, IS IT OF NO CONCERN

σοι ὅτι ἡ ἀδελφὴ μου μόνην με κατέλιπεν
TO YOU THAT THE SISTER OF ME ³ALONE ²ME ¹LEFT

διακονεῖν; εἶπε οὖν αὐτῇ ἵνα μοι συναντιλάβηται.
TO SERVE? SPEAK, THEN, TO HER THAT SHE MAY HELP~ME.

10.41 ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος, Μάρθα
AND~HAVING ANSWERED SAID TO HER THE LORD, MARTHA,

Μάρθα, μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά,
MARTHA, YOU ARE WORRIED AND TROUBLED ABOUT MANY THINGS,

10.42 ἐνὸς δέ ἐστιν χρεία· Μαριάμ γὰρ τὴν ἀγαθὴν
BUT~ONE IS NECESSARY. FOR~MARY THE GOOD

μερίδα ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς.
PART CHOSE WHICH WILL NOT BE TAKEN AWAY FROM HER.

CHAPTER 11

11.1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ
 AND IT CAME ABOUT WHILE HE~WAS IN A CERTAIN~PLACE
 προσευχόμενον, ὡς ἐπαύσατο, εἶπέν τις τῶν
 PRAYING, AS HE STOPPED, SAID A CERTAIN [ONE] OF THE
 μαθητῶν αὐτοῦ πρὸς αὐτόν, Κύριε, δίδαξον ἡμᾶς
 DISCIPLES OF HIM TO HIM, LORD, TEACH US
 προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδασκεν τοὺς
 TO PRAY, JUST AS ALSO JOHN TAUGHT THE
 μαθητὰς αὐτοῦ. **11.2** εἶπεν δὲ αὐτοῖς, Ὅταν
 DISCIPLES OF HIM. AND~HE SAID TO THEM, WHEN
 προσεύχησθε λέγετε,
 YOU PRAY SAY,

Ἰᾶτερ,¹ ἁγιασθήτω τὸ ὄνομά σου·
 FATHER, LET BE HELD IN REVERENCE THE NAME OF YOU.
 Ἐλθέτω ἡ βασιλεία σου.²
 LET COME THE KINGDOM OF YOU.

11.3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου
 THE ²BREAD ³OF US - ¹DAILY GIVE
 ἡμῖν τὸ καθ' ἡμέραν·
 TO US - EACH DAY.

11.4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν,
 AND FORGIVE US THE SINS OF US,
 καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ
 FOR~INDEED [WE] OURSELVES ARE FORGIVING EVERYONE
 ὁφείλοντι ἡμῖν·
 BEING INDEBTED TO US.

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.³
 AND MAY YOU NOT LEAD US INTO TEMPTATION.

11.5 Καὶ εἶπεν πρὸς αὐτούς, Τίς ἐξ ὑμῶν ἔξει
 AND HE SAID TO THEM, WHO AMONG YOU⁴ WILL HAVE

φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ
 A FRIEND AND WILL COME TO HIM AT MIDNIGHT AND
 εἶπη αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους, **11.6** ἐπειδὴ
 SAY TO HIM, FRIEND, LEND TO ME THREE LOAVES, BECAUSE

φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ
 A FRIEND OF ME ARRIVED FROM A JOURNEY TO ME AND

οὐκ ἔχω ὃ παραθήσω αὐτῷ· **11.7** κἀκεῖνος ἔσωθεν
 I DO NOT HAVE WHAT I WILL SET BEFORE HIM. AND THAT ONE WITHIN

ἀποκριθεὶς εἶπη, Μὴ μοι κόπους πάρεχε· ἤδη ἡ
 HAVING ANSWERED MAY SAY, [DO] NOT ²ME ³TROUBLES ¹CAUSE. ALREADY THE

He was praying in a certain place, and after he had finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples." ²He said to them, "When you pray, say:

Father,^x hallowed be your name.

Your kingdom come.^y

³ Give us each day our daily bread.^z

⁴ And forgive us our sins,

for we ourselves forgive everyone indebted to us.

And do not bring us to the time of trial."^a

⁵ And he said to them, "Suppose one of you has a friend, and you go to him at midnight and say to him, 'Friend, lend me three loaves of bread; ⁶for a friend of mine has arrived, and I have nothing to set before him.' ⁷And he answers from within, 'Do not bother me; the door has already

^x Other ancient authorities read *Our Father in heaven*

^y A few ancient authorities read *Your Holy Spirit come upon us and cleanse us*. Other ancient authorities add *Your will be done, on earth as in heaven*

^z Or *our bread for tomorrow*

^a Or *us into temptation*. Other ancient authorities add *but rescue us from the evil one (or from evil)*

11:2a text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. πατερ ημων ο εν τοις ουρανοις (our Father who is in heaven) [see Matt. 6:9] KJV ASVmg NASBmg NIVmg NEBmg NRSVmg. **11:2b** text: all. var. ελθετω το πνευμα σου το αγιον εφ ημας και καθαρισατω ημας (your Holy Spirit come upon us and cleanse us) NIVmg NJBmg NRSVmg. var. εφ ημας ελθετω σου η βασιλεια (your kingdom come upon us): NIVmg. **11:2c** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add γενηθητω το θελημα σου ως εν ουρανω και επι της γης (your will be done on earth as in heaven): KJV ASVmg NIVmg NEBmg NRSVmg. **11:4** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add αλλα ρυσαι ημας απο του πονηρου [see Matt. 6:13] (but deliver us from evil): KJV ASVmg NASBmg NIVmg NEBmg NRSVmg.

been locked, and my children are with me in bed; I cannot get up and give you anything.⁸ I tell you, even though he will not get up and give him anything because he is his friend, at least because of his persistence he will get up and give him whatever he needs.

9 “So I say to you, Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you.¹⁰ For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened.¹¹ Is there anyone among you who, if your child asks for^a a fish, will give a snake instead of a fish? ¹²Or if the child asks for an egg, will give a scorpion? ¹³If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit^c to those who ask him!”

14 Now he was casting out a demon that was mute; when the demon had gone out, the one who had been mute spoke, and the crowds were amazed.¹⁵ But some of them said, “He casts out demons by Beelzebul, the ruler of the demons.”¹⁶ Others, to test him, kept demanding from him a sign from heaven.¹⁷ But he knew what they were thinking and said to them, “Every kingdom divided against

^b Other ancient authorities add *bread, will give a stone; or if your child asks for*

^c Other ancient authorities read *the Father give the Holy Spirit from heaven*

θύρα κέκλεισται καὶ τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν
DOOR HAS BEEN SHUT AND THE CHILDREN OF ME WITH ME IN THE
κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.
BED ARE. I AM NOT ABLE HAVING ARISEN TO GIVE TO YOU [ANYTHING].

11.8 λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ
I SAY TO YOU*, EVEN~IF HE WILL NOT GIVE TO HIM HAVING ARISEN BECAUSE
τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἀναίδειαν αὐτοῦ
- A FRIEND~HE IS OF HIM, YET~BECAUSE OF THE PERSISTENCE OF HIM

ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει. **11.9** καὶ γὰρ
HAVING ARISEN HE WILL GIVE TO HIM AS MUCH AS HE NEEDS. AND I

ὑμῖν λέγω, αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ
TELL~YOU*, ASK, AND IT WILL BE GIVEN TO YOU*, SEEK, AND

εὕρήσετε, κρούετε καὶ ἀνοιγήσεται ὑμῖν· **11.10** πᾶς γὰρ
YOU* WILL FIND, KNOCK AND IT WILL BE OPENED TO YOU. FOR~EVERYONE

ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ
- ASKING, RECEIVES AND THE ONE SEEKING, FINDS AND TO THE ONE

κρούοντι ἀνοιγ[ήσ]εται. **11.11** τίνα δὲ ἐξ ὑμῶν τὸν
KNOCKING IT WILL BE OPENED. AND~WHAT ²AMONG ³YOU* -

πατέρα αἰτήσῃ ὁ υἱὸς ἰχθύος, καὶ ἀντὶ ἰχθύος
¹FATHER [IS THERE] WILL ASK THE SON [FOR] A FISH, AND INSTEAD OF A FISH

ὄφιν αὐτῷ ἐπιδώσει;⁷ **11.12** ἢ καὶ αἰτήσῃ ὄον,
A SNAKE WILL GIVE~TO HIM? OR · EVEN [IF] HE WILL ASK FOR AN EGG,

ἐπιδώσει αὐτῷ σκορπίον; **11.13** εἰ οὖν ὑμεῖς
WILL HE GIVE TO HIM A SCORPION? IF THEREFORE YOU*,

πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς
BEING~EVIL ONES KNOW GOOD~GIFTS TO GIVE TO THE

τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ [ὁ] ἐξ οὐρανοῦ
CHILDREN OF YOU*, HOW MUCH MORE THE FATHER - FROM HEAVEN

δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν.
WILL GIVE [THE] HOLY~SPIRIT TO THE ONES ASKING HIM.

11.14 Καὶ ἦν ἐκβάλλων δαιμόνιον [καὶ αὐτὸ ἦν]
AND HE WAS CASTING OUT A DEMON AND IT WAS

κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος
MUTE. AND~IT CAME TO PASS [WHEN] THE DEMON HAVING COME OUT

ἐλάλησεν ὁ κωφὸς καὶ ἐθαύμασαν οἱ ὄχλοι.
SPOKE THE MUTE AND WERE AMAZED THE CROWDS.

11.15 τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν Βεελζεβούλ τῷ
BUT~SOME OF THEM SAID, BY BEELZEBUL. THE

ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια·
RULER OF THE DEMONS HE CASTS OUT THE DEMONS.

11.16 ἄλλοι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ
AND~OTHERS TESTING [HIM], A SIGN FROM HEAVEN

ἐζήτουν παρ' αὐτοῦ. **11.17** αὐτὸς δὲ εἰδὼς αὐτῶν
THEY WERE SEEKING FROM HIM. BUT~HE HAVING KNOWN THEIR

τὰ διανοήματα εἶπεν αὐτοῖς, Πᾶσα βασιλεία ἐφ'
THOUGHTS SAID TO THEM, EVERY KINGDOM AGAINST

11:11 text: ASVmg RSV NASB NIV NEB TEV NJB NRSV. add *αὐτον μὴ λιθον ἐπιδώσει αὐτω;* ([if his son asks for] bread, he will not give him a stone, will he?) [see Matt. 7:9]: KJV ASV RSVmg NEBmg NJBmg NRSVmg.

ἐαυτὴν διαμερισθεῖσα ἐρημοῦται καὶ οἶκος ἐπὶ
ITSELF HAVING BEEN DIVIDED IS LAID WASTE AND A HOUSE [DIVIDED] AGAINST
οἶκον πίπτει. **11.18** εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἐαυτὸν
A HOUSE FALLS. AND-IF ALSO - SATAN AGAINST HIMSELF

διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι
WAS DIVIDED, HOW WILL STAND THE KINGDOM OF HIM? BECAUSE

λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια.
YOU SAY BY BEELZEBUL [THAT] I-CAST OUT THE DEMONS.

11.19 εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ
BUT-IF I BY BEELZEBUL CAST OUT THE DEMONS, THE

υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ
SONS OF YOU BY WHOM DO THEY CAST [THEM] OUT? THEREFORE THEY

ὑμῶν κριταὶ ἔσονται. **11.20** εἰ δὲ ἐν δακτύλῳ θεοῦ [ἐγὼ]
YOUR JUDGES WILL BE. BUT-IF BY [THE] FINGER OF GOD I

ἐκβάλλω τὰ δαιμόνια, ἄρα ἐφθασεν ἐφ' ὑμᾶς ἡ
CAST OUT THE DEMONS, THEN CAME UPON YOU THE

βασιλεία τοῦ θεοῦ. **11.21** ὅταν ὁ ἰσχυρὸς
KINGDOM - OF GOD. WHEN THE STRONG ONE

καθωπλισμένος φυλάσσει τὴν ἐαυτοῦ αὐλήν, ἐν εἰρήνῃ
HAVING BEEN WELL EQUIPPED, GUARDS THE PALACE-OF HIMSELF IN PEACE

ἐστὶν τὰ ὑπάρχοντα αὐτοῦ. **11.22** ἐπ' ἂν δὲ ἰσχυρότερος
IS[ARE] THE POSSESSIONS OF HIM. BUT-WHEN A STRONGER ONE .

αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ
[THAN] HIM HAVING COME OVERCOMES HIM, THE ARMOR OF HIM

αἶρει ἐφ' ἧ ἐπεποίθει καὶ τὰ σκῦλα αὐτοῦ
HE TAKES, ON WHICH HE HAD DEPENDED AND THE SPOILS OF HIM

διαδίδωσιν. **11.23** ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ
HE DISTRIBUTES. THE ONE NOT BEING WITH ME AGAINST ME

ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.
IS, AND THE ONE NOT GATHERING WITH ME SCATTERS.

11.24 Ὄταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ
WHEN THE UNCLEAN SPIRIT GOES OUT FROM THE

ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν
MAN IT GOES THROUGH WATERLESS PLACES SEEKING

ἀνάπανσιν καὶ μὴ εὕρισκον· [τότε] λέγει, Ὑποστρέψω
A RESTING PLACE AND NOT FINDING [ONE]. THEN IT SAYS, I WILL RETURN

εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον. **11.25** καὶ ἐλθὼν
TO THE HOUSE OF ME FROM WHERE I CAME OUT. AND HAVING COME

εὕρισκει σεσαρωμένον καὶ κεκοσμημένον. **11.26** τότε
IT FINDS [IT] HAVING BEEN SWEEPED AND HAVING BEEN PUT IN ORDER. THEN

πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα
IT GOES AND TAKES OTHER SPIRITS

πονηρότερα ἐαυτοῦ ἑπτὰ καὶ εἰσελθόντα κατοικεῖ
MORE EVIL THAN ITSELF, SEVEN, AND HAVING ENTERED IT DWELLS

ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου
THERE. AND BECOMES THE LAST [CONDITION] - OF THAT-MAN

χείρονα τῶν πρώτων.
WORSE [THAN] THE FIRST.

itself becomes a desert, and house falls on house. ¹⁸If Satan also is divided against himself, how will his kingdom stand? —for you say that I cast out the demons by Beelzebul. ¹⁹Now if I cast out the demons by Beelzebul, by whom do your exorcists^d cast them out? Therefore they will be your judges. ²⁰But if it is by the finger of God that I cast out the demons, then the kingdom of God has come to you. ²¹When a strong man, fully armed, guards his castle, his property is safe. ²²But when one stronger than he attacks him and overpowers him, he takes away his armor in which he trusted and divides his plunder. ²³Whoever is not with me is against me, and whoever does not gather with me scatters.

²⁴“When the unclean spirit has gone out of a person, it wanders through waterless regions looking for a resting place, but not finding any, it says, ‘I will return to my house from which I came.’ ²⁵When it comes, it finds it swept and put in order. ²⁶Then it goes and brings seven other spirits more evil than itself, and they enter and live there; and the last state of that person is worse than the first.”

^dGk. sons

27 While he was saying this, a woman in the crowd raised her voice and said to him, "Blessed is the womb that bore you and the breasts that nursed you!"²⁸ But he said, "Blessed rather are those who hear the word of God and obey it!"

29 When the crowds were increasing, he began to say, "This generation is an evil generation; it asks for a sign, but no sign will be given to it except the sign of Jonah.

³⁰For just as Jonah became a sign to the people of Nineveh, so the Son of Man will be to this generation.

³¹The queen of the South will rise at the judgment with the people of this generation and condemn them, because she came from the ends of the earth to listen to the wisdom of Solomon, and see, something greater than Solomon is here!³² The people of Nineveh will rise up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and see, something greater than Jonah is here!

33 "No one after lighting a lamp puts it in a cellar,^e but on the lampstand so that those who enter may see the light. ³⁴Your eye is the lamp of your body.

^e Other ancient authorities add or under the bushel basket

11.27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα
AND~IT CAME ABOUT WHILE HE~SAYS THESE THINGS,

ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν
⁶HAVING LIFTED UP ¹A CERTAIN ⁷(HER) VOICE ²WOMAN ³FROM ⁴THE ⁵CROWD SAID

αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ
TO HIM, BLESSED [IS] THE WOMB - HAVING CARRIED YOU AND

μαστοὶ οὓς ἐθήλασας. **11.28** αὐτὸς δὲ εἶπεν,
[THE] BREASTS WHICH YOU SUCKED. BUT~HE SAID,

Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ
ON THE CONTRARY BLESSED [ARE] THE ONES HEARING THE WORD -

θεοῦ καὶ φυλάσσοντες.
OF GOD AND OBSERVING [IT].

11.29 Τῶν δὲ ὄχλων ἐπαθροίζομένων ἤρξατο λέγειν,
AND~[AS] THE CROWDS ARE GATHERING EVEN MORE HE BEGAN TO SAY,

Ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ,
- THIS~GENERATION AN EVIL~GENERATION IS. IT IS SEEKING~A SIGN,

καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον
AND A SIGN WILL NOT BE GIVEN TO IT EXCEPT THE SIGN

Ἰωνᾶ. **11.30** καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευίταις
OF JONAH. FOR~JUST AS JONAH~BECAME TO THE NINEVITES

σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ
A SIGN, SO WILL BE ALSO THE SON - OF MAN -

γενεᾷ ταύτῃ. **11.31** βασίλισσα νότου ἐγερθήσεται ἐν
TO THIS~GENERATION. [THE] QUEEN OF [THE] SOUTH WILL BE RAISED AT

τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ
THE JUDGMENT WITH THE MEN - OF THIS~GENERATION AND

κατακρινεῖ αὐτούς, ὅτι ἦλθεν ἐκ τῶν περάτων τῆς
SHE WILL CONDEMN THEM, BECAUSE SHE CAME FROM THE ENDS OF THE

γῆς ἀκούσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ
EARTH TO HEAR THE WISDOM OF SOLOMON, AND BEHOLD [ONE]

πλεῖον Σολομῶνος ᾧδε. **11.32** ἄνδρες Νινευῖται
GREATER [THAN] SOLOMON [IS] HERE. MEN, NINEVITES

ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ
WILL STAND UP AT THE JUDGMENT WITH - THIS~GENERATION AND

κατακρινούσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ
WILL CONDEMN IT. BECAUSE THEY REPENTED AT THE

κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ᾧδε.
PREACHING OF JONAH, AND BEHOLD [ONE] GREATER [THAN] JONAH [IS] HERE.

11.33 Οὐδεὶς λύχνον ἄψας εἰς κρύπτην τίθησιν
NO ONE HAVING LIT~A LAMP IN A HIDDEN PLACE PUTS [IT],

ἢ [οὐδὲ ὑπὸ τὸν μόδιον] ἀλλ' ἐπὶ τὴν λυχνίαν,
NEITHER UNDER THE MEASURING BUCKET, BUT ON THE LAMPSTAND,

ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν.
IN ORDER THAT THE ONES ENTERING ²THE ³LIGHT ¹MAY SEE.

11.34 ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου.
THE LAMP OF THE BODY IS THE EYE OF YOU.

11:33 text [see Matt. 5:15; Mark 4:21]: KJV ASV RSV NASB NIV NEBmg TEV NJB NRSVmg. omit: NEB TEVmg NRSV.

ὅταν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά
 WHEN THE EYE OF YOU IS~SOUND, THEN [THE] ENTIRE - BODY
 σου φωτεινόν ἐστίν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά
 OF YOU IS~FULL OF LIGHT. BUT~WHEN IT IS~SICK, THEN THE BODY
 σου σκοτεινόν. **11.35** σκόπει οὖν μὴ τὸ φῶς τὸ
 OF YOU [IS] FULL OF DARKNESS. SEE TO IT THEN [THAT], NOT THE LIGHT -
 ἐν σοὶ σκότος ἐστίν. **11.36** εἰ οὖν τὸ σῶμά σου
 IN YOU IS~DARKNESS. IF THEREFORE, THE ²BODY ³OF YOU [IS]
 ὅλον φωτεινόν, μὴ ἔχον μέρος τι σκοτεινόν, ἔσται
¹WHOLE FULL OF LIGHT, NOT HAVING ANY~PART DARK, IT WILL BE
 φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ
 ALL~FULL OF LIGHT AS WHEN THE LAMP WITH THE LIGHT
 φωτίζει σε.
 SHINES ON YOU.

11.37 Ἐν δὲ τῷ λαλήσαι ἐρωτᾷ αὐτὸν Φαρισαῖος
 NOW~WHILE [HE] SPOKE, ASKS HIM A PHARISEE
 ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ
 THAT HE MIGHT HAVE A MEAL WITH HIM. AND~HAVING ENTERED
 ἀνέπεσεν. **11.38** ὁ δὲ Φαρισαῖος ἰδὼν
 HE RECLINED [AT TABLE]. AND~THE PHARISEE, HAVING SEEN [THIS]
 ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ
 WAS AMAZED THAT ²NOT ³FIRST ¹HE DID WASH BEFORE THE
 ἀρίστου. **11.39** εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν
 MEAL. BUT~SAID THE LORD TO HIM, NOW
 ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ
 YOU° - PHARISEES THE OUTSIDE OF THE CUP AND THE
 πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς
 DISH YOU° CLEAN, BUT~THE INSIDE OF YOU° IS FULL OF GREED
 καὶ πονηρίας. **11.40** ἄφρονες, οὐχ ὁ ποιήσας τὸ
 AND WICKEDNESS. FOOLS, [DID] NOT THE ONE HAVING MADE THE
 ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; **11.41** πλὴν τὰ
 OUTSIDE ALSO THE INSIDE MAKE? BUT THE THINGS
 ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ
 BEING INSIDE GIVE [AS] ALMS, AND BEHOLD EVERYTHING CLEAN
 ὑμῖν ἐστίν. **11.42** ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις,
 TO YOU° IS. BUT WOE TO YOU° - PHARISEES,
 ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ
 BECAUSE YOU° TITHE THE MINT AND THE RUE AND
 πᾶν λάχανον καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν
 EVERY HERB AND YOU° DISREGARD THE JUSTICE AND THE
 ἀγάπην τοῦ θεοῦ· ταῦτα δὲ ἔδει ποιῆσαι
 LOVE - OF GOD. BUT~THESE THINGS IT WAS NECESSARY TO DO
 κακεῖνα μὴ παρῆναι. **11.43** οὐαὶ ὑμῖν τοῖς
 AND THOSE NOT TO DISREGARD. WOE TO YOU° -
 Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν
 PHARISEES, BECAUSE YOU° LOVE THE PLACE OF HONOR IN
 ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμούς ἐν ταῖς
 THE SYNAGOGUES AND THE GREETINGS IN THE

If your eye is healthy, your whole body is full of light; but if it is not healthy, your body is full of darkness.
³⁵Therefore consider whether the light in you is not darkness. ³⁶If then your whole body is full of light, with no part of it in darkness, it will be as full of light as when a lamp gives you light with its rays."

³⁷While he was speaking, a Pharisee invited him to dine with him; so he went in and took his place at the table. ³⁸The Pharisee was amazed to see that he did not first wash before dinner. ³⁹Then the Lord said to him, "Now you Pharisees clean the outside of the cup and of the dish, but inside you are full of greed and wickedness. ⁴⁰You fools! Did not the one who made the outside make the inside also? ⁴¹So give for alms those things that are within; and see, everything will be clean for you.

⁴²"But woe to you Pharisees! For you tithe mint and rue and herbs of all kinds, and neglect justice and the love of God; it is these you ought to have practiced, without neglecting the others. ⁴³Woe to you Pharisees! For you love to have the seat of honor in the synagogues and to be greeted with respect in the

marketplaces. ⁴⁴Woe to you! For you are like unmarked graves, and people walk over them without realizing it."

⁴⁵One of the lawyers answered him, "Teacher, when you say these things, you insult us too." ⁴⁶And he said, "Woe also to you lawyers! For you load people with burdens hard to bear, and you yourselves do not lift a finger to ease them.

⁴⁷Woe to you! For you build the tombs of the prophets whom your ancestors killed.

⁴⁸So you are witnesses and approve of the deeds of your ancestors; for they killed them, and you build their tombs. ⁴⁹Therefore also the Wisdom of God said, 'I will send them prophets and apostles, some of whom they will kill and persecute,' ⁵⁰so that this generation may be charged with the blood of all the prophets shed since the foundation of the world, ⁵¹from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it will be charged against this generation.

⁵²Woe to you lawyers! For you have taken away the key of knowledge; you did not enter yourselves, and you hindered those who were entering."

ἀγοραῖς. **11.44** οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ
MARKETPLACES. WOE TO YOU*, BECAUSE YOU* ARE LIKE THE

μνημεῖα τὰ ἀδηλα, καὶ οἱ ἄνθρωποι [οἱ]
²GRAVES - 'UNMARKED, AND - MEN, THE ONES

περιπατοῦντες ἐπάνω οὐκ οἶδασιν.
WALKING OVER HAVE NOT KNOWN [IT].

11.45 Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ,
AND~HAVING ANSWERED ONE OF THE LAWYERS SAYS TO HIM,

Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. **11.46** ὁ
TEACHER, [BY] SAYING~THESE THINGS ALSO US YOU INSULT. -

δὲ εἶπεν, Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι
BUT HE SAID, ALSO TO YOU* - LAWYERS WOE, BECAUSE

φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ
YOU* BURDEN - MEN [WITH] LOADS DIFFICULT TO CARRY, AND

αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψάυετε τοῖς
YOURSELVES [WITH] ONE OF THE FINGERS OF YOU* YOU* DO NOT TOUCH THE

φορτίοις. **11.47** οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ
LOADS. WOE TO YOU*, BECAUSE YOU* BUILD THE

μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν
MEMORIALS OF THE PROPHETS, BUT~THE FATHERS OF YOU*

ἀπέκτειναν αὐτούς. **11.48** ἄρα μάρτυρές ἐστε καὶ
KILLED THEM. THEREFORE, WITNESSES YOU* ARE AND

συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι
YOU* ARE IN AGREEMENT WITH THE WORKS OF THE FATHERS OF YOU*, BECAUSE

αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ
THEY ON THE ONE HAND KILLED THEM BUT~YOU*

οἰκοδομεῖτε. **11.49** διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ
BUILD [THE MEMORIALS]. THEREFORE, ALSO THE WISDOM - OF GOD

εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προφῆτας καὶ ἀποστόλους,
SAID, I WILL SEND TO THEM PROPHETS AND APOSTLES,

καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν, **11.50** ἵνα
AND FROM THEM THEY WILL KILL AND PERSECUTE, THAT

ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ
MAY BE REQUIRED THE BLOOD OF ALL THE PROPHETS -

ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς
HAVING BEEN POURED OUT FROM [THE] CREATION OF [THE] WORLD, OF -

γενεᾶς ταύτης, **11.51** ἀπὸ αἵματος Ἀβελ ἕως αἵματος
THIS~GENERATION, FROM [THE] BLOOD OF ABEL TO [THE] BLOOD

Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου
OF ZECHARIAH, THE ONE HAVING PERISHED BETWEEN THE ALTAR

καὶ τοῦ οἴκου· ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ
AND THE HOUSE [OF GOD]; YES, I TELL TO YOU*, IT WILL BE REQUIRED FROM

τῆς γενεᾶς ταύτης. **11.52** οὐαὶ ὑμῖν τοῖς νομικοῖς,
- THIS~GENERATION. WOE TO YOU* - LAWYERS,

ὅτι ἦρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ
BECAUSE YOU* TOOK THE KEY - OF KNOWLEDGE; YOURSELVES,

οὐκ εἰσῆλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε.
YOU* DID NOT ENTER IN AND THE ONES ENTERING IN YOU* HINDERED.

11.53 Κάκειθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ
 AND FROM THERE HE~HAVING GONE FORTH, BEGAN THE
 γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχουν καὶ
 SCRIBES AND THE PHARISEES TO BE HOSTILE~TERRIBLY AND
 ἀποστοματίζειν αὐτὸν περὶ πλείονων, **11.54** ἐνεδρεύοντες
 TO QUESTION CLOSELY HIM ABOUT MANY THINGS, PLOTTING
 αὐτὸν θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ.
 TO CATCH~HIM [IN] SOMETHING FROM THE MOUTH OF HIM.

53 When he went outside, the scribes and the Pharisees began to be very hostile toward him and to cross-examine him about many things, ⁵⁴lying in wait for him, to catch him in something he might say.

CHAPTER 12

12.1 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου,
 MEANWHILE, HAVING ASSEMBLED THE MYRIADS OF THE CROWD,
 ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς
 SO AS TO TRAMPLE ON ONE ANOTHER, HE BEGAN TO SAY TO THE
 μαθητὰς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς
 DISCIPLES OF HIM FIRST, PAY ATTENTION TO YOURSELVES FROM THE
 ζύμης, ἥτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων.
 LEAVEN, WHICH IS HYPOCRISY, OF THE PHARISEES.
12.2 οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ
 AND~NOTHING HAVING BEEN CONCEALED IS WHICH
 οὐκ ἀποκαλυφθήσεται καὶ κρυπτόν ὃ οὐ γνωσθήσεται.
 WILL NOT BE REVEALED AND HIDDEN WHICH WILL NOT BE MADE KNOWN.
12.3 ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτὶ
 SO THEN, WHAT THINGS IN THE DARKNESS YOU* SAID, IN THE LIGHT
 ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς
 WILL BE HEARD, AND WHAT TO THE EAR YOU* SPOKE IN THE
 ταμείοις κηρυχθήσεται ἐπὶ τῶν δωμάτων.
 SECRET ROOMS, WILL BE PROCLAIMED ON THE HOUSETOPS.

Meanwhile, when the crowd gathered by the thousands, so that they trampled on one another, he began to speak first to his disciples, “Be-ware of the yeast of the Pharisees, that is, their hypocrisy. ²Nothing is covered up that will not be uncovered, and nothing secret that will not become known. ³Therefore whatever you have said in the dark will be heard in the light, and what you have whispered behind closed doors will be proclaimed from the housetops.

4 “I tell you, my friends, do not fear those who kill the body, and after that can do nothing more. ⁵But I will warn you whom to fear: fear him who, after he has killed, has authority^f to cast into hell.^g Yes, I tell you, fear him! ⁶Are not five sparrows sold for two pennies? Yet not one of them is forgotten in God’s sight. ⁷But even the hairs of your head

^fOr power

^gGk Gehenna

12.4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε
 NOW~I SAY TO YOU*, THE FRIENDS OF ME, DO NOT BE AFRAID
 ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα καὶ μετὰ ταῦτα
 OF THE ONES KILLING THE BODY AND AFTER THESE THINGS
 μὴ ἐχόντων περισσότερόν τι ποιῆσαι. **12.5** ὑποδείξω δὲ
 NOT HAVING ANYTHING~MORE TO DO. BUT~I WILL SHOW
 ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ
 YOU* SOMEONE YOU* SHOULD FEAR; FEAR THE ONE AFTER THE [BODY]
 ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν
 KILLING HAVING AUTHORITY TO THROW INTO -
 γέενναν. ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε.
 GEHENNA (HELL). YES, I SAY TO YOU*, FEAR~THIS ONE.
12.6 οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο;
 [ARE] NOT FIVE SPARROWS SOLD [FOR] TWO~ASSARION?
 καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ
 AND ONE OF THEM HAS NOT BEEN OVERLOOKED BEFORE -
 θεοῦ. **12.7** ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν
 GOD. BUT EVEN THE HAIRS OF THE HEAD OF YOU*

are all counted. Do not be afraid; you are of more value than many sparrows.

8 “And I tell you, everyone who acknowledges me before others, the Son of Man also will acknowledge before the angels of God; ⁹but whoever denies me before others will be denied before the angels of God. ¹⁰And everyone who speaks a word against the Son of Man will be forgiven; but whoever blasphemes against the Holy Spirit will not be forgiven. ¹¹When they bring you before the synagogues, the rulers, and the authorities, do not worry about how^h you are to defend yourselves or what you are to say; ¹²for the Holy Spirit will teach you at that very hour what you ought to say.”

13 Someone in the crowd said to him, “Teacher, tell my brother to divide the family inheritance with me.” ¹⁴But he said to him, “Friend, who set me to be a judge or arbitrator over you?” ¹⁵And he said to them, “Take care! Be on your guard against all kinds of greed; for one’s life does not consist in the abundance of possessions.” ¹⁶Then he told them a parable: “The land of

^h Other ancient authorities add *or what*

πάσαι ἡρίθμηνται. μὴ φοβείσθε· πολλῶν στρουθίων
ALL HAVE BEEN COUNTED. DO NOT BE AFRAID. ²[THAN] MANY ³SPARROWS

διαφέρετε.
¹YOU ARE WORTH MORE.

12.8 Λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ
AND~I SAY TO YOU, EVERYONE WHOEVER CONFESSES - ME

ἐμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
BEFORE - MEN, ALSO THE SON - OF MAN

ὁμολογήσει ἐν αὐτῷ ἐμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ.
WILL CONFESS - HIM BEFORE THE ANGELS - OF GOD.

12.9 ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων
BUT~THE ONE HAVING DENIED ME BEFORE - MEN

ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.
WILL BE DENIED BEFORE THE ANGELS - OF GOD.

12.10 καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ
AND EVERYONE WHO WILL SAY A WORD AGAINST THE SON -

ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον
OF MAN, IT WILL BE FORGIVEN HIM. BUT~THE ONE AGAINST THE HOLY

πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. **12.11** ὅταν δὲ
SPIRIT HAVING BLASPHEMED WILL NOT BE FORGIVEN. AND~WHEN

εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς
THEY BRING IN YOU BEFORE THE SYNAGOGUES AND THE RULERS

καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς ἢ τί
AND THE AUTHORITIES, DO NOT WORRY HOW OR WHAT

ἀπολογήσῃσθε ἢ τί εἵπητε· **12.12** τὸ γὰρ
YOU SHOULD SPEAK IN DEFENSE OR WHAT YOU SHOULD SAY. FOR~THE

ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ
HOLY SPIRIT WILL TEACH YOU IN THE~SAME HOUR WHAT

δεῖ εἰπεῖν.
IT IS NECESSARY TO SAY.

12.13 Εἶπεν δὲ τις ἐκ τοῦ ὄχλου αὐτῷ,
AND~SAID SOMEONE OUT OF THE CROWD TO HIM,

Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ’
TEACHER, SPEAK TO THE BROTHER OF ME TO SHARE WITH

ἐμοῦ τὴν κληρονομίαν. **12.14** ὁ δὲ εἶπεν αὐτῷ,
ME THE INHERITANCE. - BUT HE SAID TO HIM,

“Ἀνθρωπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ’
MAN, WHO APPOINTED~ME A JUDGE OR ARBITRATOR OVER

ὑμᾶς; **12.15** εἶπεν δὲ πρὸς αὐτούς, Ὁρᾶτε καὶ
YOU? AND~HE SAID TO THEM, TAKE CARE AND

φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ
BE ON GUARD FROM ALL GREEDINESS, BECAUSE ⁵NOT ⁶IN ⁷THE

περισσεύειν τι· ἢ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν
⁸ABOUND[ING] ⁹TO ANYONE ¹THE ²LIFE ³OF HIM ⁴IS FROM THE

ὑπαρχόντων αὐτῷ. **12.16** Εἶπεν δὲ παραβολὴν πρὸς
POSSESSIONS [BELONGING] TO HIM. AND~HE SPOKE A PARABLE TO

αὐτοὺς λέγων, Ἀνθρώπου τινὸς πλουσίου
THEM SAYING, ⁵MAN ³OF A CERTAIN ⁴RICH

εὐφόρησεν ἡ χώρα. **12.17** καὶ διελογίζετο ἐν
PRODUCED A GOOD CROP THE FARM. AND HE WAS THINKING WITHIN
 ἑαυτῷ λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ
HIMSELF SAYING, WHAT SHOULD I DO, BECAUSE I DO NOT HAVE [A PLACE] WHERE
 συνάξω τοὺς καρπούς μου; **12.18** καὶ εἶπεν, Τοῦτο
I WILL GATHER THE FRUITS OF ME? AND HE SAID, THIS
 ποιήσω, καθελῶ μου τὰς ἀποθήκας καὶ
I WILL DO, I WILL TEAR DOWN MY - BARNES AND
 μείζονας οἰκοδομήσω καὶ συνάξω ἐκεῖ πάντα τὸν
I WILL BUILD~LARGER ONES AND I WILL GATHER THERE ALL THE
 σίτον καὶ τὰ ἀγαθὰ μου **12.19** καὶ ἐρῶ τῇ ψυχῇ
GRAIN AND THE GOODS OF ME AND I WILL SAY TO THE SOUL
 μου, Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς
OF ME, SOUL, YOU HAVE MANY GOODS STORING UP FOR
 ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.
MANY~YEARS. REST, EAT, DRINK, [AND] BE MERRY.
12.20 εἶπεν δὲ αὐτῷ ὁ θεός, Ὁ ἄφρων, ταύτη τῇ
BUT~SAID TO HIM - GOD, FOOLISH [MAN], [DURING] THIS -
 νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ
NIGHT THE SOUL OF YOU THEY DEMAND FROM YOU. NOW~WHAT
 ἡτοίμασας, τίνι ἔσται; **12.21** οὕτως ὁ
YOU PREPARED, TO WHOM WILL IT BE [GIVEN]? SUCH [IS] THE ONE
 θησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν.
STORING UP FOR HIMSELF AND NOT TOWARD GOD BEING RICH.
12.22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς [αὐτοῦ], Διὰ τοῦτο
AND~HE SAID TO THE DISCIPLES OF HIM, THEREFORE,
 λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε,
I SAY TO YOU*: DO NOT WORRY FOR THE(YOUR) LIFE, WHAT YOU* MAY EAT,
 μηδὲ τῷ σώματι τί ἐνδύσησθε.
NOR FOR THE(YOUR) BODY WHAT YOU* MAY CLOTHE YOURSELF WITH.
12.23 ἡ γὰρ ψυχὴ πλείον ἐστιν τῆς τροφῆς καὶ τὸ
FOR~THE SOUL IS~MORE - [THAN] FOOD AND THE
 σῶμα τοῦ ἐνδύματος. **12.24** κατανοήσατε τοὺς
BODY [MORE] - [THAN] CLOTHING. CONSIDER THE
 κόρακας ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν, οἷς
RAVENS THAT THEY DO NOT SOW NOR REAP, TO WHICH
 οὐκ ἔστιν ταμείον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει
IS NOT A STOREROOM NOR A BARN, AND - GOD FEEDS
 αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν
THEM. HOW MUCH MORE YOU* ARE WORTH [THAN] THE
 πετεινῶν. **12.25** τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται ἐπὶ
BIRDS. AND~WHO OF YOU* [BY] WORRYING IS ABLE UPON
 τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν; **12.26** εἰ οὖν οὐδὲ
THE LIFESPAN OF HIM TO ADD A CUBIT? IF THEN NOT
 ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;
A LITTLE THING [TO DO] YOU* ARE ABLE, WHY ABOUT THE REST DO YOU* WORRY?
12.27 κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπιᾷ
CONSIDER THE LILIES HOW IT GROWS. IT DOES NOT LABOR

a rich man produced abundantly. ¹⁷And he thought to himself, 'What should I do, for I have no place to store my crops?' ¹⁸Then he said, 'I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods.' ¹⁹And I will say to my soul, 'Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.' ²⁰But God said to him, 'You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?' ²¹So it is with those who store up treasures for themselves but are not rich toward God."

²²He said to his disciples, "Therefore I tell you, do not worry about your life, what you will eat, or about your body, what you will wear. ²³For life is more than food, and the body more than clothing.

²⁴Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds!

²⁵And can any of you by worrying add a single hour to your span of life? ²⁶If then you are not able to do so small a thing as that, why do you worry about the rest?

²⁷Consider the lilies, how they grow: they neither toil

ⁱ Or add a cubit to your stature

nor spin; yet I tell you, even Solomon in all his glory was not clothed like one of these. ²⁸But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, how much more will he clothe you—you of little faith! ²⁹And do not keep striving for what you are to eat and what you are to drink, and do not keep worrying. ³⁰For it is the nations of the world that strive after all these things, and your Father knows that you need them. ³¹Instead, strive for his^k kingdom, and these things will be given to you as well.

³²“Do not be afraid, little flock, for it is your Father’s good pleasure to give you the kingdom. ³³Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. ³⁴For where your treasure is, there your heart will be also.

³⁵“Be dressed for action and have your lamps lit; ³⁶be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks.

³⁷Blessed are those slaves

^jOther ancient authorities read
Consider the lilies; they neither
spin nor weave

^kOther ancient authorities read God’s

οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ
NOR SPIN. BUT~I SAY TO YOU, NOT [EVEN] SOLOMON IN ALL

τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. **12.28** εἰ δὲ
THE GLORY OF HIM CLOTHED HIMSELF LIKE ONE OF THESE. AND~IF

ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ αὔριον εἰς
IN A FIELD THE GRASS BEING TODAY AND TOMORROW INTO

κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέζει, πόσῳ
AN OVEN BEING THROWN, - GOD THUS CLOTHES, HOW MUCH

μᾶλλον ὑμᾶς, ὀλιγόπιστοι. **12.29** καὶ ὑμεῖς
MORE YOU, O YOU OF LITTLE FAITH. AND YOU

μὴ ζητεῖτε τί φάγητε καὶ τί πίνητε καὶ
DO NOT SEEK WHAT YOU MAY EAT AND WHAT YOU MAY DRINK AND

μὴ μετεωρίζεσθε· **12.30** ταῦτα γὰρ πάντα τὰ ἔθνη
DO NOT BE ANXIOUS. FOR~THESE THINGS ALL THE NATIONS

τοῦ κόσμου ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι
OF THE WORLD STRIVE FOR, BUT~YOUR - FATHER HAS KNOWN THAT

χρηζετε τούτων. **12.31** πλὴν ζητεῖτε τὴν βασιλείαν
YOU NEED THESE THINGS. BUT SEEK THE KINGDOM

αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.
OF HIM, AND THESE THINGS WILL BE ADDED TO YOU.

12.32 Μὴ φοβοῦ, τὸ μικρὸν ποῖμνιον, ὅτι εὐδόκησεν
DO NOT FEAR, - LITTLE FLOCK, BECAUSE WAS WELL PLEASED

ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.
THE FATHER OF YOU TO GIVE TO YOU THE KINGDOM.

12.33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε
SELL THE POSSESSIONS OF YOU AND GIVE

ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ
TO CHARITY. MAKE FOR YOURSELVES PURSES NOT

παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς,
BECOMING OLD AN INEXHAUSTIBLE~TREASURE IN THE HEAVENS,

ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει·
WHERE A THIEF DOES NOT COME NEAR NOR A MOTH DESTROYS.

12.34 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ
FOR~WHERE IS THE TREASURE OF YOU, THERE ALSO THE

καρδία ὑμῶν ἔσται.
HEART OF YOU WILL BE.

12.35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ
LET YOUR - WAISTS HAVING BEEN GIRDED AND

οἱ λύχνοι καιόμενοι· **12.36** καὶ ὑμεῖς ὅμοιοι
THE LAMPS BURNING. AND YOU [SHOULD BE] LIKE

ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν πότε
MEN WAITING FOR THE LORD OF THEMSELVES, WHEN

ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ
HE RETURNS FROM THE WEDDING FEASTS, IN ORDER THAT HAVING COME AND

κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ.
HAVING KNOCKED IMMEDIATELY THEY MAY OPEN [THE DOOR] FOR HIM.

12.37 μακάριοι οἱ δούλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ
BLESSED [ARE] - THOSE~SLAVES, WHOM HAVING COME THE

κύριος εὑρήσει γρηγορούντας· ἀμὴν λέγω ὑμῖν ὅτι
 LORD WILL FIND KEEPING WATCH. TRULY I SAY TO YOU^o THAT

περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν
 HE WILL DRESS HIMSELF AND MAKE TO RECLINE THEM AND HAVING COME BESIDE

διακονήσει αὐτοῖς. **12.38** καὶ ἐν τῇ δευτέρᾳ καὶ ἐν τῇ
 HE WILL SERVE THEM. AND IF IN THE SECOND AND IF IN THE

τρίτῃ φυλακῇ ἔλθῃ καὶ εὑρῇ οὕτως, μακάριοι εἰσιν
 THIRD WATCH HE COMES AND HE FINDS [IT] THUS, BLESSED ARE

ἐκεῖνοι. **12.39** τοῦτο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ
 THOSE. BUT~THIS KNOW THAT IF HAD KNOWN THE

οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται,
 MASTER OF THE HOUSE IN WHAT HOUR THE THIEF COMES,

οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.
 HE WOULD NOT HAVE ALLOWED TO BE BROKEN INTO THE HOUSE OF HIM.

12.40 καὶ ὑμεῖς γίνεσθε ἑτοιμοί, ὅτι ἡ ὥρα
 AND YOU^o BE PREPARED, BECAUSE IN WHAT HOUR

οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
 YOU^o DO NOT THINK, THE SON - OF MAN COMES.

12.41 Εἶπεν δὲ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν
 AND~SAID - PETER, LORD, TO US -

παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας;
 THIS~PARABLE DO YOU SPEAK OR ALSO TO ALL?

12.42 καὶ εἶπεν ὁ κύριος, Τίς ἄρα ἐστὶν ὁ πιστὸς
 AND SAID THE LORD, WHO THEN IS THE FAITHFUL [AND]

οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ
^oSTEWARD - ^oWISE, WHOM WILL APPOINT THE LORD OVER

τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ [τὸ]
 THE SERVANTS OF HIM - TO GIVE IN [THE] PROPER TIME THE

σιτομέτριον; **12.43** μακάριος ὁ δούλος ἐκεῖνος, ὃν
 FOOD ALLOWANCE? BLESSED [IS] - THAT~SLAVE, WHOM

ἔλθων ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως.
 HAVING COME, THE LORD OF HIM WILL FIND DOING THUS.

12.44 ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πάνσιν τοῖς
 TRULY I SAY TO YOU^o THAT OVER ALL THE

ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. **12.45** ἐὰν δὲ εἴπῃ
 POSSESSIONS OF HIM HE WILL APPOINT HIM. BUT~IF SAYS

ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ
 - THAT~SLAVE IN THE HEART OF HIM, DELAYS THE

κύριός μου ἔρχεσθαι, καὶ ἄρξεται τύπτειν τοὺς
 MASTER OF ME TO COME, AND HE BEGINS TO BEAT THE

παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν
 MEN SERVANTS AND THE WOMEN SERVANTS, BOTH~TO EAT AND TO DRINK

καὶ μεθύσκεσθαι, **12.46** ἥξει ὁ κύριος τοῦ
 AND TO BECOME DRUNK, WILL COME THE LORD -

δούλου ἐκεῖνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν
 OF THAT~SLAVE ON A DAY WHICH HE DOES NOT EXPECT AND IN

ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν καὶ τὸ
 AN HOUR WHICH HE DOES NOT KNOW, AND WILL CUT IN PIECES HIM AND THE

whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them. ³⁸If he comes during the middle of the night, or near dawn, and finds them so, blessed are those slaves.

³⁹ "But know this: if the owner of the house had known at what hour the thief was coming, he^o would not have let his house be broken into. ⁴⁰You also must be ready, for the Son of Man is coming at an unexpected hour."

⁴¹ Peter said, "Lord, are you telling this parable for us or for everyone?" ⁴²And the Lord said, "Who then is the faithful and prudent manager whom his master will put in charge of his slaves, to give them their allowance of food at the proper time? ⁴³Blessed is that slave whom his master will find at work when he arrives. ⁴⁴Truly I tell you, he will put that one in charge of all his possessions. ⁴⁵But if that slave says to himself, 'My master is delayed in coming,' and if he begins to beat the other slaves, men and women, and to eat and drink and get drunk, ⁴⁶the master of that slave will come on a day when he does not expect him and at an hour that he does not know, and will cut him in pieces,"^m

^l Other ancient authorities add *would have watched and*
^m Or *cut him off*

and put him with the unfaithful. ⁴⁷That slave who knew what his master wanted, but did not prepare himself or do what was wanted, will receive a severe beating.

⁴⁸But the one who did not know and did what deserved a beating will receive a light beating. From everyone to whom much has been given, much will be required; and from the one to whom much has been entrusted, even more will be demanded.

⁴⁹“I came to bring fire to the earth, and how I wish it were already kindled! ⁵⁰I have a baptism with which to be baptized, and what stress I am under until it is completed! ⁵¹Do you think that I have come to bring peace to the earth? No, I tell you, but rather division!

⁵²From now on five in one household will be divided, three against two and two against three; ⁵³they will be divided:

father against son
and son against father,
mother against daughter
and daughter against mother,
mother-in-law against
her daughter-in-law
and daughter-in-law
against mother-in-law.”

⁵⁴He also said to the crowds, “When you see a cloud rising in the west, you immediately say,

μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.

PORTION OF HIM WITH THE UNBELIEVERS WILL PUT [HIM].

12.47 ἐκεῖνος δὲ ὁ δούλος ὁ γνοὺς τὸ θέλημα τοῦ
AND~THAT - SLAVE - HAVING KNOWN THE WILL OF THE

κυρίου αὐτοῦ καὶ μὴ ἐτοιμάσας ἢ ποιήσας πρὸς
LORD OF HIM AND NOT HAVING PREPARED OR HAVING DONE ACCORDING TO

τὸ θέλημα αὐτοῦ δαρήσεται πολλάς· **12.48** ὁ δὲ
THE WILL OF HIM WILL BE BEATEN [WITH] MANY [BLOWS]. BUT~THE ONE

μὴ γνοὺς, ποιήσας δὲ ἄξια πληγῶν δαρήσεται
NOT HAVING KNOWN BUT~HAVING DONE [THINGS] WORTHY OF BLOWS WILL BE BEATEN

ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ
[WITH] FEW [BLOWS]. BUT~TO EVERYONE TO WHOM MUCH~WAS GIVEN, MUCH

ζητηθήσεται παρ’ αὐτοῦ, καὶ ᾧ παρέθεντο πολὺ,
WILL BE REQUIRED FROM HIM, AND TO WHOM WAS ENTRUSTED MUCH,

περισσότερον αἰτήσουσιν αὐτόν.
EVEN MORE THEY WILL ASK [FROM] HIM.

12.49 Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω
FIRE I CAME TO THROW ON THE EARTH, AND HOW I WISH

εἰ ἡδη ἀνήφθη. **12.50** βάπτισμα δὲ ἔχω
IF ALREADY IT WAS KINDLED. AND~[THE] BAPTISM I HAVE

βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ.
TO BE BAPTIZED [WITH], AND HOW I AM DISTRESSED UNTIL IT IS COMPLETED.

12.51 δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ
DO YOU* THINK THAT PEACE I CAME TO BRING ON THE

γῇ; οὐχί, λέγω ὑμῖν, ἀλλ’ ἡ διαμερισμόν.
EARTH? NO, I TELL YOU*, BUT RATHER DIVISION.

12.52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ
FOR~THERE WILL BE FROM - NOW FIVE IN ONE HOUSE

διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ
HAVING BEEN DIVIDED, THREE AGAINST TWO AND TWO AGAINST

τρὶσιν,
THREE,

12.53 διαμερισθήσονται πατὴρ ἐπὶ υἱῷ
WILL BE DIVIDED FATHER AGAINST SON

καὶ υἱὸς ἐπὶ πατρί,
AND SON AGAINST FATHER,

μήτηρ ἐπὶ τὴν θυγατέρα
MOTHER AGAINST THE DAUGHTER

καὶ θυγάτηρ ἐπὶ τὴν μητέρα,
AND DAUGHTER AGAINST THE MOTHER,

πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς
MOTHER-IN-LAW AGAINST THE DAUGHTER-IN-LAW OF HER

καὶ νύμφη ἐπὶ τὴν πενθεράν.
AND DAUGHTER-IN-LAW AGAINST THE MOTHER-IN-LAW.

12.54 Ἐλεγεν δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδητε [τὴν]
AND~HE WAS SAYING ALSO TO THE CROWDS, WHEN YOU* SEE THE

νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι
CLOUD RISING OVER [THE] WEST, IMMEDIATELY YOU* SAY -

Ὅμβρος ἔρχεται, καὶ γίνεται οὕτως· **12.55** καὶ
 A RAIN STORM IS COMING, AND IT HAPPENS THUS. AND
 ὅταν νότον πνέοντα, λέγετε ὅτι Καύσων ἔσται,
 WHEN [THERE IS] A SOUTH WIND BLOWING, YOU SAY - IT WILL BE ~HOT,
 καὶ γίνεται. **12.56** ὑποκριταί, τὸ πρόσωπον τῆς γῆς
 AND IT HAPPENS. HYPOCRITES, THE APPEARANCE OF THE EARTH
 καὶ τοῦ οὐρανοῦ οἶδατε δοκιμάζειν, τὸν καιρὸν
 AND THE SKY YOU KNOW [HOW] TO INTERPRET, - ⁶TIME
 δὲ τοῦτον πῶς οὐκ οἶδατε δοκιμάζειν;
²THEN [THAT] ⁵THIS ¹HOW [IS IT] ³YOU DO NOT KNOW [HOW] ⁴TO INTERPRET?
12.57 Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ
 AND ~WHY ALSO FOR YOURSELVES DO YOU NOT JUDGE [WHAT IS] -
 δίκαιον; **12.58** ὥς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου
 RIGHT? FOR ~AS YOU GO AWAY WITH THE OPPONENT
 σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν
 OF YOU TO A RULER, ON THE ROAD MAKE AN EFFORT
 ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε κατασύρῃ σε πρὸς
 TO RECEIVE A SETTLEMENT FROM HIM, LEST HE DRAG YOU TO
 τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδώσει τῷ πράκτορι,
 THE JUDGE, AND THE JUDGE WILL HAND OVER ~YOU TO THE POLICE OFFICER,
 καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν. **12.59** λέγω
 AND THE POLICE OFFICER WILL THROW ~YOU INTO JAIL. I SAY
 σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως καὶ τὸ ἔσχατον
 TO YOU, BY NO MEANS MAY COME OUT THAT ONE, UNTIL EVEN THE LAST
 λεπτὸν ἀποδῷς.
 LEPTON YOU PAY BACK.

'It is going to rain'; and so it happens. ⁵⁵And when you see the south wind blowing, you say, 'There will be scorching heat'; and it happens. ⁵⁶You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?

⁵⁷ "And why do you not judge for yourselves what is right? ⁵⁸Thus, when you go with your accuser before a magistrate, on the way make an effort to settle the case," or you may be dragged before the judge, and the judge hand you over to the officer, and the officer throw you in prison. ⁵⁹I tell you, you will never get out until you have paid the very last penny."

ⁿ GK settle with him

CHAPTER 13

13.1 Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ
 NOW ~THERE WERE PRESENT SOME AT THE ~SAME TIME
 ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ
 REPORTING TO HIM ABOUT THE GALILEANS WHOSE -
 αἷμα Πιλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν.
 BLOOD PILATE MIXED WITH THE SACRIFICES OF THEM.
13.2 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ
 AND HAVING ANSWERED HE SAID TO THEM, DO YOU THINK THAT -
 Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς
 THESE ~GALILEANS SINNERS ABOVE ALL THE
 Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν;
 GALILEANS WERE, BECAUSE THEY HAVE SUFFERED ~THESE THINGS?
13.3 οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε
 NO, I TELL TO YOU, BUT UNLESS YOU REPENT,
 πάντες ὁμοίως ἀπολείσθε. **13.4** ἡ ἐκεῖνοι οἱ δεκαοκτὼ
 LIKEWISE ~ALL [OF] YOU WILL PERISH. OR THOSE - EIGHTEEN
 ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ
 UPON WHOM FELL THE TOWER IN - SILOAM AND

At that very time there were some present who told him about the Galileans whose blood Pilate had mingled with their sacrifices. ²He asked them, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? ³No, I tell you; but unless you repent, you will all perish as they did. ⁴Or those eighteen who were killed when the tower of Siloam fell on them—

do you think that they were worse offenders than all the others living in Jerusalem?

⁵No, I tell you; but unless you repent, you will all perish just as they did.”

⁶Then he told this parable: “A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. ⁷So he said to the gardener, ‘See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?’ ⁸He replied, ‘Sir, let it alone for one more year, until I dig around it and put manure on it. ⁹If it bears fruit next year, well and good; but if not, you can cut it down.’”

¹⁰Now he was teaching in one of the synagogues on the sabbath. ¹¹And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. ¹²When Jesus saw her, he called her over and said, “Woman, you are set free from your ailment.” ¹³When he laid his hands on her, immediately she stood up straight and began praising God. ¹⁴But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to

ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο
IT KILLED THEM, DO YOU* THINK THAT THEY WERE~SINNERS

παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας
ABOVE ALL THE MEN - LIVING IN

Ἰερουσαλήμ; 13.5 οὐχί, λέγω ὑμῖν, ἀλλ’
JERUSALEM? NO, I TELL YOU*, BUT

ἐὰν μὴ μετανοήτε πάντες ὡσαύτως ἀπολείσθε.
UNLESS YOU* REPENT IN THE SAME WAY~ALL [OF] YOU* WILL PERISH.

13.6 Ἐλεγεν δὲ ταύτην τὴν παραβολὴν· Συκὴν
AND~HE WAS SPEAKING THIS - PARABLE. A FIG TREE

εἶχεν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ,
HAD A CERTAIN MAN HAVING BEEN PLANTED IN THE VINEYARD OF HIM,

καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὗρεν.
AND HE CAME SEEKING FRUIT ON IT AND HE DID NOT FIND [ANY].

13.7 εἶπεν δὲ πρὸς τὸν ἀμπελουργόν, Ἴδου τρία ἔτη
SO~HE SAID TO THE GARDENER, BEHOLD THREE YEARS

ἀφ’ οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ
SINCE I COME SEEKING FRUIT ON - THIS~FIG TREE AND

οὐχ εὕρισκω· ἔκκοψον [οὖν] αὐτήν, ἵνατί καὶ τὴν γῆν
I DO NOT FIND [ANY]. THEREFORE~CUT DOWN IT, WHY EVEN THE SOIL

καταργεῖ; 13.8 ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε,
IS IT USING UP? - BUT HAVING ANSWERED HE SAYS TO HIM, LORD,

ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ
LEAVE IT ALSO THIS - YEAR, UNTIL I MAY DIG AROUND

αὐτήν καὶ βάλω κόπρια, 13.9 καὶ μὲν ποιήσῃ
IT AND MAY THROW MANURE [ON IT], AND IF INDEED IT PRODUCES

καρπὸν εἰς τὸ μέλλον· εἰ δὲ μή γε, ἐκκόψεις αὐτήν.
FRUIT IN THE FUTURE; OTHERWISE, YOU WILL CUT DOWN IT.

13.10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς
NOW~HE WAS TEACHING IN ONE OF THE SYNAGOGUES ON THE

σάββασιν. 13.11 καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα
SABBATHS. AND BEHOLD A WOMAN HAVING~A SPIRIT

ἀσθενείας ἔτη δεκαοκτὼ καὶ ἦν συγκύπτουσα καὶ
OF ILLNESS EIGHTEEN~YEARS AND SHE WAS BEING BENT DOUBLE AND

μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.
NOT BEING ABLE TO STAND UPRIGHT COMPLETELY.

13.12 ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς προσεφώνησεν καὶ
AND~HAVING SEEN HER, - JESUS CALLED OUT AND

εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι τῆς ἀσθενείας
SAID TO HER, WOMAN, YOU HAVE BEEN SET FREE FROM THE ILLNESS

σου, 13.13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ
OF YOU, AND HE PLACED UPON HER THE(HIS) HANDS. AND

παραχρῆμα ἀνωρθώθη καὶ ἐδόξαζεν τὸν θεόν.
IMMEDIATELY SHE WAS RESTORED AND SHE WAS GLORIFYING - GOD.

13.14 ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι
AND~HAVING ANSWERED THE SYNAGOGUE RULER, BEING INDIGNANT THAT

τῷ σαββάτῳ ἑθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ
ON THE SABBATH ²HEALED - ¹JESUS, HE WAS SAYING TO

ὄχλῳ ὅτι Ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ
 THE CROWD - SIX DAYS THERE ARE IN WHICH IT IS NECESSARY
 ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε
 TO WORK. ON THEM THEREFORE COMING, BE HEALED
 καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. **13.15** ἀπεκρίθη δὲ
 AND NOT ON THE DAY OF THE SABBATH. AND~ANSWERED
 αὐτῷ ὁ κύριος καὶ εἶπεν, Ὑποκριταί, ἕκαστος ὑμῶν
 HIM THE LORD AND SAID, HYPOCRITES, EACH OF YOU
 τῷ σαββάτῳ οὐ λύει τὸν βόυν αὐτοῦ ἢ τὸν ὄνον
 ON THE SABBATH DOES HE NOT UNTIE THE OX OF HIM OR THE DONKEY
 ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;
 FROM THE MANGER AND HAVING LED IT AWAY, IT DRINKS?
13.16 ταύτην δὲ θυγατέρα Ἀβραάμ οὖσαν, ἣν
 BUT~THIS ONE A DAUGHTER OF ABRAHAM BEING, WHOM
 ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη,
²BOUND - ¹SATAN BEHOLD TEN AND EIGHT YEARS,
 οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου
 WAS IT NOT NECESSARY [FOR HER] TO BE SET FREE FROM - THIS~BOND
 τῇ ἡμέρᾳ τοῦ σαββάτου; **13.17** καὶ ταῦτα λέγοντος
 ON THE DAY OF THE SABBATH? AND ²[BY] SAYING~THESE THINGS
 αὐτοῦ κατησχύνοντο πάντες οἱ ἀντικείμενοι
¹HE [BY], WERE BEING PUT TO SHAME ALL THE ONES BEING OPPOSED
 αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς
 TO HIM, AND ALL THE CROWD WAS REJOICING OVER ALL THE
 ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.
 GLORIOUS THINGS - BEING ACCOMPLISHED BY HIM.
13.18 Ἐλεγεν οὖν, Τίτι ὁμοία ἐστὶν ἡ
 THEREFORE~HE WAS SAYING, TO WHAT COMPARISON IS THE
 βασιλεία τοῦ θεοῦ καὶ τίτι ὁμοιώσω αὐτήν;
 KINGDOM - OF GOD AND TO WHAT WILL I COMPARE IT?
13.19 ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν
 IT IS~LIKE A MUSTARD~SEED, WHICH HAVING TAKEN
 ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ἠῤῥξησεν καὶ
 A MAN THREW INTO A GARDEN OF HIMSELF, AND IT GREW AND
 ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ
 BECAME - A TREE, AND THE BIRDS OF THE SKY
 κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.
 NESTED IN THE BRANCHES OF IT.
13.20 Καὶ πάλιν εἶπεν, Τίτι ὁμοιώσω τὴν
 AND AGAIN HE SAID, TO WHAT WILL I COMPARE THE
 βασιλείαν τοῦ θεοῦ; **13.21** ὁμοία ἐστὶν ζύμῃ, ἣν
 KINGDOM - OF GOD? IT IS~LIKE LEAVEN, WHICH
 λαβοῦσα γυνὴ [ἐν]έκρυψεν εἰς ἀλεύρου σάτα τρία
 A WOMAN~HAVING TAKEN, HID IN WHEAT FLOUR THREE~MEASURES
 ἕως οὗ ἐζυμώθη ὅλον.
 UNTIL [THE] WHOLE [BATCH]~WAS LEAVENED.
13.22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας
 AND HE WAS TRAVELING THROUGHOUT CITIES AND VILLAGES

the crowd, "There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day." ¹⁵But the Lord answered him and said, "You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? ¹⁶And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?" ¹⁷When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

¹⁸ He said therefore, "What is the kingdom of God like? And to what should I compare it? ¹⁹It is like a mustard seed that someone took and sowed in the garden; it grew and became a tree, and the birds of the air made nests in its branches."

²⁰ And again he said, "To what should I compare the kingdom of God? ²¹It is like yeast that a woman took and mixed in with^o three measures of flour until all of it was leavened."

²² Jesus^p went through one town and village after

^o Gk. *hid in*

^p Gk. *He*

another, teaching as he made his way to Jerusalem.

²³Someone asked him,

“Lord, will only a few be saved?” He said to them,

²⁴“Strive to enter through the narrow door; for many, I tell you, will try to enter and will not be able. ²⁵When once the owner of the house has got up and shut the door, and you begin to stand outside and to knock at the door, saying, ‘Lord, open to us,’ then in reply he will say to you, ‘I do not know where you come from.’ ²⁶Then you will begin to say, ‘We ate and drank with you, and you taught in our streets.’ ²⁷But he will say, ‘I do not know where you come from; go away from me, all you evildoers!’ ²⁸There will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrown out. ²⁹Then people will come from east and west, from north and south, and will eat in the kingdom of God. ³⁰Indeed, some are last who will be first, and some are first who will be last.”

³¹At that very hour some Pharisees came and said to him, “Get away from here, for Herod wants to kill you.” ³²He said to them,

διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα.
TEACHING AND MAKING-[HIS] WAY TO JERUSALEM.

13.23 εἶπεν δέ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ
AND~SAID SOMEONE TO HIM, LORD, IF FEW [ARE] THE ONES

σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς, **13.24** Ἀγωνίζεσθε
BEING SAVED? - AND HE SAID TO THEM, STRIVE

εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω
TO ENTER THROUGH THE NARROW DOOR, BECAUSE MANY, I SAY

ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν.
TO YOU*, WILL SEEK TO ENTER AND THEY WILL NOT BE ABLE TO.

13.25 ἂφ’ οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ
AFTER HAS ARISEN THE MASTER OF THE HOUSE AND HE CLOSSES

τὴν θύραν καὶ ἄρξησθε ἔξω ἐστάναι καὶ κρούειν τὴν
THE DOOR AND YOU* BEGIN TO STAND~OUTSIDE AND TO KNOCK [ON] THE

θύραν λέγοντες, Κύριε, ἄνοιξον ἡμῖν, καὶ ἀποκριθεὶς
DOOR SAYING, LORD, OPEN [UP] FOR US, AND HAVING ANSWERED

ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. **13.26** τότε
HE WILL SAY TO YOU*, I DO NOT KNOW YOU* FROM WHERE YOU* ARE. THEN

ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν,
YOU* WILL BEGIN TO SAY, WE ATE BEFORE YOU AND WE DRANK,

καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας· **13.27** καὶ
AND IN THE STREETS OF US YOU TAUGHT. AND

ἐρεῖ λέγων ὑμῖν, Οὐκ οἶδα [ὑμᾶς] πόθεν ἐστέ·
HE WILL SPEAK SAYING TO YOU*, I DO NOT KNOW YOU* FROM WHERE YOU* ARE.

ἀπόστητε ἀπ’ ἐμοῦ, πάντες ἐργάται ἀδικίας.
GO AWAY FROM ME, ALL WORKERS OF UNRIGHTEOUSNESS.

13.28 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
THERE WILL BE - WEeping AND - GNASHING OF THE

ὀδόντων, ὅταν ὀψήσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ
TEETH, WHEN YOU* WILL SEE ABRAHAM AND ISAAC AND

Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ
JACOB AND ALL THE PROPHETS IN THE KINGDOM -

θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. **13.29** καὶ
OF GOD, BUT~YOU* BEING THROWN OUT OUTSIDE. AND

ἔξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ
THEY WILL COME FROM EAST AND WEST AND FROM NORTH

καὶ νότου καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ
AND SOUTH AND THEY WILL RECLINE AT TABLE IN THE KINGDOM -

θεοῦ. **13.30** καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι
OF GOD. AND BEHOLD THERE ARE LAST ONES WHO WILL BE FIRST

καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι.
AND THERE ARE FIRST ONES WHO WILL BE LAST.

13.31 Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι
IN THE~SAME HOUR APPROACHED SOME PHARISEES

λέγοντες αὐτῷ, Ἐξελθε καὶ πορεύου ἐντεῦθεν, ὅτι
SAYING TO HIM, DEPART AND GO FROM HERE, BECAUSE

Ἡρώδης θέλει σε ἀποκτεῖναι. **13.32** καὶ εἶπεν αὐτοῖς,
HEROD WANTS TO KILL~YOU. AND HE SAID TO THEM,

Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ, Ἴδου ἐκβάλλω
 HAVING GONE TELL - THIS~FOX, BEHOLD I CAST OUT
 δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον καὶ
 DEMONS AND I PERFORM~HEALINGS TODAY AND TOMORROW AND
 τῇ τρίτῃ τελειοῦμαι. 13.33 πλὴν δεῖ με
 ON THE THIRD [DAY] I WILL BE FINISHED. BUT IT IS NECESSARY FOR ME
 σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι,
 TODAY AND TOMORROW AND THE ONE FOLLOWING TO TRAVEL,
 ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω
 BECAUSE IT IS NOT POSSIBLE [FOR] A PROPHET TO DIE OUTSIDE
 Ἱερουσαλήμ. 13.34 Ἱερουσαλήμ Ἱερουσαλήμ, ἡ
 JERUSALEM. JERUSALEM, JERUSALEM, THE ONE
 ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς
 KILLING THE PROPHETS AND STONING THE ONES
 ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα
 HAVING BEEN SENT TO HER, HOW OFTEN I WANTED
 ἐπισυνάξει τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν
 TO GATHER THE CHILDREN OF YOU IN [THE] MANNER~WHICH A HEN -
 ἐαυτῆς νοσσιᾶν ὑπὸ τὰς πτέρυγας, καὶ
 HER CHICKS [GATHERS] UNDER THE (HER) WINGS, AND
 οὐκ ἠθελήσατε. 13.35 Ἴδου ἀφίεται ὑμῖν ὁ οἶκος
 YOU* WERE NOT WILLING. BEHOLD IS LEFT TO YOU* THE HOUSE
 ὑμῶν. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητέ με ἕως
 OF YOU*. BUT~I SAY TO YOU*, YOU* MAY BY NO MEANS SEE ME UNTIL
 [ἥξει ὅτε] εἴπητε, Εὐλογημένος ὁ
 WILL COME [THE TIME] WHEN YOU* MAY SAY, HAVING BEEN BLESSED [IS] THE ONE
 ἐρχόμενος ἐν ὀνόματι κυρίου.
 COMING IN [THE] NAME OF [THE] LORD.

“Go and tell that fox for me,⁴ ‘Listen, I am casting out demons and performing cures today and tomorrow, and on the third day I finish my work. ³³Yet today, tomorrow, and the next day I must be on my way, because it is impossible for a prophet to be killed outside of Jerusalem.’ ³⁴Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! ³⁵See, your house is left to you. And I tell you, you will not see me until the time comes when’ you say, ‘Blessed is the one who comes in the name of the Lord.’”

⁴ Gk lacks for me

⁷ Other ancient authorities lack the time comes when

CHAPTER 14

14.1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν
 AND IT CAME TO PASS WHILE HE~WENT INTO A HOUSE
 τινος τῶν ἀρχόντων [τῶν] Φαρισαίων σαββάτῳ
 OF A CERTAIN ONE OF THE LEADERS OF THE PHARISEES ON [THE] SABBATH
 φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.
 TO EAT BREAD AND THEY WERE WATCHING CLOSELY HIM.
 14.2 καὶ ἰδὼν ἄνθρωπός τις ἦν ὑδρωπικὸς
 AND BEHOLD A CERTAIN~MAN WAS SUFFERING FROM DROPSY
 ἔμπροσθεν αὐτοῦ. 14.3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
 IN FRONT OF HIM. AND HAVING ANSWERED - JESUS SPOKE
 πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων, Ἐξεστὶν
 TO THE LAWYERS AND PHARISEES SAYING, IS IT PERMISSIBLE
 τῷ σαββάτῳ θεραπεῦσαι ἢ οὐ; 14.4 οἱ δὲ ἡσύχασαν.
 ON THE SABBATH TO HEAL OR NOT? - BUT THEY WERE SILENT.

On one occasion when Jesus¹ was going to the house of a leader of the Pharisees to eat a meal on the sabbath, they were watching him closely. ²Just then, in front of him, there was a man who had dropsy. ³And Jesus asked the lawyers and Pharisees, “Is it lawful to cure people on the sabbath, or not?” ⁴But they

⁵ Gk he

were silent. So Jesus took him and healed him, and sent him away. Then he said to them, "If one of you has a child or an ox that has fallen into a well, will you not immediately pull it out on a sabbath day?" And they could not reply to this.

7 When he noticed how the guests chose the places of honor, he told them a parable. 8 "When you are invited by someone to a wedding banquet, do not sit down at the place of honor, in case someone more distinguished than you has been invited by your host; and the host who invited both of you may come and say to you, 'Give this person your place,' and then in disgrace you would start to take the lowest place. 10 But when you are invited, go and sit down at the lowest place, so that when your host comes, he may say to you, 'Friend, move up higher'; then you will be honored in the presence of all who sit at the table with you. 11 For all who exalt themselves will be humbled, and those who humble themselves will be exalted."

12 He said also to the one who had invited him, "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, in case they may invite you in return,

¹ Gk *he*

² Other ancient authorities read *a donkey*

καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν.
AND HAVING TAKEN HOLD [OF HIM] HE HEALED HIM AND SENT [HIM] AWAY.

14.5 καὶ πρὸς αὐτοὺς εἶπεν, Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου; 14.6 καὶ οὐκ ἴσχυσαν

ἀνταποκριθῆναι πρὸς ταῦτα.
TO MAKE A REPLY AGAINST THESE THINGS.

14.7 Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς, 14.8 Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ, 14.9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. 14.10 ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον

τόπον, ἵνα ὅταν ἐλθῇ ὁ κεκληκὼς σε ἐρεῖ σοι, Πίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα

ἐνώπιον πάντων τῶν συνανακειμένων σοι. 14.11 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. 14.12 Ἐλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν, Ὅταν ποιῇς ἄριστον ἢ

δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσιν

14.5 text: ASVmg RSV NASB NIV NEBmg TEV NJB NRSV. var. *ονος η βους* (a donkey or an ox); KJV ASV RSVmg NIVmg NJBmg NRSVmg.

σε καὶ γένηται ἀνταπόδομά σοι. **14.13** ἀλλ’
 YOU AND IT BECOME REPAYMENT TO YOU. BUT
 ὅταν δοχὴν ποιῇς, κάλει πτωχοὺς, ἀναπίρους,
 WHEN YOU PREPARE~A BANQUET, INVITE [THE] POOR, [THE] CRIPPLED,
 χωλοὺς, τυφλοὺς· **14.14** καὶ μακάριος ἔσῃ,
 [THE] LAME, [THE] BLIND; AND YOU WILL BE~BLESSED,
 ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι,
 BECAUSE THEY DO NOT HAVE [THE MEANS] TO REPAY YOU,
 ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν
 FOR~IT WILL BE REPAID TO YOU IN THE RESURRECTION OF THE
 δικαίων.
 RIGHTEOUS.

14.15 Ἀκούσας δέ τις τῶν συνανακειμένων
 AND~HAVING HEARD ²A CERTAIN ONE ³OF THE ONES ⁴RECLINING AT TABLE WITH HIM
 ταῦτα εἶπεν αὐτῷ, Μακάριος ὅστις φάγεται ἄρτον
¹THESE THINGS SAID TO HIM, BLESSED [IS HE] WHO WILL EAT BREAD
 ἐν τῇ βασιλείᾳ τοῦ θεοῦ. **14.16** ὁ δὲ εἶπεν αὐτῷ,
 IN THE KINGDOM - OF GOD. - AND HE SAID TO HIM,
 Ἄνθρωπός τις ἐποίει δείπνον μέγα, καὶ ἐκάλεσεν
 A CERTAIN~MAN WAS PREPARING A BIG~DINNER, AND HE INVITED
 πολλοὺς **14.17** καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ
 MANY, AND HE SENT THE SLAVE OF HIM AT THE
 ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις,
 HOUR OF THE DINNER TO SAY TO THE ONES HAVING BEEN INVITED,
 Ἔρχεσθε, ὅτι ἤδη ἔτοιμά ἐστιν. **14.18** καὶ ἤρξαντο
 COME, BECAUSE NOW IT IS~READY. AND BEGAN
 ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν
 UNANIMOUSLY ALL TO BE EXCUSED. THE FIRST SAID
 αὐτῷ, Ἄγρὸν ἡγόρασα καὶ ἔχω ἀνάγκην ἐξελθὼν
 TO HIM, I BOUGHT~A FIELD AND I AM COMPELLED HAVING GONE OUT
 ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον.
 TO SEE IT. I ASK YOU, HAVE ME HAVING BEEN EXCUSED.

14.19 καὶ ἕτερος εἶπεν, Ζεύγη βοῶν ἡγόρασα πέντε
 AND ANOTHER SAID, ²PAIR ³OF OXEN ⁴I BOUGHT ⁵FIVE

καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με
 AND I AM GOING TO EXAMINE THEM. I ASK YOU, HAVE ME

παρητημένον. **14.20** καὶ ἕτερος εἶπεν, Γυναῖκα ἔγημα
 HAVING BEEN EXCUSED. AND ANOTHER SAID, I MARRIED~A WOMAN

καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. **14.21** καὶ
 AND THEREFORE I AM NOT ABLE TO COME. AND

παραγενόμενος ὁ δούλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ
 HAVING ARRIVED THE SLAVE REPORTED TO THE LORD OF HIM

ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ
 THESE THINGS. THEN HAVING BEEN ANGRY THE MASTER OF THE HOUSE SAID TO THE

δούλῳ αὐτοῦ, Ἐξελθε ταχέως εἰς τὰς πλατείας καὶ
 SLAVE OF HIM, GO OUT QUICKLY INTO THE STREETS AND

ρύμας τῆς πόλεως καὶ τοὺς πτωχοὺς καὶ ἀναπίρους
 LANES OF THE CITY AND THE POOR AND [THE] CRIPPLED

and you would be repaid.

¹³But when you give a banquet, invite the poor, the crippled, the lame, and the blind. ¹⁴And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous.”

¹⁵One of the dinner guests, on hearing this, said to him, “Blessed is anyone who will eat bread in the kingdom of God!” ¹⁶Then Jesus^v said to him, “Someone gave a great dinner and invited many. ¹⁷At the time for the dinner he sent his slave to say to those who had been invited, ‘Come; for everything is ready now.’

¹⁸But they all alike began to make excuses. The first said to him, ‘I have bought a piece of land, and I must go out and see it; please accept my regrets.’ ¹⁹Another said, ‘I have bought five yoke of oxen, and I am going to try them out; please accept my regrets.’ ²⁰Another said, ‘I have just been married, and therefore I cannot come.’ ²¹So the slave returned and reported this to his master. Then the owner of the house became angry and said to his slave, ‘Go out at once into the streets and lanes of the town and bring in the poor,

^v Gk *he*

the crippled, the blind, and the lame.' ²²And the slave said, 'Sir, what you ordered has been done, and there is still room.' ²³Then the master said to the slave, 'Go out into the roads and lanes, and compel people to come in, so that my house may be filled. ²⁴For I tell you,^w none of those who were invited will taste my dinner.'"

²⁵Now large crowds were traveling with him; and he turned and said to them, ²⁶"Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. ²⁷Whoever does not carry the cross and follow me cannot be my disciple. ²⁸For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? ²⁹Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, ³⁰saying, 'This fellow began to build and was not able to finish.' ³¹Or what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand

^w The Greek word for *you* here is plural

καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε. **14.22** καὶ
AND [THE] BLIND AND [THE] LAME BRING [THEM] IN HERE. AND

εἶπεν ὁ δούλος, Κύριε, γέγονεν ὃ ἐπέταξας, καὶ
SAID THE SLAVE, LORD, HAS BEEN DONE WHAT YOU COMMANDED, AND

ἔτι τόπος ἐστίν. **14.23** καὶ εἶπεν ὁ κύριος πρὸς τὸν
STILL THERE IS~A PLACE. AND SAID THE LORD TO THE

δούλον, Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ
SLAVE, GO OUT TO THE ROADWAYS AND FENCES AND

ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος·
URGE [THEM] TO COME IN, IN ORDER THAT MAY BE FILLED MY - HOUSE.

14.24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν
FOR~I SAY TO YOU* THAT NO ONE - OF THOSE~MEN -

κεκλημένων γεύσεται μου τοῦ δείπνου.
HAVING BEEN INVITED WILL TASTE MY - DINNER.

14.25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ
AND~WERE ACCOMPANYING HIM A LARGE~CROWD, AND

στραφεὶς εἶπεν πρὸς αὐτούς, **14.26** Εἴ τις ἔρχεται
HAVING TURNED HE SAID TO THEM, IF SOMEONE COMES

πρὸς με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν
TO ME AND DOES NOT HATE THE FATHER OF HIMSELF AND THE

μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς
MOTHER AND THE WIFE AND THE CHILDREN AND THE

ἀδελφοὺς καὶ τὰς ἀδελφὰς ἔτι τε καὶ τὴν ψυχὴν
BROTHERS AND THE SISTERS AND~IN ADDITION ALSO THE LIFE

ἑαυτοῦ, οὐ δύναται εἶναί μου μαθητής. **14.27** ὅστις
OF HIMSELF, HE IS NOT ABLE TO BE MY DISCIPLE. WHOEVER

οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω
DOES NOT CARRY THE CROSS OF HIMSELF AND COMES AFTER

μου, οὐ δύναται εἶναί μου μαθητής. **14.28** τίς γὰρ ἐξ
ME, IS NOT ABLE TO BE MY DISCIPLE. FOR~WHO AMONG

ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον
YOU* WANTING TO BUILD~A TOWER [WILL] NOT FIRST

καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς
HAVING SAT DOWN FIGURE OUT THE COST, IF HE HAS [ENOUGH] FOR

ἀπαρτισμόν; **14.29** ἵνα μήποτε θέντος αὐτοῦ θεμέλιον
COMPLETION? LEST HAVING LAID HIS FOUNDATION

καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες
AND NOT BEING ABLE TO FINISH [IT], EVERYONE - SEEING [IT]

ἄρξωνται αὐτῷ ἐμπαίζειν **14.30** λέγοντες ὅτι Οὗτος ὁ
MAY BEGIN TO RIDICULE~HIM SAYING, - THIS -

ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν
MAN BEGAN TO BUILD AND WAS NOT ABLE

ἐκτελέσαι. **14.31** ἢ τίς βασιλεὺς πορευόμενος ἐτέρῳ
TO FINISH. OR WHAT KING GOING ²ANOTHER

βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας
³KING ¹TO ENGAGE IN BATTLE NOT HAVING SAT DOWN

πρῶτον βουλευέσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν
FIRST WILL CONSIDER IF HE IS~ABLE WITH TEN THOUSAND

ὑπαντήσῃ τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ’
TO MEET THE ONE WITH TWENTY THOUSAND HAVING COME AGAINST

αὐτόν; 14.32 εἰ δὲ μή γε, ἔτι αὐτοῦ πόρρω ὄντος
HIM? OTHERWISE, WHILE HE BEING-FAR AWAY

πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην.
HAVING SENT-AN AMBASSADOR HE ASKS THE [TERMS] FOR PEACE.

14.33 οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται
SO THEN ALL OF YOU* WHO DOES NOT RENOUNCE

πᾶσιν τοῖς ἐαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναί μου
ALL - HIS POSSESSIONS IS NOT ABLE TO BE MY

μαθητῆς.
DISCIPLE.

14.34 Καλὸν οὖν τὸ ἅλας· ἐὰν δὲ καὶ τὸ ἅλας
GOOD THEN [IS] - SALT. BUT-IF EVEN THE SALT

μωρανθῇ, ἐν τίνι ἀρτυθήσεται; 14.35 οὔτε εἰς
SHOULD BECOME TASTELESS, WITH WHAT WILL IT BE SEASONED? NEITHER FOR

γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν, ἔξω βάλλουσιν
SOIL NOR FOR MANURE IS IT-SUITABLE; THEY THROW-OUT

αὐτό. ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.
IT. THE ONE HAVING EARS TO HEAR LET THAT ONE HEAR.

to oppose the one who comes against him with twenty thousand? ³²If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace. ³³So therefore, none of you can become my disciple if you do not give up all your possessions.

³⁴“Salt is good; but if salt has lost its taste, how can its saltiness be restored? ³⁵It is fit neither for the soil nor for the manure pile; they throw it away. Let anyone with ears to hear listen!”

^x Or *how can it be used for seasoning?*

CHAPTER 15

15.1 Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι
NOW-THERE WERE DRAWING NEAR-TO HIM ALL THE TAX COLLECTORS

καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. 15.2 καὶ διεγόγγυζον
AND THE SINNERS TO LISTEN TO HIM. AND WERE COMPLAINING

οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι
BOTH-THE PHARISEES AND THE SCRIBES SAYING, -

Οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς.
THIS ONE WELCOMES-SINNERS AND EATS WITH THEM.

15.3 εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων,
AND-HE TOLD TO THEM - THIS-PARABLE SAYING,

15.4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ
WHAT MAN OF YOU* HAVING ONE HUNDRED SHEEP AND

ἀπολέσας ἐξ αὐτῶν ἓν οὐ καταλείπει τὰ
HAVING LOST FROM THEM ONE, IS NOT LEAVING THE

ἐνενήκοντα ἑννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ
NINETY-NINE IN THE WILDERNESS AND GOES FOR

τὸ ἀπολωλὸς ἕως εὕρη αὐτό; 15.5 καὶ εὕρων
THE ONE HAVING BEEN LOST UNTIL HE FINDS IT? AND HAVING FOUND [IT]

ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων 15.6 καὶ
HE PUTS [IT] ON THE SHOULDERS OF HIM REJOICING AND

ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ
HAVING COME TO THE HOUSE HE CALLS TOGETHER - FRIENDS AND

τοὺς γείτονας λέγων αὐτοῖς, Συγχαρήτε μοι, ὅτι
- NEIGHBORS SAYING TO THEM, REJOICE TOGETHER WITH ME, BECAUSE

Now all the tax collectors and sinners were coming near to listen to him. ²And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.”

³ So he told them this parable: ⁴“Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? ⁵When he has found it, he lays it on his shoulders and rejoices. ⁶And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for

the crippled, the blind, and the lame.' ²²And the slave said, 'Sir, what you ordered has been done, and there is still room.' ²³Then the master said to the slave, 'Go out into the roads and lanes and compel people to come in, so that my house may be filled.' ²⁴For I tell you, I say, of those who were invited, many will taste my dinner

[illegible]

^y Gk *drachmas*, each worth about a day's wage for a laborer
^z Gk *he*

LUKE 15:6

ἵν' μου τὸ ἀπολωλός. **15.7** λέγω
 IF ME, THE ONE HAVING BEEN LOST. I SAY

Ἦν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ
 IN - HEAVEN THERE WILL BE OVER ONE

ὄντι ἡ ἐπὶ ἐνενήκοντα ἐννέα
THAN OVER NINETY-NINE

οὐ χρεία·ν ἔχουσιν μετανοίας.
NO NEED HAVE OF REPENTANCE.

3, γυνή δραχμάς ἔχουσα δέκα ἐὰν ἀπολέσῃ
WHAT WOMAN 3DRACHMAS 1HAVING 2TEN IF SHE LOSES

| | | | | | | |
|-------|-----------|-------|--------|-----|-------|-----|
| μίαν, | οὐχὶ | ἅπτει | λύχνον | καὶ | σαροῖ | τὴν |
| 1MA. | [WILL]NOT | LIGHT | A LAMP | AND | SWEEP | THE |

15.9 καὶ ζητεῖ ἐπιμελῶς ἕως οὗ εὕρῃ; 15.9 καὶ
 15.9 AND SEARCH CAREFULLY UNTIL SHE FINDS (IT)? AND

ἔβρουσα συγκαλεῖ τὰς φίλας καὶ γείτονας
HAVING FOUND [IT], SHE CALLS TOGETHER - FRIENDS AND NEIGHBORS

λέγουσα, Συγχαρήτέ μοι, ὅτι εὔρον τὴν δραχμὴν
SAYING, REJOICE TOGETHER WITH ME. BECAUSE I FOUND THE DRACHMA

ἣν ἀπώλεσα. **15.10** οὕτως, λέγω ὑμῖν, γίνεται χαρὰ
WHICH I LOST. THUS, I SAY TO YOU, THERE IS JOY

ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ
BEFORE THE ANGELS - OF GOD OVER ONE SINNER

μετανοοῦντι.
REPENTING.

15.11 Εἶπεν δέ, ᾧ ἄνθρωπος τις εἶχεν δύο υἱούς.
AND~HE SAID, A CERTAIN~MAN HAD TWO SONS.

15.12 καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ,
AND SAID THE YOUNGER OF THEM TO THE FATHER, FATHER,

δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. ὁ δὲ
GIVE TO ME THE PART-BELONGING OF THE PROPERTY. - AND

διείλεν αὐτοῖς τὸν βίον. **15.13** καὶ μετ' οὐ πολλὰς
HE DISTRIBUTED TO THEM THE PROPERTY. AND AFTER NOT MANY

ἡμέρας συναγαγὼν πάντα ὁ νεώτερος υἱὸς
DAYS HAVING GATHERED TOGETHER EVERYTHING THE YOUNGER SON

ἀπεδήμησεν εἰς χώραν μακράν καὶ ἐκεῖ διεσκόρπισεν
WENT ON A JOURNEY TO A COUNTRY FARAWAY AND THERE HE SQUANDERED

τὴν οὐσίαν αὐτοῦ ζῶν ἄσώτως. **15.14** δαπανήσαντος δὲ
THE PROPERTY OF HIM LIVING LOOSELY. AND-HAVING SPENT

αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν
OF HIM EVERYTHING THERE CAME A SEVERE~FAMINE THROUGHOUT -

χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.
THAT~COUNTRY, AND HE BEGAN TO GO WITHOUT.

15.15 καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν
AND HAVING GONE HE BECAME ASSOCIATED WITH ONE OF THE CITIZENS

τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς
- OF THAT-COUNTRY, AND HE SENT HIM INTO THE FIELDS

αὐτοῦ βόσκειν χοίρους, **15.16** καὶ ἐπέθύμει
OF HIM TO FEED PIGS, AND HE WAS LONGING

χορτασθήναι ἐκ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι,
TO BE FED WITH THE PODS WHICH ³WERE EATING ¹THE ²PIGS,

καὶ οὐδεὶς ἐδίδου αὐτῷ. **15.17** εἰς ἑαυτὸν δὲ
AND NO ONE WAS GIVING [ANYTHING] TO HIM. ³TO ⁴HIMSELF ¹BUT

ἐλθὼν ἔφη, Πόσοι μίσθιοι τοῦ πατρός
²HAVING COME HE SAID, HOW MANY HIRED SERVANTS OF THE FATHER

μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῶ
OF ME [THERE ARE] HAVING LEFTOVERS OF BREAD, BUT-¹ WITH A FAMINE

ὧδε ἀπόλλυμαι. **15.18** ἀναστὰς πορεύσομαι πρὸς τὸν
AM PERISHING-HERE. HAVING ARISEN I WILL GO TO THE

πατέρα μου καὶ ἐρῶ αὐτῷ, Πάτερ, ἡμάρτον εἰς
FATHER OF ME AND I WILL SAY TO HIM, FATHER, I SINNED AGAINST

τὸν οὐρανὸν καὶ ἐνώπιόν σου, **15.19** οὐκέτι εἰμὶ ἄξιος
- HEAVEN AND BEFORE YOU, NO LONGER AM I WORTHY

κληθῆναι υἱὸς σου· ποίησόν με ὡς ἓνα τῶν
TO BE CALLED [THE] SON OF YOU. MAKE ME AS ONE OF THE

μισθίων σου. **15.20** καὶ ἀναστὰς ἦλθεν πρὸς τὸν
HIRED SERVANTS OF YOU. AND HAVING ARISEN HE CAME TO THE

πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν
FATHER OF HIMSELF. AND-WHILE HE [STILL] A DISTANCE BEING AWAY SAW

αὐτὸν ὁ πατήρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ
HIM THE FATHER OF HIM AND WAS FILLED WITH COMPASSION AND

δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ
HAVING RUN HE FELL UPON THE NECK OF HIM AND

κατεφίλησεν αὐτόν. **15.21** εἶπεν δὲ ὁ υἱὸς αὐτῷ,
HE KISSED HIM. AND-¹SAID THE SON TO HIM,

Πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου,
FATHER, I SINNED AGAINST - HEAVEN AND BEFORE YOU,

οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου.^τ **15.22** εἶπεν δὲ
NO LONGER AM I WORTHY TO BE CALLED [THE] SON OF YOU. BUT-¹SAID

ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ, Ταχὺ ἐξενέγκατε
THE FATHER TO THE SLAVES OF HIM, QUICK, BRING OUT

στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε
³ROBE ¹THE ²BEST AND CLOTHE HIM, AND GIVE

δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς
A RING FOR THE HAND OF HIM AND SANDALS FOR THE

πόδας, **15.23** καὶ φέρετε τὸν μόσχον τὸν σιτευτόν,
FEET, AND BRING THE ²CALF - ¹FATTENED, [AND]

θύσατε, καὶ φαγόντες εὐφρανθώμεν, **15.24** ὅτι οὗτος ὁ
SACRIFICE [IT], AND HAVING EATEN LET US BE MERRY, BECAUSE THIS -

υἱὸς μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ
SON OF ME WAS-¹DEAD AND HE LIVED AGAIN, HE HAD BEEN LOST AND

εὑρέθη. καὶ ἤρξαντο εὐφραίνεσθαι.
HE WAS FOUND. AND THEY BEGAN TO BE MERRY.

15.25 Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ·
BUT-WAS THE SON OF HIM, THE OLDER, IN [THE] FIELD.

15:21 text: all. add ποιησον με ὡς ἓνα των μισθίων σου (make me like one of your hired men) [see Luke 15: 19]; ASVmg RSVmg NIVmg NEBmg NRSVmg.

have filled himself with^a the pods that the pigs were eating; and no one gave him anything. ¹⁷But when he came to himself he said, 'How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! ¹⁸I will get up and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; ¹⁹I am no longer worthy to be called your son; treat me like one of your hired hands."' ²⁰So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. ²¹Then the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.'^b ²²But the father said to his slaves, 'Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. ²³And get the fatted calf and kill it, and let us eat and celebrate; ²⁴for this son of mine was dead and is alive again; he was lost and is found!' And they began to celebrate.

²⁵ "Now his elder son was in the field; and

^a Other ancient authorities read *filled his stomach with*

^b Other ancient authorities add *Treat me like one of your hired servants*

when he came and approached the house, he heard music and dancing. ²⁶He called one of the slaves and asked what was going on. ²⁷He replied, 'Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.' ²⁸Then he became angry and refused to go in. His father came out and began to plead with him. ²⁹But he answered his father, 'Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. ³⁰But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!' ³¹Then the father said to him, 'Son, you are always with me, and all that is mine is yours. ³²But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.'

καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν
AND AS COMING HE DREW NEAR TO THE HOUSE, HE HEARD
συμφωνίας καὶ χορῶν, **15.26** καὶ προσκαλεσάμενος ἓνα
MUSIC AND DANCING, AND HAVING SUMMONED ONE
τῶν παίδων ἐπυνθάνετο τί ἂν εἴη ταῦτα. **15.27** ὁ
OF THE SERVANTS, HE WAS INQUIRING WHAT MIGHT BE THESE THINGS. -
δὲ εἶπεν αὐτῷ ὅτι Ὁ ἀδελφός σου ἔκει, καὶ
AND HE SAID TO HIM - THE BROTHER OF YOU IS PRESENT, AND
ἐθύσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι
⁴SACRIFICED ¹THE ²FATHER ³OF YOU ⁵THE ⁷CALF - ⁶FATTENED, BECAUSE
ὑγιαίνοντα αὐτὸν ἀπέλαβεν. **15.28** ὠργίσθη δὲ καὶ
BEING IN GOOD HEALTH HE RECEIVED BACK~HIM. AND~HE WAS ANGRY AND
οὐκ ἤθελεν εἰσελθεῖν, ὁ δὲ πατήρ αὐτοῦ ἐξελθὼν
HE DID NOT WANT TO ENTER, BUT~THE FATHER OF HIM HAVING COME OUT
παρεκάλει αὐτόν. **15.29** ὁ δὲ ἀποκριθεὶς εἶπεν τῷ
WAS PLEADING WITH HIM. - BUT HAVING ANSWERED HE SAID TO THE
πατρὶ αὐτοῦ, Ἴδου τοσαῦτα ἔτη δουλεύω σοι καὶ
FATHER OF HIM, BEHOLD SO MANY YEARS I SERVE YOU AND
οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε
NEVER A COMMANDMENT OF YOU I DISOBEYED, AND NEVER~FOR ME
ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ·
DID YOU GIVE A YOUNG GOAT THAT WITH THE FRIENDS OF ME I MIGHT BE MERRY.
15.30 ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγὼν σου
BUT~WHEN - ²SON ³OF YOU ¹THIS, THE ONE HAVING DEVoured YOUR
τὸν βίον μετὰ πορνῶν ἦλθεν, ἐθύσας αὐτῷ τὸν
- PROPERTY WITH PROSTITUTES CAME, YOU SACRIFICED FOR HIM THE
σιτευτὸν μόσχον. **15.31** ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ
FATTENED CALF. - AND HE SAID TO HIM, CHILD, YOU
πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ
ALWAYS WITH ME ARE, AND EVERYTHING [WHICH IS] - MINE
σά ἐστιν· **15.32** εὐφρανθῆναι δὲ καὶ χαρῆναι
IS~YOURS. NOW~TO BE MERRY AND TO REJOICE
ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ
IT WAS NECESSARY, BECAUSE - ²BROTHER ³OF YOU ¹THIS WAS~DEAD AND
ἔζησεν, καὶ ἀπολωλὼς καὶ εὑρέθη.
HE LIVED, AND HAVING BEEN LOST AND WAS FOUND.

CHAPTER 16

Then Jesus^c said to the disciples, 'There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. ²So he summoned him and

^c Gk. *he*

16.1 Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητάς,
AND~HE WAS SAYING ALSO TO THE DISCIPLES,
Ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ
A CERTAIN~MAN WAS RICH WHO HAD A STEWARD, AND
οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ
THIS WAS THE CHARGE BROUGHT AGAINST HIM: AS SQUANDERING THE
ὑπάρχοντα αὐτοῦ. **16.2** καὶ φωνήσας αὐτὸν εἶπεν
POSSESSIONS OF HIM. AND HAVING CALLED HIM, HE SAID

αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον
TO HIM, WHAT [IS] THIS I HEAR ABOUT YOU? RENDER THE ACCOUNT

τῆς οἰκονομίας σου, οὐ γὰρ δύνη ἔτι
OF THE STEWARDSHIP OF YOU, ²NO ¹FOR ⁴ARE YOU ABLE ³LONGER

οἰκονομεῖν. 16.3 εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος,
TO BE STEWARD. AND~SAID WITHIN HIMSELF THE STEWARD,

Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν
WHAT MAY I DO, BECAUSE THE LORD OF ME TAKES AWAY THE

οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω,
STEWARDSHIP FROM ME? TO DIG, I AM NOT STRONG [ENOUGH],

ἐπαιτεῖν αἰσχύνομαι. 16.4 ἔγνων τί ποιήσω, ἵνα ὅταν
TO BEG I AM ASHAMED. I KNOW WHAT I MAY DO, THAT WHEN

μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς
I AM REMOVED FROM THE STEWARDSHIP THEY MAY RECEIVE ME INTO THE

οἴκους αὐτῶν. 16.5 καὶ προσκαλεσάμενος ἕνα ἕκαστον
HOUSES OF THEM. AND HAVING SUMMONED EACH~ONE

τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ
OF THE DEBTORS OF THE MASTER OF HIMSELF, HE WAS SAYING TO THE

πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου; 16.6 ὁ δὲ
FIRST, HOW MUCH DO YOU OWE TO THE LORD OF ME? - AND

εἶπεν, Ἑκατὸν βάτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ,
HE SAID, ONE HUNDRED BATHS OF OIL. - AND HE SAID TO HIM,

Δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως
TAKE YOUR - BILLS AND HAVING SAT DOWN, QUICKLY

γράψον πεντήκοντα. 16.7 ἔπειτα ἑτέρῳ εἶπεν, Σὺ δὲ
WRITE FIFTY. THEN TO ANOTHER HE SAID, AND~YOU

πόσον ὀφείλεις; ὁ δὲ εἶπεν, Ἑκατὸν κόρους σίτου.
HOW MUCH DO YOU OWE? - AND HE SAID, ONE HUNDRED MEASURES OF WHEAT.

λέγει αὐτῷ, Δέξαι σου τὰ γράμματα καὶ γράψον
HE SAYS TO HIM, TAKE YOUR - BILLS AND WRITE

ὀγδοήκοντα. 16.8 καὶ ἐπήνεσεν ὁ κύριος τὸν
EIGHTY. AND ³PRAISED ¹THE ²LORD ⁴THE

οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν·
⁶STEWARD - ⁵UNRIGHTEOUS BECAUSE HE ACTED~WISELY.

ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς
BECAUSE THE SONS - OF THIS~AGE MORE WISE THAN THE

υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν.
SONS OF THE LIGHT IN THE GENERATION - OF THEMSELVES ARE.

16.9 Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ
AND I SAY~TO YOU, MAKE~FOR YOURSELVES FRIENDS FROM

τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπη
THE WEALTH - OF UNRIGHTEOUSNESS, THAT WHEN IT FAILS

δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.
THEY MAY WELCOME YOU INTO THE ETERNAL TENTS.

16.10 ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ
THE [ONE] FAITHFUL IN LITTLE, ALSO IN MUCH

πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ
IS~FAITHFUL, AND THE [ONE BEING] IN LITTLE UNRIGHTEOUS ALSO

said to him, 'What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer.' ³Then the manager said to himself, 'What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. ⁴I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.' ⁵So, summoning his master's debtors one by one, he asked the first, 'How much do you owe my master?' ⁶He answered, 'A hundred jugs of olive oil.' He said to him, 'Take your bill, sit down quickly, and make it fifty.' ⁷Then he asked another, 'And how much do you owe?' He replied, 'A hundred containers of wheat.' He said to him, 'Take your bill and make it eighty.' ⁸And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. ⁹And I tell you, make friends for yourselves by means of dishonest wealth^d so that when it is gone, they may welcome you into the eternal homes.^e

10 "Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little

^d Gk *mammon*

^e Gk *tents*

is dishonest also in much.

¹¹If then you have not been faithful with the dishonest wealth, / who will entrust to you the true riches? ¹²And if you have not been faithful with what belongs to another, who will give you what is your own? ¹³No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.^{7f}

¹⁴The Pharisees, who were lovers of money, heard all this, and they ridiculed him. ¹⁵So he said to them, "You are those who justify yourselves in the sight of others; but God knows your hearts; for what is prized by human beings is an abomination in the sight of God.

¹⁶"The law and the prophets were in effect until John came; since then the good news of the kingdom of God is proclaimed, and everyone tries to enter it by force.⁸ ¹⁷But it is easier for heaven and earth to pass away, than for one stroke of a letter in the law to be dropped.

¹⁸"Anyone who divorces his wife and marries another commits adultery, and whoever marries a woman divorced from her husband commits adultery.

¹⁹"There was a rich man who was dressed in purple and fine linen and who feasted

^fGk *mammon*

⁸Or *everyone is strongly urged to enter it*

ἐν πολλῷ ἄδικός ἐστιν. 16.11 εἰ οὖν ἐν τῷ ἀδίκῳ
IN MUCH IS~UNRIGHTEOUS. IF THEN WITH - UNRIGHTEOUS

μαμωνᾶ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν
WEALTH ²FAITHFUL ¹YOU* WERE NOT, - ⁶TRUE [RICHES] ³WHO ⁵TO YOU*

πιστεύσει; 16.12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ
⁴WILL ENTRUST? AND IF WITH THE [THING] BELONGING TO ANOTHER

πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει;
²FAITHFUL ¹YOU* WERE NOT, - YOUR* OWN WHO WILL GIVE~TO YOU*?

16.13 Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν·
NO SLAVE IS ABLE TWO MASTERS TO SERVE;

ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ
FOR~EITHER THE ONE HE WILL HATE AND THE OTHER HE WILL LOVE, OR

ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει.
ONE HE WILL BE DEVOTED TO AND THE OTHER HE WILL DESPISE.

οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾶ.
YOU* ARE NOT ABLE TO SERVE~GOD AND WEALTH.

16.14 Ἦκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι
AND~WAS HEARING THESE THINGS ALL THE PHARISEES

φιλάργυροι ὑπάρχοντες καὶ ἐξεμυκτήριζον αὐτόν.
BEING~LOVERS OF MONEY AND THEY WERE RIDICULING HIM.

16.15 καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιούντες
AND HE SAID TO THEM, YOU ARE THE ONES JUSTIFYING

ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς
YOURSELVES BEFORE - MEN, - BUT GOD KNOWS THE

καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις
HEARTS OF YOU*. BECAUSE THE [THING] AMONG MEN

ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ. 16.16 Ὁ
HIGHLY ESTEEMED [IS] AN ABOMINATION BEFORE - GOD. THE

νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου ἀπὸ
LAW AND THE PROPHETS [WERE PROCLAIMED] UNTIL JOHN. FROM

τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς
THEN THE KINGDOM - OF GOD IS BEING PREACHED AND EVERYONE

εἰς αὐτὴν βιάζεται. 16.17 Εὐκοπώτερον δέ ἐστιν
INTO IT IS BEING URGENTLY INVITED. BUT~EASIER IT IS [FOR]

τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου
- HEAVEN AND - EARTH TO PASS AWAY THAN OF THE LAW

μίαν κεραίαν πεσεῖν. 16.18 Πᾶς ὁ ἀπολύων τὴν
ONE STROKE OF A LETTER TO DROP [OUT]. EVERYONE - DIVORCING THE

γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ
WIFE OF HIM AND MARRYING ANOTHER COMMITS ADULTERY, AND

ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν
THE ONE ²[THE WOMAN] HAVING BEEN DIVORCED ³BY ⁴[HER] HUSBAND, ¹MARRYING

μοιχεύει.

COMMITS ADULTERY.

16.19 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ
³MAN ¹NOW ²A CERTAIN WAS RICH, AND

ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος
WAS CLOTHING HIMSELF WITH PURPLE AND LINEN, BEING MERRY

καθ' ἡμέραν λαμπρῶς. **16.20** πτωχὸς δέ τις
 EVERY DAY [EATING] SUMPTUOUSLY. ³POOR MAN ¹AND ²A CERTAIN
 ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ
 BY NAME, LAZARUS, HAD BEEN LAID AT THE GATE OF HIM
 εἰλκωμένος **16.21** καὶ ἐπιθυμῶν χορτασθῆναι
 HAVING BEEN COVERED WITH SORES AND DESIRING TO BE FED
 ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ
 FROM THE THINGS FALLING FROM THE TABLE OF THE
 πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ
 RICH MAN. BUT EVEN THE DOGS COMING WERE LICKING THE
 ἑλκή αὐτοῦ. **16.22** ἐγένετο δὲ ἀποθανεῖν τὸν
 SORES OF HIM. AND~IT CAME TO PASS [THAT] DIED THE
 πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς
 POOR MAN AND HE~WAS CARRIED AWAY BY THE ANGELS TO
 τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος
 THE BOSOM OF ABRAHAM. AND~DIED ALSO THE RICH MAN
 καὶ ἐτάφη. **16.23** καὶ ἐν τῷ ᾧδε ἐπάρας τοὺς
 AND HE WAS BURIED. AND IN - HADES HAVING LIFTED UP THE
 ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ
 EYES OF HIM, BEING IN TORMENTS, HE SEES
 Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις
 ABRAHAM FROM FAR AWAY AND LAZARUS IN THE BOSOMS
 αὐτοῦ. **16.24** καὶ αὐτὸς φωνήσας εἶπεν, Πάτερ
 OF HIM. AND HE HAVING CALLED SAID, FATHER
 Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα
 ABRAHAM, HAVE MERCY ON ME AND SEND LAZARUS THAT
 βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ
 HE MAY DIP THE TIP OF THE FINGER OF HIM [INTO] [THE] WATER AND
 καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ
 MAY COOL THE TONGUE OF ME, BECAUSE I AM SUFFERING IN -
 φλογὶ ταύτῃ. **16.25** εἶπεν δὲ Ἀβραάμ, Τέκνον, μνήσθητι
 THIS~FLAME. BUT~SAID ABRAHAM, CHILD, REMEMBER
 ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ
 THAT YOU RECEIVED THE GOOD THINGS OF YOU IN THE LIFE OF YOU, AND
 Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται,
 LAZARUS LIKEWISE THE BAD. BUT~NOW HE IS COMFORTED~HERE,
 σὺ δὲ ὀδυνᾷσαι. **16.26** καὶ ἐν πᾶσι τούτοις
 BUT~YOU ARE SUFFERING. AND IN [ADDITION] TO ALL THESE THINGS
 μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως
 BETWEEN US AND YOU* A GREAT~CHASM HAS BEEN FIXED, SO THAT
 οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς
 THE ONES WISHING TO COME OVER FROM [HERE] TO YOU*
 μὴ δύνωνται, μηδὲ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν.
 ARE NOT ABLE, NEITHER FROM THERE TO US MAY THEY CROSS OVER.
16.27 εἶπεν δέ, Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς
 AND~HE SAID, I ASK YOU THEN, FATHER, THAT YOU MAY SEND
 αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, **16.28** ἔχω γὰρ
 HIM TO THE HOUSE OF THE FATHER OF ME, FOR~I HAVE

sumptuously every day.

²⁰And at his gate lay a poor man named Lazarus, covered with sores, ²¹who longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and lick his sores. ²²The poor man died and was carried away by the angels to be with Abraham.^h The rich man also died and was buried. ²³In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side.ⁱ

²⁴He called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.'

²⁵But Abraham said, 'Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony.'

²⁶Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.' ²⁷He said, 'Then, father, I beg you to send him to my father's house—²⁸for I have

^h Gk. to Abraham's bosom

ⁱ Gk. in his bosom

five brothers—that he may warn them, so that they will not also come into this place of torment.’²⁹ Abraham replied, ‘They have Moses and the prophets; they should listen to them.’³⁰ He said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’³¹ He said to him, ‘If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.’”

πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ
FIVE BROTHERS, THAT HE MAY WARN THEM, LEST
καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.
ALSO THEY MAY COME TO - THIS~PLACE - OF TORMENT.
16.29 λέγει δὲ Ἀβραάμ, ἔχουσι Μωϋσέα καὶ τοὺς
BUT~SAYS ABRAHAM, THEY HAVE MOSES AND THE
προφήτας· ἀκουσάτωσαν αὐτῶν. **16.30** ὁ δὲ εἶπεν,
PROPHETS. LET THEM LISTEN TO THEM. - BUT HE SAID,
Οὐχί, πᾶτερ Ἀβραάμ, ἀλλ’ ἐάν τις ἀπὸ νεκρῶν
NO, FATHER ABRAHAM, BUT IF SOMEONE FROM [THE] DEAD
πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν. **16.31** εἶπεν δὲ
SHOULD GO TO THEM THEY WILL REPENT. BUT~HE SAID
αὐτῷ, Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν,
TO HIM, IF MOSES AND THE PROPHETS THEY DO NOT LISTEN TO,
οὐδ’ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται.
NEITHER IF SOMEONE FROM [THE] DEAD SHOULD RISE AGAIN WILL THEY BE PERSUADED.

CHAPTER 17

Jesus^j said to his disciples, “Occasions for stumbling are bound to come, but woe to anyone by whom they come! ²It would be better for you if a millstone were hung around your neck and you were thrown into the sea than for you to cause one of these little ones to stumble. ³Be on your guard! If another disciple^k sins, you must rebuke the offender, and if there is repentance, you must forgive. ⁴And if the same person sins against you seven times a day, and turns back to you seven times and says, ‘I repent,’ you must forgive.”

⁵ The apostles said to the Lord, “Increase our faith!”
⁶ The Lord replied, “If you had faith the size of a^l mustard seed, you could say

^j Gk He

^k Gk your brother

^l Gk faith as a grain of

17.1 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ,
AND~HE SAID TO THE DISCIPLES OF HIM,
Ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, πλην
IT IS~IMPOSSIBLE [FOR] - THE TEMPTATIONS TO SIN NOT TO COME, BUT
οὐαὶ δι’ οὗ ἔρχεται· **17.2** λυσιτελεῖ αὐτῷ εἰ
WOE THROUGH WHOM IT COMES. IT IS BETTER FOR HIM IF
λίθος μυλικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ
A MILLSTONE IS HUNG AROUND THE NECK OF HIM
καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα
AND HE HAD BEEN THROWN INTO THE SEA THAN THAT
σκανδαλίση τῶν μικρῶν τούτων ἓνα.
HE SHOULD CAUSE TO STUMBLE - ³LITTLE ONES ²OF THESE ¹ONE.
17.3 προσέχετε ἑαυτοῖς. ἐὰν ἁμάρτη ὁ ἀδελφός σου
PAY ATTENTION TO YOURSELVES. IF SINS THE BROTHER OF YOU,
ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανόησῃ ἄφες αὐτῷ.
REBUKE HIM, AND IF HE REPENTS FORGIVE HIM.
17.4 καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς
AND IF SEVEN TIMES [DURING] THE DAY HE SINS AGAINST
σὲ καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σὲ λέγων, Μετανοῶ,
YOU AND SEVEN TIMES HE TURNS AROUND TO YOU SAYING, I REPENT,
ἀφήσεις αὐτῷ.
YOU WILL FORGIVE HIM.
17.5 Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ, Πρόσθες
AND SAID THE APOSTLES TO THE LORD, ADD
ἡμῖν πίστιν. **17.6** εἶπεν δὲ ὁ κύριος, Εἰ ἔχετε πίστιν
TO US FAITH. AND~SAID THE LORD, IF YOU^a HAVE FAITH
ὥς κόκκον σινάπεως, ἐλέγετε ἂν τῇ
LIKE A SEED OF MUSTARD, YOU^a WOULD HAVE SAID -

συκαμίνῳ [ταύτῃ], Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ
TO THIS~MULBERRY TREE, BE UPROOTED AND BE PLANTED IN THE
θαλάσσει· καὶ ὑπήκουσεν ἂν ὑμῖν.
SEA. AND IT WOULD HAVE OBEYED YOU*.

17.7 Τίς δὲ ἐξ ὑμῶν δούλον ἔχων ἀροτριῶντα ἢ
BUT~WHO AMONG YOU* HAVING~A SLAVE PLOWING OR
ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ
TENDING SHEEP, WHO HAVING COME IN FROM THE FIELD WILL SAY
αὐτῷ, Εὐθέως παρελθὼν ἀνάπεσε, **17.8** ἀλλ'
TO HIM, IMMEDIATELY HAVING COME BESIDE, LIE DOWN, BUT
οὐχὶ ἐρεῖ αὐτῷ, Ἐτοίμασον τί δειπνήσω καὶ
WILL HE NOT SAY TO HIM, PREPARE SOMETHING (THAT) I MAY EAT AND
περιζωσάμενος διακόνει μοι ἕως φάγω καὶ
HAVING WRAPPED [AN APRON] ABOUT YOURSELF SERVE ME UNTIL I EAT AND
πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;
DRINK, AND AFTER THESE THINGS, MAY EAT AND DRINK YOU?
17.9 μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν
[SURELY] HE DOES NOT HAVE GRATITUDE TO THE SERVANT BECAUSE HE DID
τὰ διαταχθέντα; **17.10** οὕτως καὶ ὑμεῖς, ὅταν
THE THINGS HAVING BEEN COMMANDED? SO ALSO YOU*, WHEN
ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε
YOU* DO ALL THE THINGS HAVING BEEN COMMANDED YOU*, SAY,
ὅτι Δούλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι
- USELESS~SLAVES WE ARE, WHAT WE WERE OBLIGATED TO DO
πεποιήκαμεν.
WE HAVE DONE.

17.11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλὴμ
AND IT CAME ABOUT WHILE [HE] GOES TO JERUSALEM
καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρείας καὶ
AND HE WAS TRAVELING THROUGH [THE] MIDDLE OF SAMARIA AND
Γαλιλαίας. **17.12** καὶ εἰσερχομένου αὐτοῦ εἰς τινα
GALILEE. AND HE~ENTERING INTO A CERTAIN
κώμην ἀπήντησαν [αὐτῷ] δέκα λεπροὶ ἄνδρες, οἱ
VILLAGE MET HIM TEN LEPROUS MEN, WHO
ἔστησαν πόρρωθεν **17.13** καὶ αὐτοὶ ἤραν φωνὴν
STOOD FROM A DISTANCE AND THEY LIFTED UP VOICE
λέγοντες, Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. **17.14** καὶ
SAYING, JESUS, MASTER, HAVE MERCY [UPON] US. AND
ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε
HAVING SEEN [THIS] HE SAID TO THEM, HAVING GONE SHOW
ἐαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ
YOURSELVES TO THE PRIESTS. AND IT CAME ABOUT WHILE
ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν. **17.15** εἷς δὲ ἐξ αὐτῶν,
THEY~GO AWAY THEY WERE CLEANSED. AND~ONE OF THEM,
ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης
HAVING SEEN THAT HE WAS HEALED, RETURNED WITH A LOUD~VOICE
δοξάζων τὸν θεόν, **17.16** καὶ ἔπεσεν ἐπὶ πρόσωπον
GLORIFYING - GOD, AND HE FELL ON [HIS] FACE

to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.

7 "Who among you would say to your slave who has just come in from plowing or tending sheep in the field, 'Come here at once and take your place at the table'? ⁸Would you not rather say to him, 'Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat and drink'? ⁹Do you thank the slave for doing what was commanded? ¹⁰So you also, when you have done all that you were ordered to do, say, 'We are worthless slaves; we have done only what we ought to have done!'"

11 On the way to Jerusalem Jesus^m was going through the region between Samaria and Galilee. ¹²As he entered a village, ten lepersⁿ approached him. Keeping their distance, ¹³they called out, saying, "Jesus, Master, have mercy on us!" ¹⁴When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. ¹⁵Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. ¹⁶He prostrated himself

^m Gk he

ⁿ The terms *leper* and *leprosy* can refer to several diseases

at Jesus' feet and thanked him. And he was a Samaritan. ¹⁷Then Jesus asked, "Were not ten made clean? But the other nine, where are they?" ¹⁸Was none of them found to return and give praise to God except this foreigner?" ¹⁹Then he said to him, "Get up and go on your way; your faith has made you well."

²⁰Once Jesus was asked by the Pharisees when the kingdom of God was coming, and he answered, "The kingdom of God is not coming with things that can be observed; ²¹nor will they say, 'Look, here it is!' or 'There it is!' For, in fact, the kingdom of God is among^g you."

²²Then he said to the disciples, "The days are coming when you will long to see one of the days of the Son of Man, and you will not see it. ²³They will say to you, 'Look there!' or 'Look here!' Do not go, do not set off in pursuit. ²⁴For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day.^r ²⁵But first he must endure much suffering and be rejected by this generation. ²⁶Just as it was in the

^g Gk *his*

^r Gk *he*

^g Or *within*

^r Other ancient authorities lack *in his day*

παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς
AT THE FEET OF HIM THANKING HIM. AND HE

ἦν Σαμαρίτης. 17.17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,
WAS A SAMARITAN. AND~HAVING ANSWERED - JESUS SAID,

Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα
[WERE THERE] NOT - TEN [WHO] WERE CLEANSED? NOW~THE NINE

ποῦ; 17.18 οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι
WHERE [ARE THEY]? WERE THEY NOT FOUND HAVING RETURNED TO GIVE

δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος; 17.19 καὶ
GLORY - TO GOD EXCEPT - THIS~FOREIGNER? AND

εἶπεν αὐτῷ, Ἀναστὰς πορεύου· ἡ πίστις σου
HE SAID TO HIM, HAVING ARISEN, GO. THE FAITH OF YOU

σέσωκέν σε.
HAS DELIVERED YOU.

17.20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε
NOW~HAVING BEEN ASKED BY THE PHARISEES WHEN

έρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ
COMES THE KINGDOM - OF GOD, HE QUESTIONED THEM AND

εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ
SAID, ¹IS NOT COMING ¹THE ²KINGDOM - ³OF GOD WITH

παρατηρήσεως, 17.21 οὐδὲ ἐροῦσιν, Ἴδου ὧδε ἢ,
OBSERVATION, NOR WILL THEY SAY, BEHOLD HERE [IT IS], OR

Ἐκεῖ, ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν
THERE [IT IS], FOR~BEHOLD THE KINGDOM - OF GOD INSIDE OF YOU^r

ἐστίν. 17.22 Εἶπεν δὲ πρὸς τοὺς μαθητάς,
IS. AND~HE SAID TO THE DISCIPLES,

Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν
DAYS~WILL COME WHEN YOU^r WILL DESIRE ONE OF THE DAYS

τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε.
OF THE SON - OF MAN TO SEE AND YOU^r WILL NOT SEE [IT].

17.23 καὶ ἐροῦσιν ὑμῖν, Ἴδου ἐκεῖ, [ἢ] Ἴδου
AND THEY WILL SAY TO YOU^r, BEHOLD THERE [IT IS], OR, BEHOLD

ὧδε· μὴ ἀπέλθῃτε μὴδὲ διώξῃτε.
HERE [IT IS]. DO NOT GO OUT [AFTER THEM] NOR PURSUE [THEM].

17.24 ὥσπερ γὰρ ἡ ἀστραπὴ ἀστράπτουσα ἐκ
FOR~AS THE LIGHTNING FLASHING OUT OF

τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν
THE [ONE PART] UNDER THE SKY TO THE [OTHER PART] UNDER [THE] SKY

λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου [ἐν τῇ
SHINES, THUS WILL BE THE SON - OF MAN IN THE

ἡμέρᾳ αὐτοῦ]. 17.25 πρῶτον δὲ δεῖ αὐτὸν
DAY OF HIM. BUT~FIRST IT IS NECESSARY [FOR] HIM

πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς
TO SUFFER~MANY THINGS AND TO BE REJECTED BY -

γενεᾶς ταύτης. 17.26 καὶ καθὼς ἐγένετο ἐν ταῖς
THIS~GENERATION. AND JUST AS IT WAS IN THE

17:24 text: all. omit: ASVmg RSVmg NIVmg NRSVmg.

ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ
 DAYS OF NOAH, THUS WILL IT BE ALSO IN THE DAYS OF THE
 υἱοῦ τοῦ ἀνθρώπου· **17.27** ἥσθιον, ἔπινον, ἐγάμουν,
 SON - OF MAN. THEY WERE EATING, DRINKING, MARRYING,
 ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς
 [AND] BEING GIVEN IN MARRIAGE, UNTIL WHICH DAY ENTERED NOAH INTO
 τὴν κιβωτόν καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν·
 THE ARK AND CAME THE FLOOD AND IT DESTROYED
 πάντας. **17.28** ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις
 EVERYTHING. LIKewise, JUST AS IT WAS IN THE DAYS
 Λῶτ· ἥσθιον, ἔπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον,
 OF LOT. THEY WERE EATING, DRINKING, BUYING, SELLING, PLANTING, [AND]
 ὠκοδόμουν· **17.29** ἡ δὲ ἡμέρα ἐξῆλθεν Λῶτ ἀπὸ
 BUILDING. BUT-ON WHICH DAY WENT OUT LOT FROM
 Σοδόμων, ἔβρεξεν πῦρ καὶ θείον ἀπ' οὐρανοῦ καὶ
 SODOM, IT RAINED FIRE AND SULPHUR FROM HEAVEN AND
 ἀπώλεσεν πάντας. **17.30** κατὰ τὰ αὐτὰ ἔσται
 DESTROYED EVERYTHING. ACCORDING TO THE SAME THINGS IT WILL BE
 ἡ ἡμέρα ὃ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.
 ON WHICH DAY THE SON - OF MAN IS REVEALED.
17.31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος
 ON THAT - DAY WHO WILL BE ON THE ROOF
 καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω
 AND THE PROPERTY OF HIM [WILL BE] IN THE HOUSE, LET HIM NOT COME DOWN
 ἄραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω
 TO TAKE THEM, AND THE ONE IN A FIELD LIKEWISE LET HIM NOT TURN BACK
 εἰς τὰ ὀπίσω. **17.32** μνημονεύετε τῆς γυναικὸς Λῶτ.
 TO THE THINGS BEHIND. REMEMBER THE WIFE OF LOT.
17.33 ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι
 WHOEVER SEEKS THE LIFE OF HIM TO PRESERVE
 ἀπολέσει αὐτήν, ὃς δ' ἂν ἀπολέσῃ ζωογονήσει αὐτήν.
 WILL LOSE IT, BUT-WHOEVER LOSES [IT], WILL PRESERVE IT.
17.34 λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ
 I SAY TO YOU, IN THIS - NIGHT THERE WILL BE TWO IN
 κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος
 ONE-BED, THE ONE WILL BE TAKEN AND THE OTHER
 ἀφεθήσεται· **17.35** ἔσονται δύο ἀλέθουσai ἐπὶ τὸ
 WILL BE LEFT. THERE WILL BE TWO GRINDING AT THE
 αὐτό, ἡ μία παραλημφθήσεται, ἡ δὲ ἑτέρα
 SAME [PLACE], THE ONE WILL BE TAKEN, BUT-THE OTHER
 ἀφεθήσεται. **17.37** καὶ ἀποκριθέντες λέγουσιν αὐτῷ,
 WILL BE LEFT. AND HAVING ANSWERED THEY SAY TO HIM,
 Πού, κύριε; ὁ δὲ εἶπεν αὐτοῖς, Ὅπου τὸ σῶμα, ἐκεῖ
 WHERE, LORD? - BUT HE SAID TO THEM, WHERE THE BODY [IS], THERE
 καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.
 ALSO THE EAGLES WILL BE GATHERED TOGETHER.

days of Noah, so too it will be in the days of the Son of Man. ²⁷They were eating and drinking, and marrying and being given in marriage, until the day Noah entered the ark, and the flood came and destroyed all of them. ²⁸Likewise, just as it was in the days of Lot: they were eating and drinking, buying and selling, planting and building, ²⁹but on the day that Lot left Sodom, it rained fire and sulfur from heaven and destroyed all of them ³⁰—it will be like that on the day that the Son of Man is revealed. ³¹On that day, anyone on the housetop who has belongings in the house must not come down to take them away; and likewise anyone in the field must not turn back. ³²Remember Lot's wife. ³³Those who try to make their life secure will lose it, but those who lose their life will keep it. ³⁴I tell you, on that night there will be two in one bed; one will be taken and the other left. ³⁵There will be two women grinding meal together; one will be taken and the other left." ³⁷Then they asked him, "Where, Lord?" He said to them, "Where the corpse is, there the vultures will gather."

⁵ Other ancient authorities add verse 36, "Two will be in the field; one will be taken and the other left."

17:35 text: ASV RSV NASB NIV NEB TEV NJB NRSV. add v. 36 δυο εν αγρω· εις παραλημφθησεται και ο ετερος αφεθησεται (two men will be in the field; one will be taken and the other left) [see Matt. 24:40]: ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg.

CHAPTER 18

Then Jesus¹ told them a parable about their need to pray always and not to lose heart. ²He said, "In a certain city there was a judge who neither feared God nor had respect for people. ³In that city there was a widow who kept coming to him and saying, 'Grant me justice against my opponent.'⁴ For a while he refused; but later he said to himself, 'Though I have no fear of God and no respect for anyone, ⁵yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming.'⁶ And the Lord said, "Listen to what the unjust judge says. ⁷And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? ⁸I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?"

⁹ He also told this parable to some who trusted in themselves that they were righteous and regarded others with contempt: ¹⁰"Two men went up to the temple to pray, one a

¹Gk *he*

^uOr *so that she may not finally come and slap me in the face*

18.1 Ἐλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ
NOW~HE WAS SPEAKING A PARABLE TO THEM ABOUT {HOW} -

δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ
IT IS NECESSARY ALWAYS [FOR] THEM~TO PRAY AND

μὴ ἐγκακεῖν, **18.2** λέγων, Κριτῆς τις ἦν ἐν τινὶ πόλει
NOT TO LOSE HEART, SAYING, A CERTAIN~JUDGE WAS IN A CERTAIN CITY

τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος.
- ²GOD ¹NOT FEARING ³AND ⁵MAN ⁴NOT RESPECTING.

18.3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἦρχετο
NOW~A WIDOW WAS IN - THAT~CITY AND SHE WAS COMING

πρὸς αὐτὸν λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ
TO HIM SAYING, GRANT JUSTICE TO ME AGAINST THE

ἀντιδίκου μου. **18.4** καὶ οὐκ ἤθελεν ἐπὶ χρόνον.
OPPONENT OF ME. AND HE WAS NOT WILLING FOR A TIME.

μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν θεὸν
BUT~AFTER THESE THINGS HE SAID WITHIN HIMSELF, IF INDEED - GOD

οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι, **18.5** διὰ γε
I DO NOT FEAR NOR MAN DO I RESPECT, YET~BECAUSE

τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω
- CAUSES ME TROUBLE - THIS~WIDOW, I WILL GRANT JUSTICE

αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.
TO HER, LEST IN [THE] END COMING SHE MAY WEAR OUT ME.

18.6 Εἶπεν δὲ ὁ κύριος, Ἀκούσατε τί ὁ κριτῆς τῆς
NOW~SAID THE LORD, LISTEN TO WHAT THE ²JUDGE -

ἀδικίας λέγει. **18.7** ὁ δὲ θεὸς οὐ μὴ ποιήσῃ
¹UNRIGHTEOUS SAYS: - NOW [WILL NOT] GOD BY ALL MEANS BRING ABOUT

τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν
THE JUSTICE OF THE CHOSEN ONES OF HIM -

βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ
CRYING OUT TO HIM, DAY AND NIGHT, AND HE HAS PATIENCE

ἐπ' αὐτοῖς; **18.8** λέγω ὑμῖν ὅτι ποιήσει τὴν
WITH THEM? I SAY TO YOU^o THAT HE WILL BRING ABOUT THE

ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ
JUSTICE OF THEM WITH SPEED. BUT THE SON -

ἀνθρώπου ἐλθὼν ἄρα εὕρήσει τὴν πίστιν ἐπὶ τῆς
OF MAN HAVING COME, THEN WILL HE FIND - FAITH ON THE

γῆς;
EARTH?

18.9 Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας
AND~HE SAID ALSO TO SOME, THE ONES HAVING PUT CONFIDENCE

ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενούντας τοὺς
IN THEMSELVES THAT THEY ARE RIGHTEOUS AND DESPIISING -

λοιποὺς τὴν παραβολὴν ταύτην. **18.10** Ἄνθρωποι δύο
OTHERS, - THIS~PARABLE. TWO~MEN

ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἷς
WENT UP TO THE TEMPLE TO PRAY, - ONE [WAS A]

Φαρισαῖος καὶ ὁ ἕτερος τελώνης. **18.11** ὁ
 PHARISEE AND THE OTHER, A TAX COLLECTOR. THE
 Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο,⁷
 PHARISEE HAVING STOOD, TO HIMSELF WAS PRAYING~THESE THINGS,
 Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ
 - GOD, I THANK YOU THAT I AM NOT LIKE - OTHER
 τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς
 - MEN, SWINDLERS, UNRIGHTEOUS, ADULTERERS, OR EVEN AS
 οὗτος ὁ τελώνης· **18.12** νηστεύω δις τοῦ
 THIS - TAX COLLECTOR. I FAST TWICE[DURING] THE
 σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.
 WEEK, ITITHE EVERYTHING AS MUCH AS I GET.
18.13 ὁ δὲ τελώνης μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ
 BUT~THE TAX COLLECTOR HAVING STOOD~AT A DISTANCE WAS NOT WILLING EVEN
 τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ἐτυπτεν
 THE EYES TO RAISE UP TO - HEAVEN, BUT WAS BEATING
 τὸ στήθος αὐτοῦ λέγων, Ὁ θεός, ἰλάσθητί μοι τῷ
 THE CHEST OF HIM SAYING, - GOD, HAVE MERCY ON ME THE
 ἁμαρτωλῷ. **18.14** λέγω ὑμῖν, κατέβη οὗτος
 SINNER. I SAY TO YOU*, THIS ONE~WENT DOWN
 δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκείνον·
 HAVING BEEN JUSTIFIED TO THE HOUSE OF HIM[RATHER] THAN THAT ONE.
 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ
 BECAUSE EVERYONE - EXALTING HIMSELF WILL BE HUMBLING, BUT~THE ONE
 ταπεινῶν ἑαυτὸν ὑψωθήσεται.
 HUMBLING HIMSELF WILL BE EXALTED.
18.15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα
 NOW~THEY WERE BRINGING TO HIM ALSO - INFANTS THAT
 αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων
 HE MIGHT TOUCH~THEM. BUT~HAVING SEEN[THIS], THE DISCIPLES WERE REBUKING
 αὐτοῖς. **18.16** ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων,
 THEM. - BUT JESUS CALLED FOR THEM SAYING,
 Ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε
 PERMIT THE CHILDREN TO COME TO ME AND DO NOT HINDER
 αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
 THEM, - FOR OF SUCH ONES IS THE KINGDOM - OF GOD.
18.17 ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν
 TRULY I SAY TO YOU*, WHOEVER DOES NOT WELCOME THE
 βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς
 KINGDOM - OF GOD AS A CHILD, MAY BY NO MEANS ENTER INTO
 αὐτήν.
 IT.

18.18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων,
 AND ³QUESTIONED ¹A CERTAIN ⁴HIM ²RULER SAYING,

18:11 text: NEBmg TEV NRSV. var. ο Φαρισαῖος σταθεὶς ταῦτα πρὸς ἑαυτὸν προσευξέτο (the Pharisee stood and prayed these things with himself) KJV ASV RSV NASB (NIV) TEVmg NJB. var. ο Φαρισαῖος σταθεὶς ταῦτα προσευξέτο (the Pharisee stood and prayed these things): NEB. var. ο Φαρισαῖος σταθεὶς καθ' ἑαυτὸν ταῦτα προσευξέτο (the Pharisee stood and prayed these things privately): NEBmg.

Pharisee and the other a tax collector. ¹¹The Pharisee, standing by himself, was praying thus, 'God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector. ¹²I fast twice a week; I give a tenth of all my income.' ¹³But the tax collector, standing far off, would not even look up to heaven, but was beating his breast and saying, 'God, be merciful to me, a sinner!' ¹⁴I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted."

¹⁵People were bringing even infants to him that he might touch them; and when the disciples saw it, they sternly ordered them not to do it. ¹⁶But Jesus called for them and said, "Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of God belongs. ¹⁷Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it."

¹⁸A certain ruler asked

him, "Good Teacher, what must I do to inherit eternal life?" ¹⁹Jesus said to him, "Why do you call me good? No one is good but God alone. ²⁰You know the commandments: 'You shall not commit adultery; You shall not murder; You shall not steal; You shall not bear false witness; Honor your father and mother.' " ²¹He replied, "I have kept all these since my youth." ²²When Jesus heard this, he said to him, "There is still one thing lacking. Sell all that you own and distribute the money^v to the poor, and you will have treasure in heaven; then come, follow me."

²³But when he heard this, he became sad; for he was very rich. ²⁴Jesus looked at him and said, "How hard it is for those who have wealth to enter the kingdom of God! ²⁵Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God."

²⁶Those who heard it said, "Then who can be saved?" ²⁷He replied, "What is impossible for mortals is possible for God."

²⁸Then Peter said, "Look, we have left our homes and followed you." ²⁹And

^v Gk lacks the money

Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον
GOOD~TEACHER, WHAT HAVING DONE ETERNAL~LIFE

κληρονομήσω; 18.19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Τί
WILL I INHERIT? AND~SAID TO HIM - JESUS, WHY

με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.
DO YOU CALL~ME GOOD? NO ONE [IS] GOOD EXCEPT ²ALONE - ¹GOD.

18.20 τὰς ἐντολὰς οἶδας· Μὴ μοιχεύσης,
THE COMMANDMENTS YOU KNOW. DO NOT COMMIT ADULTERY,

Μὴ φονεύσης, Μὴ κλέψης, Μὴ ψευδομαρτυρήσης, Τίμα
DO NOT COMMIT MURDER, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOR

τὸν πατέρα σου καὶ τὴν μητέρα. 18.21 ὁ δὲ εἶπεν,
THE FATHER OF YOU AND THE MOTHER. - AND HE SAID,

Ταῦτα πάντα ἐφύλαξα ἐκ νεότητος.
ALL~THESE THINGS I KEPT FROM [MY] YOUTH.

18.22 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἔτι ἓν
AND~HAVING HEARD - JESUS SAID TO HIM, STILL ONE [THING]

σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ
FOR YOU IS LACKING. EVERYTHING, AS MUCH AS YOU HAVE, SELL AND

διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν [τοῖς]
DISTRIBUTE TO THE POOR, AND YOU WILL HAVE TREASURE IN THE

οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι. 18.23 ὁ δὲ
HEAVENS, AND COME FOLLOW ME. - BUT

ἀκούσας ταῦτα περίλυπος ἐγενήθη· ἦν γὰρ
HAVING HEARD THESE THINGS HE BECAME~VERY SAD. FOR~HE WAS

πλούσιος σφόδρα.
VERY~RICH.

18.24 Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς [περίλυπον
³HAVING SEEN ¹AND ⁴HIM - ²JESUS ⁶VERY SAD

γενόμενον] εἶπεν, Πῶς δυσκόλως οἱ τὰ
⁵HAVING BECOME SAID, HOW WITH DIFFICULTY THE ONES -

χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ
HAVING~WEALTH INTO THE KINGDOM - OF GOD

εἰσπορεύονται· 18.25 εὐκοπώτερον γὰρ ἐστὶν κάμηλον
ENTER. FOR~EASIER IT IS [FOR] A CAMEL

διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς
THROUGH [THE] OPENING OF A NEEDLE TO ENTER THAN [FOR] A RICH PERSON INTO

τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. 18.26 εἶπαν δὲ
THE KINGDOM - OF GOD TO ENTER. BUT~SAID

οἱ ἀκούσαντες, Καὶ τίς δύναται σωθῆναι; 18.27 ὁ
THE ONES HAVING HEARD, AND WHO IS ABLE TO BE SAVED? -

δὲ εἶπεν, Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ
AND HE SAID, THE THINGS IMPOSSIBLE WITH MEN POSSIBLE

παρὰ τῷ θεῷ ἐστὶν. 18.28 Εἶπεν δὲ ὁ Πέτρος, Ἴδου
WITH - GOD ARE. AND~SAID - PETER, BEHOLD

ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμεν σοι. 18.29 ὁ
WE HAVING LEFT - OUR OWN FOLLOWED YOU. -

18:20 Exod. 20:12-16; Deut. 5:16-20

δὲ εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς ἐστὶν
 AND HE SAID TO THEM, TRULY I SAY TO YOU* THAT THERE IS~NO ONE
 ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς
 WHO LEFT HOUSE OR WIFE OR BROTHERS OR PARENTS
 ἢ τέκνα ἐνεκεν τῆς βασιλείας τοῦ θεοῦ, **18.30** ὃς
 OR CHILDREN BECAUSE OF THE KINGDOM - OF GOD, WHO
 οὐχὶ μὴ [ἀπο]λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ
 WILL NOT RECEIVE MANY TIMES AS MUCH IN - THIS~TIME
 καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον.
 AND IN THE AGE - COMING, ETERNAL~LIFE.

18.31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς,
 AND~HAVING TAKEN THE TWELVE HE SAID TO THEM,
 Ἴδου ἀναβαίνομεν εἰς Ἱερουσαλὴμ, καὶ τελεσθήσεται
 BEHOLD WE ARE GOING UP TO JERUSALEM, AND WILL BE FULFILLED
 πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ
 ALL THE THINGS HAVING BEEN WRITTEN BY THE PROPHETS ABOUT THE
 υἱῷ τοῦ ἀνθρώπου· **18.32** παραδοθήσεται γὰρ τοῖς
 SON - OF MAN. FOR~HE WILL BE DELIVERED UP TO THE
 ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ὕβρισθήσεται καὶ
 GENTILES AND HE WILL BE RIDICULED AND HE WILL BE MISTREATED AND
 ἐμπτυσθήσεται **18.33** καὶ μαστιγώσαντες ἀποκτενοῦσιν
 HE WILL BE SPAT UPON AND HAVING WHIPPED [HIM] THEY WILL KILL
 αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.
 HIM, AND ON THE 2DAY - 1THIRD HE WILL RISE AGAIN.
18.34 καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν καὶ
 AND THEY NONE OF THESE THINGS UNDERSTOOD AND
 ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν καὶ
 HAD BEEN - THIS WORD HIDDEN FROM THEM, AND
 οὐκ ἐγίνωσκον τὰ λεγόμενα.
 THEY WERE NOT UNDERSTANDING THE THINGS BEING SAID.

18.35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχὼ
 AND~IT CAME ABOUT WHILE HE~DREW NEAR TO JERICO
 τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαίτων.
 A CERTAIN~BLIND MAN WAS SITTING BESIDE THE ROAD BEGGING.
18.36 ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί
 AND~HAVING HEARD A CROWD TRAVELING THROUGH HE WAS ASKING WHAT
 εἶη τοῦτο. **18.37** ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ
 THIS~MIGHT BE. AND~THEY REPORTED TO HIM THAT JESUS THE
 Ναζωραῖος παρέρχεται. **18.38** καὶ ἐβόησεν λέγων,
 NAZARENE IS GOING BY. AND HE CRIED OUT SAYING,
 Ἰησοῦ υἱὲ Δαυίδ, ἐλέησόν με. **18.39** καὶ οἱ
 JESUS, SON OF DAVID, HAVE MERCY ON ME. AND THE ONES
 προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ, αὐτὸς δὲ
 GOING BEFORE [HIM] WERE REBUKING HIM THAT HE SHOULD BE SILENT, BUT~HE
 πολλῷ μᾶλλον ἐκράζεν, Υἱὲ Δαυίδ, ἐλέησόν με.
 MUCH MORE WAS CRYING OUT, SON OF DAVID, HAVE MERCY ON ME.
18.40 σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι
 AND~HAVING STOOD - JESUS COMMANDED HIM TO BE LED

he said to them, "Truly I tell you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God,³⁰ who will not get back very much more in this age, and in the age to come eternal life."

31 Then he took the twelve aside and said to them, "See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished.³² For he will be handed over to the Gentiles; and he will be mocked and insulted and spat upon.³³ After they have flogged him, they will kill him, and on the third day he will rise again."³⁴ But they understood nothing about all these things; in fact, what he said was hidden from them, and they did not grasp what was said.

35 As he approached Jericho, a blind man was sitting by the roadside begging.³⁶ When he heard a crowd going by, he asked what was happening.

³⁷ They told him, "Jesus of Nazareth" is passing by."

³⁸ Then he shouted, "Jesus, Son of David, have mercy on me!"³⁹ Those who were in front sternly ordered him to be quiet; but he shouted even more loudly, "Son of David, have mercy on me!"

⁴⁰ Jesus stood still and ordered the man to be brought

^w Gk. the Nazorean

to him; and when he came near, he asked him, ⁴¹“What do you want me to do for you?” He said, “Lord, let me see again.” ⁴²Jesus said to him, “Receive your sight; your faith has saved you.” ⁴³Immediately he regained his sight and followed him, glorifying God; and all the people, when they saw it, praised God.

πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν,
TO HIM. ³HAVING DRAWN NEAR ¹AND ²HE QUESTIONED HIM,
18.41 Τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν, Κύριε,
WHAT FOR YOU DO YOU WISH [THAT] I MAY DO? - AND HE SAID LORD,
ἵνα ἀναβλέψω. **18.42** καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ,
THAT I MAY REGAIN MY SIGHT. AND - JESUS SAID TO HIM,
Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε. **18.43** καὶ
REGAIN YOUR SIGHT. THE FAITH OF YOU HAS HEALED YOU. AND
παραχρήμα ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ δοξάζων
AT ONCE HE SAW AGAIN AND WAS FOLLOWING HIM GLORIFYING
τὸν θεόν. καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον
- GOD. AND ALL THE PEOPLE HAVING SEEN [THIS] GAVE PRAISE
τῷ θεῷ.
- TO GOD.

CHAPTER 19

He entered Jericho and was passing through it. ²A man was there named Zacchaeus; he was a chief tax collector and was rich. ³He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. ⁴So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. ⁵When Jesus came to the place, he looked up and said to him, “Zacchaeus, hurry and come down; for I must stay at your house today.” ⁶So he hurried down and was happy to welcome him. ⁷All who saw it began to grumble and said, “He has gone to be the guest of one who is a sinner.” ⁸Zacchaeus stood there and said to the Lord, “Look, half

19.1 Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχώ.
AND HAVING ENTERED HE WAS PASSING THROUGH - JERICO.
19.2 καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ
AND BEHOLD A MAN BY NAME BEING CALLED ZACCHAEUS, AND
αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος· **19.3** καὶ
HE WAS A CHIEF TAX COLLECTOR AND HE [WAS] WEALTHY. AND
ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν καὶ οὐκ ἠδύνατο
HE WAS SEEKING TO SEE - JESUS WHO HE IS AND WAS NOT ABLE
ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. **19.4** καὶ
FROM THE CROWD, BECAUSE - IN STATURE HE WAS ~SHORT. AND
προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ
HAVING RUN AHEAD TO THE FRONT HE CLIMBED UP ONTO
συκομορέαν ἵνα ἴδῃ αὐτόν ὅτι ἐκείνης
A SYCAMORE FIG TREE THAT HE MIGHT SEE HIM BECAUSE [BY] THAT [WAY]
ἤμελλεν διέρχεσθαι. **19.5** καὶ ὡς ἦλθεν ἐπὶ τὸν
HE WAS ABOUT TO PASS BY. AND AS HE CAME TO THE
τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν,
PLACE, HAVING LOOKED UP - JESUS SAID TO HIM,
Ζακχαῖε, σπεύσας κατάβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ
ZACCHAEUS, HAVING HURRIED COME DOWN, FOR ~TODAY IN THE HOUSE
σου δεῖ με μείναι. **19.6** καὶ σπεύσας
OF YOU IT IS NECESSARY FOR ME TO REMAIN. AND HAVING HURRIED
κατέβη καὶ ὑπεδέξατο αὐτόν χαίρων. **19.7** καὶ
HE CAME DOWN AND WELCOMED HIM WITH JOY. AND
ιδόντες πάντες διεγόγγυζον λέγοντες ὅτι Παρὰ
ALL ~HAVING SEEN [THIS] WERE COMPLAINING SAYING, - WITH
ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλύσαι. **19.8** σταθεὶς δὲ
A SINFUL MAN HE ENTERED TO REST. AND ~HAVING STOOD
Ζακχαῖος εἶπεν πρὸς τὸν κύριον, Ἴδου τὰ ἡμίσιά μου
ZACCHAEUS SAID TO THE LORD, BEHOLD - HALF OF MY

τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι, καὶ εἴ
- POSSESSIONS, LORD, TO THE POOR I GIVE, AND IF

τινός τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν.
[FROM] SOMEONE I DEFRAUDED~OF ANYTHING I AM PAYING BACK FOUR TIMES.

19.9 εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι Σήμερον
AND~SAID TO HIM - JESUS, - TODAY

σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς
SALVATION - TO THIS~HOUSE CAME, BECAUSE ALSO HE

υἱὸς Ἀβραάμ ἐστιν. **19.10** ἦλθεν γὰρ ὁ υἱὸς τοῦ
A SON OF ABRAHAM IS. FOR~CAME THE SON -

ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.
OF MAN TO SEEK AND TO SAVE THE LOST.

19.11 Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν
NOW~HEARING THEY THESE THINGS, HAVING ADDED HE TOLD

παραβολὴν διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτὸν
A PARABLE BECAUSE - NEAR TO BE TO JERUSALEM HIM

καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία
AND THEY~THINK THAT IMMEDIATELY IS ABOUT THE KINGDOM

τοῦ θεοῦ ἀναφαίνεσθαι. **19.12** εἶπεν οὖν, Ἄνθρωπός τις
- OF GOD TO APPEAR. THEN~HE SAID, A CERTAIN~MAN

εὐγενῆς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἐαυτῷ
OF NOBLE BIRTH TRAVELED TO A DISTANT~COUNTRY TO RECEIVE FOR HIMSELF

βασιλείαν καὶ ὑποστρέψαι. **19.13** καλέσας δὲ δέκα
A KINGDOM AND TO RETURN. AND~HAVING CALLED TEN

δούλους ἐαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν
SLAVES OF HIMSELF HE GAVE TO THEM TEN MINAS AND HE SAID

πρὸς αὐτούς, Πραγματεύσασθε ἐν ᾧ ἔρχομαι. **19.14** οἱ δὲ
TO THEM, CONDUCT BUSINESS WHILE I AM COMING. BUT~THE

πολίται αὐτοῦ ἐμίσουν αὐτὸν καὶ ἀπέστειλαν
CITIZENS OF HIM WERE HATING HIM AND THEY SENT

πρεσβείαν ὀπίσω αὐτοῦ λέγοντες, Οὐ θέλομεν τοῦτον
AN AMBASSADOR AFTER HIM SAYING, WE DO NOT WANT THIS ONE

βασιλεῦσαι ἐφ' ἡμᾶς. **19.15** Καὶ ἐγένετο ἐν τῷ
TO RULE OVER US. AND IT CAME ABOUT WHILE

ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ εἶπεν
HE~RETURNED HAVING RECEIVED THE KINGDOM AND HE SAID

φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δεδώκει
TO BE CALLED TO HIM - THESE~SLAVES TO WHOM HE HAD GIVEN

τὸ ἀργύριον, ἵνα γνοῖ τί διεπραγματεύσαντο.
THE MONEY, THAT HE MIGHT KNOW WHAT THEY GAINED BY TRADING.

19.16 παρεγένετο δὲ ὁ πρῶτος λέγων, Κύριε, ἡ μνᾶ
AND~HAVING COME THE FIRST SAYING, LORD, THE MINA

σου δέκα προσηργάσατο μνᾶς. **19.17** καὶ εἶπεν αὐτῷ,
OF YOU TEN MINAS~GAINED. AND HE SAID TO HIM,

Εὖγε, ἀγαθὲ δούλε, ὅτι ἐν ἐλαχίστῳ
EXCELLENT, GOOD SLAVE, BECAUSE IN [THE] SMALLEST [THING]

πιστὸς ἐγένου, ἵσθι ἐξουσίαν ἔχων ἐπάνω δέκα
YOU WERE~FAITHFUL, BE HAVING~AUTHORITY OVER TEN

of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.”⁹ Then Jesus said to him, “Today salvation has come to this house, because he too is a son of Abraham.”¹⁰ For the Son of Man came to seek out and to save the lost.”

11 As they were listening to this, he went on to tell a parable, because he was near Jerusalem, and because they supposed that the kingdom of God was to appear immediately.¹² So he said, “A nobleman went to a distant country to get royal power for himself and then return.¹³ He summoned ten of his slaves, and gave them ten pounds,⁴ and said to them, ‘Do business with these until I come back.’¹⁴ But the citizens of his country hated him and sent a delegation after him, saying, ‘We do not want this man to rule over us.’¹⁵ When he returned, having received royal power, he ordered these slaves, to whom he had given the money, to be summoned so that he might find out what they had gained by trading.¹⁶ The first came forward and said, ‘Lord, your pound has made ten more pounds.’¹⁷ He said to him, ‘Well done, good slave! Because you have been trustworthy in a very small thing, take charge of ten

⁴ The mina, rendered here by *pound*, was about three months’ wages for a laborer

cities.' ¹⁸Then the second came, saying, 'Lord, your pound has made five pounds.' ¹⁹He said to him, 'And you, rule over five cities.' ²⁰Then the other came, saying, 'Lord, here is your pound. I wrapped it up in a piece of cloth, ²¹for I was afraid of you, because you are a harsh man; you take what you did not deposit, and reap what you did not sow.' ²²He said to him, 'I will judge you by your own words, you wicked slave! You knew, did you, that I was a harsh man, taking what I did not deposit and reaping what I did not sow?' ²³Why then did you not put my money into the bank? Then when I returned, I could have collected it with interest.' ²⁴He said to the bystanders, 'Take the pound from him and give it to the one who has ten pounds.' ²⁵(And they said to him, 'Lord, he has ten pounds!') ²⁶I tell you, to all those who have, more will be given; but from those who have nothing, even what they have will be taken away. ²⁷But as for these enemies of mine who did not want me to be king over them—bring them here and slaughter them in my presence.' "

²⁸ After he had said this, he went on ahead, going up to Jerusalem.

²⁹ When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples,

πόλεων. **19.18** καὶ ἦλθεν ὁ δεύτερος λέγων, Ἡ μνᾶ
CITIES. AND CAME THE SECOND SAYING, THE MINA
σου, κύριε, ἐποίησεν πέντε μνᾶς. **19.19** εἶπεν δὲ καὶ
OF YOU, LORD, MADE FIVE MINAS. AND-HE SAID ALSO
τούτῳ, Καὶ σὺ ἐπάνω γίνου πέντε πόλεων. **19.20** καὶ
TO THIS ONE, AND YOU BE-OVER FIVE CITIES. AND
ὁ ἕτερος ἦλθεν λέγων, Κύριε, ἰδοὺ ἡ μνᾶ σου ἣν
THE OTHER CAME SAYING, LORD, BEHOLD THE MINA OF YOU WHICH
εἶχον ἀποκειμένην ἐν σουδαρίῳ· **19.21** ἐφοβούμην γάρ
I HAD BEING PUT AWAY IN A NAPKIN. FOR-I WAS FEARING
σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἴρεις ὃ
YOU, BECAUSE A MAN OF STRICTNESS YOU ARE, YOU TAKE WHAT
οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἔσπειρας.
YOU DID NOT DEPOSIT AND YOU REAP WHAT YOU DID NOT SOW.
19.22 λέγει αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε,
HE SAYS TO HIM, FROM THE MOUTH OF YOU I WILL JUDGE YOU,
πονηρὲ δοῦλε. ἤδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς
EVIL SLAVE. YOU HAD KNOWN THAT I A MAN OF STRICTNESS
εἰμι, αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ
AM, TAKING WHAT I DID NOT DEPOSIT AND REAPING WHAT
οὐκ ἔσπειρα; **19.23** καὶ διὰ τί οὐκ ἔδωκάς μου τὸ
I DID NOT SOW? AND WHY DID YOU NOT GIVE ME THE
ἀργύριον ἐπὶ τράπεζαν; καὶ ἐλθὼν σὺν τόκῳ ἂν
MONEY ON A [BANKER'S] TABLE? AND I HAVING COME WITH INTEREST -
αὐτὸ ἔπραξα. **19.24** καὶ τοῖς παρεστῶσιν εἶπεν,
COLLECTED-IT. AND TO THE ONES HAVING STOOD NEARBY HE SAID,
Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα
TAKE FROM HIM THE MINA AND GIVE [IT] TO THE ONE THE TEN
μνᾶς ἔχοντι **19.25** —καὶ εἶπαν αὐτῷ, Κύριε, ἔχει δέκα
MINAS HAVING — AND THEY SAID TO HIM, LORD, HE HAS TEN
19.26 μνᾶς— λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι
MINAS— I SAY TO YOU* THAT TO EVERYONE - HAVING
δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει
IT WILL BE GIVEN, BUT-FROM THE ONE NOT HAVING EVEN WHAT HE HAS
ἀρθήσεται. **19.27** πλὴν τοὺς ἐχθροὺς μου τούτους τοὺς
WILL BE TAKEN AWAY. BUT - ENEMIES OF ME THESE THE ONES
μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε
NOT HAVING WANTED ME TO RULE OVER THEM BRING HERE
καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου.
AND EXECUTE THEM BEFORE ME.

19.28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν
AND HAVING SAID THESE THINGS HE WAS TRAVELING AHEAD

ἀναβαίνων εἰς Ἱεροσόλυμα. **19.29** Καὶ ἐγένετο ὡς
GOING UP TO JERUSALEM. AND IT CAME ABOUT AS

ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανία[ν] πρὸς τὸ ὄρος
HE CAME NEAR TO BETHPHAGE AND BETHANY TO THE MOUNTAIN,

τὸ καλούμενον Ἑλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν
THE ONE BEING CALLED OF OLIVES, HE SENT TWO OF THE DISCIPLES

19.30 λέγων, Ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ᾗ
SAYING, GO INTO THE VILLAGE~OPPOSITE, IN WHICH

εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ᾧ
ENTERING YOU* WILL FIND A COLT HAVING BEEN TIED, UPON WHICH

οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν
NO ONE EVER OF MEN SAT, AND HAVING UNTIED IT

ἀγάγετε. **19.31** καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διὰ τί
BRING [IT HERE]. AND IF SOMEONE ASKS~YOU, WHY

λύετε; οὕτως ἐρεῖτε ὅτι Ὁ κύριος αὐτοῦ
ARE YOU* UNTYING [IT]? THUS YOU* WILL SAY, - THE LORD OF IT

χρεῖαν ἔχει. **19.32** ἀπελθόντες δὲ οἱ ἀπεσταλμένοι
HAS~NEED. AND~HAVING DEPARTED THE ONES HAVING BEEN SENT

εὗρον καθὼς εἶπεν αὐτοῖς. **19.33** λύντων δὲ αὐτῶν
FOUND [IT] JUST AS HE TOLD THEM. AND~[WHILE] UNTYING THEM

τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί
THE COLT, SAID THE MASTERS OF IT TO THEM, WHY

λύετε τὸν πῶλον; **19.34** οἱ δὲ εἶπαν ὅτι Ὁ κύριος
ARE YOU* UNTYING THE COLT? - AND THEY SAID - THE LORD

αὐτοῦ χρεῖαν ἔχει. **19.35** καὶ ἤγαγον αὐτὸν πρὸς τὸν
OF IT HAS~NEED. AND THEY LED IT TO -

Ἰησοῦν καὶ ἐπρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν
JESUS AND HAVING THROWN THEIR - GARMENTS ON THE

πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. **19.36** πορευομένου δὲ
COLT, THEY PUT ON [IT] - JESUS. AND~[WHILE] GOING

αὐτοῦ ὑπεστρώννουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.
HE, THEY WERE SPREADING OUT THE GARMENTS OF THEM ON THE ROAD.

19.37 Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει
AND~NEARING HIM ALREADY TO THE DESCENT

τοῦ Ὄρους τῶν Ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν
OF THE MOUNT - OF OLIVES, BEGAN ALL THE MULTITUDE OF THE

μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ
DISCIPLES REJOICING TO PRAISE - GOD WITH A LOUD~VOICE ABOUT

πασῶν ᾧ εἶδον δυνάμεων, **19.38** λέγοντες,
ALL ²WHICH ³THEY SAW ¹[THE] MIRACLES, SAYING,

Εὐλογημένος ὁ ἐρχόμενος,
HAVING BEEN BLESSED [IS] THE ONE COMING,

ὁ βασιλεὺς ἐν ὀνόματι κυρίου·
THE KING IN [THE] NAME OF [THE] LORD;

ἐν οὐρανῷ εἰρήνη
IN HEAVEN PEACE

καὶ δόξα ἐν ὑψίστοις.
AND GLORY IN [THE] HIGHEST.

19.39 καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν
AND SOME OF THE PHARISEES FROM THE CROWD SAID

πρὸς αὐτόν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.
TO HIM, TEACHER, REBUKE THE DISCIPLES OF YOU.

19:38 Ps. 118:26

³⁰saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. ³¹If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'"

³²So those who were sent departed and found it as he had told them. ³³As they were untying the colt, its owners asked them, "Why are you untying the colt?" ³⁴They said, "The Lord needs it." ³⁵Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it.

³⁶As he rode along, people kept spreading their cloaks on the road. ³⁷As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, ³⁸saying,

"Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!"

³⁹Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop."

⁴⁰He answered, "I tell you, if these were silent, the stones would shout out."

41 As he came near and saw the city, he wept over it, ⁴²saying, "If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes.

⁴³Indeed, the days will come upon you, when your enemies will set up ramparts around you and surround you, and hem you in on every side. ⁴⁴They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation from God."^y

45 Then he entered the temple and began to drive out those who were selling things there; ⁴⁶and he said, "It is written,

'My house shall be a house of prayer';
but you have made it a den of robbers."

47 Every day he was teaching in the temple. The chief priests, the scribes, and the leaders of the people kept looking for a way to kill him; ⁴⁸but they did not find anything they could do, for all the people were spellbound by what they heard.

^y Gk. lacks from God

19.40 καὶ ἀποκριθεὶς εἶπεν, Λέγω ὑμῖν, ἐὰν οὗτοι
AND HAVING ANSWERED HE SAID, I SAY TO YOU, IF THESE

σιωπήσουσιν, οἱ λίθοι κράξουσιν.
WILL BE SILENT, THE STONES WILL CRY OUT.

19.41 Καὶ ὡς ἤγγισεν ἰδὼν τὴν πόλιν ἐκλαυσεν
AND AS HE CAME NEAR, HAVING SEEN THE CITY, HE CRIED

ἐπ' αὐτήν **19.42** λέγων ὅτι Εἰ ἔγνων ἐν τῇ ἡμέρᾳ ταύτῃ
OVER IT SAYING - IF YOU KNEW IN - THIS-DAY

καὶ σὺ τὰ πρὸς εἰρήνην· νῦν δὲ ἐκρύβη ἀπὸ
EVEN YOU THE THINGS [LEADING] TO PEACE. BUT-NOW IT WAS HIDDEN FROM

ὀφθαλμῶν σου. **19.43** ὅτι ἔξουσιν ἡμέραι ἐπὶ σὲ καὶ
[THE] EYES OF YOU. BECAUSE WILL COME DAYS UPON YOU AND

παρεμβалоῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ
WILL CONSTRUCT THE ENEMIES OF YOU AN EMBANKMENT AGAINST YOU AND

περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν,
THEY WILL SURROUND YOU AND WILL HEM IN YOU FROM ALL DIRECTIONS,

19.44 καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν
AND THEY WILL DASH TO THE GROUND YOU AND THE CHILDREN OF YOU WITH

σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί,
YOU, AND THEY WILL NOT LEAVE A STONE UPON STONE WITHIN YOU,

ἀνθ' ὧν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς σου.
BECAUSE YOU DID NOT KNOW THE TIME OF THE VISITATION OF YOU.

19.45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν
AND HAVING ENTERED INTO THE TEMPLE HE BEGAN TO THROW OUT

τοὺς πωλοῦντας **19.46** λέγων αὐτοῖς, Γέγραπται,
THE ONES SELLING, SAYING TO THEM, IT HAS BEEN WRITTEN,

Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς,
AND WILL BE THE HOUSE OF ME A HOUSE OF PRAYER,

ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.
BUT-YOU MADE-IT A CAVE OF ROBBERS.

19.47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ.
AND HE WAS TEACHING - DAILY IN THE TEMPLE.

οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν
BUT-THE CHIEF PRIESTS AND THE SCRIBES WERE SEEKING

αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ, **19.48** καὶ
TO KILL-HIM AND [ALSO] THE LEADING MEN OF THE PEOPLE, AND

οὐχ εὕρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας
THEY WERE NOT FINDING - WHAT THEY MIGHT DO, ³THE ⁴PEOPLE ¹FOR ²ALL

ἐξεκρέματο αὐτοῦ ἀκούων.
HUNG UPON HIM LISTENING.

19:46 Isa. 56:7; Jer. 7:11

CHAPTER 20

One day, as he was teaching the people in the temple

20.1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν
AND IT CAME ABOUT ON ONE OF THE DAYS

διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ
HE-TEACHING THE PEOPLE IN THE TEMPLE AND

εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ
 PREACHING THE GOOD NEWS, [AND] STOOD BY THE CHIEF PRIESTS AND THE
 γραμματεῖς σὺν τοῖς πρεσβυτέροις **20.2** καὶ εἶπαν
 SCRIBES WITH THE ELDERS AND THEY SPOKE
 λέγοντες πρὸς αὐτόν, Εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ
 SAYING TO HIM, TELL US BY WHAT AUTHORITY
 ταῦτα ποιεῖς, ἢ τίς ἐστὶν ὁ δούς σοι τὴν
 YOU DO~THESE THINGS, OR WHO IS THE ONE HAVING GIVEN TO YOU -
 ἐξουσίαν ταύτην; **20.3** ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς,
 THIS~AUTHORITY? AND~HAVING ANSWERED HE SAID TO THEM,
 Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον, καὶ εἰπάτέ μοι. **20.4** Τὸ
 WILL QUESTION YOU* I ALSO A WORD, AND YOU* TELL ME. THE
 βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;
 BAPTISM OF JOHN FROM HEAVEN WAS IT OR FROM MEN?
20.5 οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι
 - AND THEY REASONED TO THEMSELVES SAYING -
 Ἐὰν εἰπώμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί
 IF WE SAY, FROM HEAVEN, HE WILL SAY, WHY
 οὐκ ἐπιστεύσατε αὐτῷ; **20.6** ἐὰν δὲ εἰπώμεν, Ἐξ
 DID YOU* NOT BELIEVE HIM? BUT~IF WE SAY, FROM
 ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς,
 MEN, ²THE ³PEOPLE ¹ALL WILL STONE US,
 πεπεισμένος γὰρ ἐστὶν Ἰωάννην προφήτην εἶναι.
 FOR~HAVING BEEN CONVINCED JOHN~IS TO BE [CONSIDERED]~A PROPHET.
20.7 καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν.
 AND THEY ANSWERED NOT TO KNOW FROM WHERE [IT CAME].
20.8 καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω
 AND - JESUS SAID TO THEM, NEITHER I AM TELLING
 ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
 YOU* BY WHAT AUTHORITY I DO~THESE THINGS.
20.9 Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν
 AND~HE BEGAN TO THE PEOPLE TO TELL -
 παραβολὴν ταύτην· Ἄνθρωπός [τις] ἐφύτευσεν
 THIS~PARABLE. A CERTAIN~MAN PLANTED
 ἄμπελῶνα καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν
 A VINEYARD AND LEASED IT TO FARMERS AND HE WENT AWAY [FOR]
 χρόνους ἱκανοὺς. **20.10** καὶ καιρῷ ἀπέστειλεν πρὸς
 A LONG~TIME. AND IN SEASON HE SENT TO
 τοὺς γεωργοὺς δούλον ἵνα ἀπὸ τοῦ καρποῦ τοῦ
 THE FARMERS A SLAVE THAT FROM THE FRUIT OF THE
 ἄμπελῶνος δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ
 VINEYARD THEY WILL GIVE TO HIM. BUT~THE FARMERS
 ἐξαπέστειλαν αὐτὸν δείραντες κενόν. **20.11** καὶ
 SENT OUT HIM EMPTY~HAVING BEATEN [HIM]. AND
 προσέθετο ἕτερον πέμψαι δούλον· οἱ δὲ κακέινον
 HE PROCEEDED TO SEND~ANOTHER SLAVE. - BUT HE ALSO
 δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.
 HAVING BEATEN AND HAVING DISHONORED THEY SENT OUT EMPTY.

and telling the good news, the chief priests and the scribes came with the elders ²and said to him, "Tell us, by what authority are you doing these things? Who is it who gave you this authority?" ³He answered them, "I will also ask you a question, and you tell me: ⁴Did the baptism of John come from heaven, or was it of human origin?" ⁵They discussed it with one another, saying, "If we say, 'From heaven,' he will say, 'Why did you not believe him?' ⁶But if we say, 'Of human origin,' all the people will stone us; for they are convinced that John was a prophet." ⁷So they answered that they did not know where it came from. ⁸Then Jesus said to them, "Neither will I tell you by what authority I am doing these things."

⁹ He began to tell the people this parable: "A man planted a vineyard, and leased it to tenants, and went to another country for a long time. ¹⁰When the season came, he sent a slave to the tenants in order that they might give him his share of the produce of the vineyard; but the tenants beat him and sent him away empty-handed. ¹¹Next he sent another slave; that one also they beat and insulted and sent away empty-handed.

¹²And he sent still a third; this one also they wounded and threw out. ¹³Then the owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps they will respect him.' ¹⁴But when the tenants saw him, they discussed it among themselves and said, 'This is the heir; let us kill him so that the inheritance may be ours.' ¹⁵So they threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them? ¹⁶He will come and destroy those tenants and give the vineyard to others." When they heard this, they said, "Heaven forbid!" ¹⁷But he looked at them and said, "What then does this text mean:

'The stone that the builders rejected has become the cornerstone'?"²

¹⁸Everyone who falls on that stone will be broken to pieces; and it will crush anyone on whom it falls." ¹⁹When the scribes and chief priests realized that he had told this parable against them, they wanted to lay hands on him at that very hour, but they feared the people.

²⁰So they watched him and sent spies who

² Or *keystone*

20.12 καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ
AND HE PROCEEDED A THIRD [TIME] TO SEND [SOMEONE]. - AND ALSO

τοῦτον τραυματίσαντες ἐξέβαλον. **20.13** εἶπεν δὲ ὁ
THIS ONE HAVING WOUNDED THEY THREW OUT. AND~SAID THE

κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω τὸν υἱόν
LORD OF THE VINEYARD, WHAT SHOULD I DO? I WILL SEND THE ?SON

μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται.
?OF ME - ?BELOVED. PERHAPS THIS ONE THEY WILL RESPECT.

20.14 ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς
BUT~HAVING SEEN HIM THE FARMERS WERE REASONING WITH

ἀλλήλους λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος·
ONE ANOTHER SAYING, THIS ONE IS THE HEIR.

ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ
LET US KILL HIM, THAT OURS MAY BECOME THE

κληρονομία. **20.15** καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ
INHERITANCE. AND HAVING DRIVEN OUT HIM OUTSIDE THE

ἀμπελῶνος ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ
VINEYARD THEY KILLED [HIM]. WHAT THEN WILL DO TO THEM THE

κύριος τοῦ ἀμπελῶνος; **20.16** ἐλεύσεται καὶ ἀπολέσει
LORD OF THE VINEYARD? HE WILL COME AND WILL DESTROY

τοὺς γεωργοὺς τούτους καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.
- THESE~FARMERS AND WILL GIVE THE VINEYARD TO OTHERS.

ἀκούσαντες δὲ εἶπαν, Μὴ γένοιτο. **20.17** ὁ δὲ
AND~HAVING HEARD [THIS] THEY SAID, MAY IT NEVER BE. - BUT

ἐμβλέψας αὐτοῖς εἶπεν, Τί οὖν ἐστὶν τὸ
HAVING LOOKED AT THEM HE SAID, WHAT THEN IS -

γεγραμμένον τοῦτο·

THIS~HAVING BEEN WRITTEN:

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
[THE] STONE WHICH REJECTED THE BUILDERS,

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;

THIS ONE CAME TO BE FOR [THE] HEAD OF [THE] CORNER?

20.18 πᾶς ὁ πεσὼν ἐπ' ἐκείνον τὸν λίθον
EVERYONE HAVING FALLEN UPON THAT - STONE

συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.
WILL BE BROKEN INTO PIECES. AND~UPON WHOMEVER IT FALLS, IT WILL CRUSH HIM.

20.19 Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς
AND SOUGHT THE SCRIBES AND THE CHIEF PRIESTS

ἐπιβαλεῖν ἐπ' αὐτόν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ,
TO LAY UPON HIM THE[THEIR] HANDS IN THE~SAME HOUR,

καὶ ἐφοβήθησαν τὸν λαόν, ἐγνώσαν γὰρ ὅτι πρὸς
AND THEY WERE AFRAID OF THE PEOPLE, FOR~THEY KNEW THAT AGAINST

αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.
THEM HE SPOKE - THIS~PARABLE.

20.20 Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους
AND HAVING WATCHED CAREFULLY THEY SENT SPIES

ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα
 PRETENDING THEMSELVES TO BE~RIGHTEOUS, THAT
 ἐπιλάβωνται αὐτοῦ λόγου, ὥστε παραδοῦναι αὐτὸν
 THEY MIGHT CATCH [HIM IN] HIS WORD, SO AS TO DELIVER HIM
 τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. **20.21** καὶ
 TO THE RULERS AND THE AUTHORITIES OF THE GOVERNOR. AND
 ἐπηρώτησαν αὐτὸν λέγοντες, Διδάσκαλε, οἶδαμεν
 THEY QUESTIONED HIM SAYING, TEACHER, WE KNOW
 ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις
 THAT YOU SPEAK~RIGHTLY AND YOU TEACH AND YOU DO NOT RECEIVE
 πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ
 A FACE, BUT ON THE BASIS OF TRUTH THE WAY - OF GOD
 διδάσκεις· **20.22** ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι
 YOU TEACH. IS IT PERMISSIBLE FOR US TO CAESAR TO PAY~A TAX
 ἢ οὐ; **20.23** κατανοήσας δὲ αὐτῶν τὴν πανουργίαν
 OR NOT? BUT~HAVING NOTICED THEIR - CRAFTINESS
 εἶπεν πρὸς αὐτούς, **20.24** Δείξατέ μοι δηνάριον· τίνος
 HE SAID TO THEM, SHOW ME A DENARIUS. OF WHOM
 ἔχει εἰκόνα καὶ ἐπιγραφὴν; οἱ δὲ εἶπαν, Καίσαρος.
 HAS IT AN IMAGE AND INSCRIPTION? - AND THEY SAID, OF CAESAR.
20.25 ὁ δὲ εἶπεν πρὸς αὐτούς, Τοῖνυν ἀπόδοτε τὰ
 - AND HE SAID TO THEM, THEN GIVE THE THINGS
 Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.
 OF CAESAR TO CAESAR AND THE THINGS - OF GOD - TO GOD.
20.26 καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος
 AND THEY WERE NOT ABLE TO CATCH [HIM IN] HIS WORD
 ἐναντίον τοῦ λαοῦ καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει
 BEFORE THE PEOPLE AND HAVING MARVELED AT THE ANSWER
 αὐτοῦ ἐσίγησαν.
 OF HIM THEY WERE SILENT.

20.27 Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ
 AND~HAVING APPROACHED SOME OF THE SADDUCEES, THE ONES
 [ἀντι]λέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν
 SPEAKING AGAINST [THE] RESURRECTION [SAYING IT] IS NOT TO BE, THEY QUESTIONED
 αὐτὸν **20.28** λέγοντες, Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν,
 HIM SAYING, TEACHER MOSES WROTE TO US,
 εἴαν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος
 IF SOMEONE'S BROTHER DIES HAVING A WIFE, AND THIS ONE
 ἄτεκνος ᾗ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα
 IS~CHILDLESS, THAT SHOULD TAKE THE BROTHER OF HIM THE WIFE
 καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.
 AND HE SHOULD RAISE UP A SEED TO THE BROTHER OF HIM.
20.29 ἐπτα οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος
 THEN~SEVEN BROTHERS THERE WERE. AND THE FIRST
 λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· **20.30** καὶ ὁ
 HAVING TAKEN [THE] WIFE DIED CHILDLESS. AND THE

pretended to be honest, in order to trap him by what he said, so as to hand him over to the jurisdiction and authority of the governor.
²¹So they asked him, "Teacher, we know that you are right in what you say and teach, and you show deference to no one, but teach the way of God in accordance with truth. ²²Is it lawful for us to pay taxes to the emperor, or not?" ²³But he perceived their craftiness and said to them, ²⁴"Show me a denarius. Whose head and whose title does it bear?" They said, "The emperor's." ²⁵He said to them, "Then give to the emperor the things that are the emperor's, and to God the things that are God's." ²⁶And they were not able in the presence of the people to trap him by what he said; and being amazed by his answer, they became silent.

²⁷Some Sadducees, those who say there is no resurrection, came to him ²⁸and asked him a question, "Teacher, Moses wrote for us that if a man's brother dies, leaving a wife but no children, the man^a shall marry the widow and raise up children for his brother. ²⁹Now there were seven brothers; the first married, and died childless; ³⁰then the

^aGk his brother

second³¹ and the third married her, and so in the same way all seven died childless.³² Finally the woman also died.³³ In the resurrection, therefore, whose wife will the woman be? For the seven had married her.”

34 Jesus said to them, “Those who belong to this age marry and are given in marriage;³⁵ but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage.³⁶ Indeed they cannot die anymore, because they are like angels and are children of God, being children of the resurrection.³⁷ And the fact that the dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob.³⁸ Now he is God not of the dead, but of the living; for to him all of them are alive.”³⁹ Then some of the scribes answered, “Teacher, you have spoken well.”

⁴⁰For they no longer dared to ask him another question.

41 Then he said to them, “How can they say that the Messiah^b is David’s son?

⁴²For David himself says in the book of Psalms,

‘The Lord said to my Lord,

“Sit at my right hand,

^b Or *the Christ*

δεύτερος **20.31** καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ
SECOND AND THE THIRD TOOK HER, AND~LIKEWISE

καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον.
ALSO THE SEVEN DID NOT LEAVE BEHIND A CHILD AND THEY [ALL] DIED.

20.32 ὕστερον καὶ ἡ γυνὴ ἀπέθανεν. **20.33** ἡ γυνὴ οὖν
AND~FINALLY THE WOMAN DIED. THE WOMAN THEN

ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ
IN THE RESURRECTION OF WHICH OF THEM DOES SHE BECOME [THE] WIFE? -

γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα. **20.34** καὶ εἶπεν
FOR SEVEN HAD HER [AS] WIFE. AND SAID

αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν
TO THEM - JESUS, THE SONS - OF THIS~AGE MARRY

καὶ γαμίσκονται, **20.35** οἱ δὲ καταξιωθέντες
AND ARE GIVEN IN MARRIAGE, BUT~THE ONES HAVING BEEN CONSIDERED WORTHY

τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως
- OF THAT~AGE TO ATTAIN AND OF THE RESURRECTION

τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται.
FROM~THE DEAD NEITHER MARRY NOR ARE GIVEN IN MARRIAGE.

20.36 οὐδὲ γὰρ ἀποθανεῖν ἐτι δύνανται,
FOR~NEITHER TO DIE IS IT POSSIBLE~ANY LONGER,

ἰσάγγελοι γὰρ εἰσιν καὶ υἱοὶ εἰσιν θεοῦ τῆς
FOR~LIKE ANGELS THEY ARE AND SONS OF GOD~THEY ARE, ³⁰OF THE

ἀναστάσεως υἱοὶ ὄντες. **20.37** ὅτι δὲ ἐγείρονται οἱ
⁴RESURRECTION ²SONS ¹BEING. BUT~THAT ARE RAISED THE

νεκροὶ, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς
DEAD, EVEN MOSES REVEALED AT THE [BURNING] BUSH, AS

λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ
HE CALLS [THE] LORD THE GOD OF ABRAHAM AND [THE] GOD OF ISAAC AND

θεὸν Ἰακώβ. **20.38** θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ
[THE] GOD OF JACOB. BUT~GOD IS NOT OF DEAD PERSONS BUT

ζώντων, πάντες γὰρ αὐτῷ ζῶσιν. **20.39** ἀποκριθέντες δὲ
OF LIVING ONES, FOR~ALL TO HIM ARE ALIVE. AND~HAVING ANSWERED

τινες τῶν γραμματέων εἶπαν, Διδάσκαλε, καλῶς εἶπας.
SOME OF THE SCRIBES SAID, TEACHER, YOU SPOKE~WELL.

20.40 οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.
FOR~NO LONGER WERE THEY DARING TO QUESTION HIM ANYTHING.

20.41 Εἶπεν δὲ πρὸς αὐτούς, Πῶς λέγουσιν τὸν
AND~HE SAID TO THEM, HOW DO THEY SAY THE

Χριστὸν εἶναι Δαυὶδ υἱόν; **20.42** αὐτὸς γὰρ Δαυὶδ
CHRIST TO BE DAVID'S SON? FOR~HIMSELF DAVID

λέγει ἐν βίβλῳ ψαλμῶν,
SAYS IN [THE] BOOK OF PSALMS,

Εἶπεν κύριος τῷ κυρίῳ μου,
SAID [THE] LORD TO THE LORD OF ME,

Κάθου ἐκ δεξιῶν μου,
SIT DOWN AT [THE] RIGHT OF ME

20:37 Exod. 3:6 **20:42-43** Ps. 110:1

20.43 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον
UNTIL I PUT THE ENEMIES OF YOU [AS] A FOOTSTOOL
τῶν ποδῶν σου.
OF THE FEET OF YOU.

20.44 Δαυὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ
THEREFORE~DAVID, LORD CALLS~HIM. AND HOW HIS
υἱός ἐστιν;
SON IS HE?

20.45 Ἀκούοντας δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς
⁵HEARING ¹AND [WHILE] ²ALL ³THE ⁴PEOPLE, HE SAID TO THE
μαθηταῖς [αὐτοῦ], **20.46** Προσέχετε ἀπὸ τῶν γραμματέων
DISCIPLES OF HIM, BEWARE OF THE SCRIBES,

τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων
THE ONES WANTING TO WALK AROUND IN LONG ROBES AND LOVING
ἄσπασμους ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν
FORMAL GREETINGS IN THE MARKETPLACES AND [THE] CHIEF SEATS IN

ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δεῖπνοις,
THE SYNAGOGUES AND [THE] PLACES OF HONOR AT THE BANQUETS,

20.47 οἱ κατασθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ
WHO DEVOUR THE HOUSES OF THE WIDOWS AND
προφάσει μακρὰ προσεύχονται· οὗτοι λήμψονται
WITH FALSE PRETENSE THEY PRAY~LENGTHY [PRAYERS]. THESE WILL RECEIVE
περισσότερον κρίμα.
GREATER JUDGMENT.

⁴³ until I make your enemies your footstool.”

⁴⁴David thus calls him Lord; so how can he be his son?”

⁴⁵In the hearing of all the people he said to the disciples, ⁴⁶“Beware of the scribes, who like to walk around in long robes, and love to be greeted with respect in the marketplaces, and to have the best seats in the synagogues and places of honor at banquets. ⁴⁷They devour widows’ houses and for the sake of appearance say long prayers. They will receive the greater condemnation.”

^c Other ancient authorities read *his*

CHAPTER 21

21.1 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ
AND~HAVING LOOKED UP HE SAW THE ONES PUTTING INTO THE
γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους. **21.2** εἶδεν δέ
TREASURY THE GIFTS OF THEM, [THE] WEALTHY. AND~HE SAW
τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο,
A CERTAIN POOR~WIDOW PUTTING [IN] THERE TWO~LEPTAS,
21.3 καὶ εἶπεν, Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ
AND HE SAID, TRULY I SAY TO YOU THAT - ³WIDOW ¹THIS -
πτωχὴ πλείον πάντων ἔβαλεν· **21.4** πάντες γὰρ
²POOR MORE [THAN] EVERYONE PUT [IN]. FOR~ALL
οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ
THESE FROM THE THINGS ABOUNDING TO THEM THEY PUT IN THE
δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς πάντα
GIFTS, BUT~THIS [WIDOW] OUT OF THE NEED OF HER, ALL
τὸν βίον ὃν εἶχεν ἔβαλεν.
THE MEANS WHICH SHE HAD SHE PUT [IN].

21.5 Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ ὅτι
AND [AS] SOME [WERE] SPEAKING ABOUT THE TEMPLE THAT
λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται εἶπεν,
WITH BEAUTIFUL~STONES AND WITH SACRED GIFTS IT HAS BEEN DECORATED HE SAID,

He looked up and saw rich people putting their gifts into the treasury; ²he also saw a poor widow put in two small copper coins. ³He said, “Truly I tell you, this poor widow has put in more than all of them; ⁴for all of them have contributed out of their abundance, but she out of her poverty has put in all she had to live on.”

⁵ When some were speaking about the temple, how it was adorned with beautiful stones and gifts dedicated to God, he said,

6“As for these things that you see, the days will come when not one stone will be left upon another; all will be thrown down.”

7 They asked him, “Teacher, when will this be, and what will be the sign that this is about to take place?”
8 And he said, “Beware that you are not led astray; for many will come in my name and say, ‘I am he!’^d and, ‘The time is near!’^e Do not go after them.

9 “When you hear of wars and insurrections, do not be terrified; for these things must take place first, but the end will not follow immediately.”¹⁰ Then he said to them, “Nation will rise against nation, and kingdom against kingdom;¹¹ there will be great earthquakes, and in various places famines and plagues; and there will be dreadful portents and great signs from heaven.

12 “But before all this occurs, they will arrest you and persecute you; they will hand you over to synagogues and prisons, and you will be brought before kings and governors because of my name.¹³ This will give you an opportunity to testify.¹⁴ So make up your minds not to prepare your defense in advance; ¹⁵for I will give you words^f and a wisdom that none of your opponents will be able to

^dGk I am

^eOr at hand

^fGk a mouth

21.6 Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς
THESE THINGS WHICH YOU* SEE, DAYS~WILL COME IN WHICH

οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται.
THERE WILL NOT BE LEFT A STONE UPON A STONE WHICH WILL NOT BE THROWN DOWN.

21.7 Ἐπηρώτησαν δὲ αὐτὸν λέγοντες, Διδάσκαλε, πότε
AND~THEY QUESTIONED HIM SAYING, TEACHER, WHEN

οὖν ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν
THEREFORE WILL BE~THESE THINGS AND WHAT [WILL BE] THE SIGN WHEN

μέλλη ταῦτα γίνεσθαι; **21.8** ὁ δὲ εἶπεν, Βλέπετε
THESE THINGS~ARE ABOUT TO TAKE PLACE? - AND HE SAID, BEWARE,

μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ
YOU* SHOULD NOT BE DECEIVED. FOR~MANY WILL COME IN THE

ὀνόματί μου λέγοντες, Ἐγὼ εἰμι, καί, Ὁ καιρὸς
NAME OF ME SAYING, I AM [HE], AND, THE TIME

ἤγγικεν. μὴ πορευθῆτε ὀπίσω αὐτῶν. **21.9** ὅταν δὲ
HAS DRAWN NEAR. DO NOT FOLLOW AFTER THEM. BUT~WHENEVER

ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε·
YOU* HEAR [ABOUT] WARS AND INSURRECTIONS, DO NOT BE FRIGHTENED.

δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ
FOR~IT IS NECESSARY [FOR] THESE THINGS TO OCCUR FIRST, BUT [IT IS] NOT

εὐθέως τὸ τέλος. **21.10** Τότε ἔλεγεν αὐτοῖς,
IMMEDIATELY THE END. THEN HE WAS SAYING TO THEM,

Ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ
WILL BE RAISED UP NATION AGAINST NATION AND KINGDOM AGAINST

βασιλείαν, **21.11** σεισμοὶ τε μεγάλοι καὶ κατὰ
KINGDOM, ³EARTHQUAKES ¹BOTH ²GREAT AND IN VARIOUS

τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ ἀπ'
PLACES FAMINES AND PLAGUES THERE WILL BE, BOTH~HORRORS AND FROM

οὐρανοῦ σημεία μεγάλα ἔσται. **21.12** πρὸ δὲ
HEAVEN GREAT~SIGNS THERE WILL BE. BUT~BEFORE

τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν
ALL~THESE THINGS, THEY WILL LAY ON YOU* THE HANDS OF THEM

καὶ διώξουσιν, παραδιδόντες εἰς τὰς συναγωγὰς
AND THEY WILL PERSECUTE [YOU*], HANDING [YOU*] OVER TO THE SYNAGOGUES

καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ
AND JAILS, BEING LED AWAY TO KINGS AND

ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου· **21.13** ἀποβήσεται
GOVERNORS BECAUSE OF THE NAME OF ME. IT WILL TURN OUT

ὑμῖν εἰς μαρτύριον. **21.14** θέτε οὖν ἐν
FOR YOU* [TO BE AN OPPORTUNITY] FOR TESTIMONY. THEREFORE~KEEP IN

ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι·
THE HEARTS OF YOU* NOT TO PREPARE TO DEFEND [YOURSELVES].

21.15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἥ
FOR~I WILL GIVE TO YOU* A MOUTH AND WISDOM WHICH

οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ
WILL NOT BE ABLE TO RESIST OR TO CONTRADICT ALL THE ONES

ἀντικείμενοι ὑμῖν. **21.16** παραδοθήσεσθε δὲ καὶ ὑπὸ
 BEING OPPOSED TO YOU°. AND-YOU° WILL BE HANDED OVER ALSO BY
 γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ
 PARENTS AND BROTHERS AND RELATIVES AND FRIENDS, AND
 θανατώσουσιν ἐξ ὑμῶν, **21.17** καὶ ἔσεσθε μισούμενοι
 THEY WILL PUT TO DEATH [SOME] OF YOU°, AND YOU° WILL BE HATED
 ὑπὸ πάντων διὰ τὸ ὄνομά μου. **21.18** καὶ θρῖξ ἐκ
 BY EVERYONE BECAUSE OF THE NAME OF ME. AND A HAIR OF
 τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. **21.19** ἐν τῇ
 THE HEAD OF YOU° MAY BY NO MEANS PERISH. IN THE
 ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.
 ENDURANCE OF YOU° YOU° WILL GAIN THE SOULS OF YOU°.

21.20 Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων
 BUT-WHEN YOU° SEE BEING SURROUNDED BY ARMIES
 Ἰερουσαλήμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις
 JERUSALEM. THEN KNOW THAT HAS DRAWN NEAR THE DEVASTATION
 αὐτῆς. **21.21** τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς
 OF IT. THEN THE ONES IN - JUDEA, FLEE TO
 τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν
 THE MOUNTAINS AND THE ONES IN [THE] MIDST OF HER LET THEM GET OUT
 καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν,
 AND THE ONES IN THE FIELDS LET THEM NOT ENTER INTO IT,
21.22 ὅτι ἡμέραι ἐκδικήσεως αὐταῖ εἰσιν τοῦ
 BECAUSE DAYS OF VENGEANCE THESE ARE -
 πλησθῆναι πάντα τὰ γεγραμμένα. **21.23** οὐαὶ
 TO BE FULFILLED ALL THE THINGS HAVING BEEN WRITTEN. WOE
 ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις
 TO THE ONES IN [THE] WOMB HAVING [A CHILD] AND TO THE ONES NURSING
 ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη
 IN THOSE - DAYS. FOR-THERE WILL BE GREAT-DISTRESS
 ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ, **21.24** καὶ
 UPON THE LAND AND ANGER - [AGAINST] THIS-PEOPLE, AND
 πεσοῦνται στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται
 THEY WILL FALL BY [THE] EDGE OF [THE] SWORD AND THEY WILL BE LED CAPTIVE
 εἰς τὰ ἔθνη πάντα, καὶ Ἰερουσαλήμ ἔσται πατουμένη
 INTO ²THE ³NATIONS ¹ALL, AND JERUSALEM WILL BE TRAMPLED
 ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν.
 BY GENTILES, UNTIL ARE FULFILLED [THE] TIMES OF [THE] GENTILES.
21.25 Καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ
 AND THERE WILL BE SIGNS IN [THE] SUN AND [THE] MOON AND
 ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν
 [THE] STARS, AND UPON THE EARTH [THE] DISMAY OF [THE] GENTILES, IN
 ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου,
 PERPLEXITY [AT] [THE] SOUND OF [THE] SEA AND [THE] SURF, [AND]
21.26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ
 FAINTING MEN FROM FEAR AND

withstand or contradict.

¹⁶You will be betrayed even by parents and brothers, by relatives and friends; and they will put some of you to death. ¹⁷You will be hated by all because of my name. ¹⁸But not a hair of your head will perish. ¹⁹By your endurance you will gain your souls.

²⁰“When you see Jerusalem surrounded by armies, then know that its desolation has come near.⁸ ²¹Then those in Judea must flee to the mountains, and those inside the city must leave it, and those out in the country must not enter it; ²²for these are days of vengeance, as a fulfillment of all that is written. ²³Woe to those who are pregnant and to those who are nursing infants in those days! For there will be great distress on the earth and wrath against this people; ²⁴they will fall by the edge of the sword and be taken away as captives among all nations; and Jerusalem will be trampled on by the Gentiles, until the times of the Gentiles are fulfilled.

²⁵“There will be signs in the sun, the moon, and the stars, and on the earth distress among nations confused by the roaring of the sea and the waves. ²⁶People will faint from fear

⁸ Or *is at hand*

and foreboding of what is coming upon the world, for the powers of the heavens will be shaken. ²⁷Then they will see 'the Son of Man coming in a cloud' with power and great glory. ²⁸Now when these things begin to take place, stand up and raise your heads, because your redemption is drawing near."

²⁹Then he told them a parable: "Look at the fig tree and all the trees; ³⁰as soon as they sprout leaves you can see for yourselves and know that summer is already near. ³¹So also, when you see these things taking place, you know that the kingdom of God is near. ³²Truly I tell you, this generation will not pass away until all things have taken place. ³³Heaven and earth will pass away, but my words will not pass away.

³⁴"Be on guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day does not catch you unexpectedly, ³⁵like a trap. For it will come upon all who live on the face of the whole earth. ³⁶Be alert at all times, praying that you may have the strength to escape all these things

προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ,
EXPECTATION OF THE THINGS COMING UPON THE WORLD,

αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. **21.27** καὶ
FOR~THE POWERS OF THE HEAVENS WILL BE SHAKEN. AND

τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν
THEN YOU* WILL SEE THE SON - OF MAN COMING ON

νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.
A CLOUD WITH POWER AND GREAT~GLORY.

21.28 ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ
AND~[WHEN] BEGINNING THESE THINGS TO OCCUR, STAND ERECT AND

ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ
LIFT UP THE HEADS OF YOU*, BECAUSE DRAWS NEAR THE

ἀπολύτρωσις ὑμῶν.
REDEMPTION OF YOU*.

21.29 Καὶ εἶπεν παραβολὴν αὐτοῖς· Ἴδετε τὴν συκῆν
AND HE TOLD A PARABLE TO THEM. YOU* SEE THE FIG TREE

καὶ πάντα τὰ δένδρα· **21.30** ὅταν προβάλωσιν ἤδη,
AND ALL THE TREES. WHEN PUTS OUT [LEAVES] ALREADY,

βλέποντες ἅφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ
SEEING FOR YOURSELVES YOU* KNOW THAT ALREADY NEAR THE

θέρος ἐστίν· **21.31** οὕτως καὶ ὑμεῖς, ὅταν ἴδητε
SUMMER IS. THUS ALSO YOU*, WHEN YOU* SEE

ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἡ
THESE THINGS HAPPENING, YOU* KNOW THAT NEAR IS THE

βασιλεία τοῦ θεοῦ. **21.32** ἀμὴν λέγω ὑμῖν ὅτι
KINGDOM - OF GOD. TRULY I SAY TO YOU* THAT

οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα
MAY NOT PASS AWAY - THIS~GENERATION UNTIL ALL [THESE THINGS]

γένηται. **21.33** ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται,
MAY OCCUR. - HEAVEN AND - EARTH WILL PASS AWAY,

οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.
BUT~THE WORDS OF ME WILL BY NO MEANS PASS AWAY.

21.34 Προσέχετε δὲ ἑαυτοῖς μήποτε βαρηνθῶσιν
AND~PAY ATTENTION TO YOURSELVES LEST MAY BE BURDENED

ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ
YOUR* - HEARTS WITH DISSIPATION AND DRUNKENNESS AND

μερίμναις βιωτικαῖς καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ
ANXIETIES OF LIFE AND MAY COME UPON YOU* SUDDENLY -

ἡμέρα ἐκείνη **21.35** ὥς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ
THAT~DAY AS A TRAP. FOR~[IT] WILL COME UPON

πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς
ALL THE ONES SITTING ON [THE] FACE OF ALL THE

γῆς. **21.36** ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι
EARTH. BUT~BE ALERT AT EVERY TIME PRAYING

ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα
THAT YOU* MAY BE ABLE TO ESCAPE ALL~THESE THINGS - BEING ABOUT

γίνεσθαι καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ
TO HAPPEN AND TO STAND BEFORE THE SON -
ἀνθρώπου.
OF MAN.

21.37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ
NOW~HE WAS [IN THOSE] - DAYS IN THE TEMPLE
διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ἡλίζετο
TEACHING, AND~[DURING] THE NIGHTS GOING OUT HE WAS SPENDING
εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν. **21.38** καὶ πᾶς
IN THE MOUNTAIN, THE ONE BEING CALLED OF OLIVES. AND ALL
ὁ λαὸς ὥρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ
THE PEOPLE WERE GETTING UP EARLY [TO COME] TO HIM IN THE TEMPLE
ἀκούειν αὐτοῦ.
TO HEAR HIM.

that will take place, and to stand before the Son of Man."

37 Every day he was teaching in the temple, and at night he would go out and spend the night on the Mount of Olives, as it was called. 38 And all the people would get up early in the morning to listen to him in the temple.

CHAPTER 22

22.1 Ἦγγιζεν δὲ ἡ ἐορτὴ τῶν ἀζύμων ἡ
AND~WAS COMING NEAR THE FEAST - OF UNLEAVENED BREAD, THE ONE
λεγομένη πάσχα. **22.2** καὶ ἐζήτουν οἱ ἀρχιερεῖς
BEING CALLED [THE] PASSOVER. AND WERE SEEKING THE CHIEF PRIESTS
καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν,
AND THE SCRIBES - HOW THEY MIGHT DESTROY HIM,
ἐφοβοῦντο γὰρ τὸν λαόν. **22.3** Εἰσῆλθεν δὲ Σατανᾶς εἰς
FOR~THEY WERE AFRAID OF THE PEOPLE. AND~ENTERED SATAN INTO
Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ
JUDAS, THE ONE BEING CALLED ISCARIOT, BEING OF THE
ἀριθμοῦ τῶν δώδεκα. **22.4** καὶ ἀπελθὼν συνελάλησεν
NUMBER OF THE TWELVE. AND HAVING DEPARTED HE SPOKE WITH
τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς
THE CHIEF PRIESTS AND CAPTAINS OF THE TEMPLE - HOW
αὐτοῖς παραδῶ αὐτόν. **22.5** καὶ ἐχάρησαν καὶ
HE MIGHT HAND OVER~TO THEM HIM. AND THEY REJOICED AND
συνέθεντο αὐτῷ ἀργύριον δοῦναι. **22.6** καὶ
THEY AGREED ²HIM ³MONEY ¹TO PAY. AND
ἐξωμολόγησεν, καὶ ἐζήτη εὐκαιρίαν τοῦ
HE CONSENTED, AND HE WAS SEEKING AN OPPORTUNITY -
παραδοῦναι αὐτὸν ἄτερ ὄχλου αὐτοῖς.
TO BETRAY HIM WITHOUT A CROWD [WITH] THEM.

22.7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, [ἐν] ἧ
NOW~CAME THE DAY - OF UNLEAVENED BREAD, IN WHICH
ἔδει θύεσθαι τὸ πάσχα. **22.8** καὶ ἀπέστειλεν
IT WAS NECESSARY TO SACRIFICE THE PASSOVER LAMB. AND HE SENT
Πέτρον καὶ Ἰωάννην εἰπών, Πορευθέντες ἐτοιμάσατε
PETER AND JOHN HAVING SAID, HAVING GONE, PREPARE
ἡμῖν τὸ πάσχα ἵνα φάγωμεν. **22.9** οἱ δὲ εἶπαν
FOR US THE PASSOVER THAT WE MAY EAT. - AND THEY SAID

Now the festival of Unleavened Bread, which is called the Passover, was near. 2 The chief priests and the scribes were looking for a way to put Jesus^h to death, for they were afraid of the people.

3 Then Satan entered into Judas called Iscariot, who was one of the twelve; 4 he went away and conferred with the chief priests and officers of the temple police about how he might betray him to them. 5 They were greatly pleased and agreed to give him money. 6 So he consented and began to look for an opportunity to betray him to them when no crowd was present.

7 Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. 8 So Jesusⁱ sent Peter and John, saying, "Go and prepare the Passover meal for us that we may eat it." 9 They asked

^hGk him

ⁱGk he

him, "Where do you want us to make preparations for it?"

¹⁰"Listen," he said to them, "when you have entered the city, a man carrying a jar of water will meet you; follow him into the house he enters ¹¹and say to the owner of the house, 'The teacher asks you, "Where is the guest room, where I may eat the Passover with my disciples?"'" ¹²He will show you a large room upstairs, already furnished. Make preparations for us there."

¹³So they went and found everything as he had told them; and they prepared the Passover meal.

¹⁴When the hour came, he took his place at the table, and the apostles with him. ¹⁵He said to them, "I have eagerly desired to eat this Passover with you before I suffer; ¹⁶for I tell you, I will not eat it^j until it is fulfilled in the kingdom of God."

¹⁷Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves; ¹⁸for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." ¹⁹Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you.

^j Other ancient authorities read *never eat it again*

αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν; **22.10** ὁ δὲ
TO HIM, WHERE DO YOU WISH [THAT] WE SHOULD PREPARE [IT]? - AND

εἶπεν αὐτοῖς, Ἴδου εἰσελθόντων ὑμῶν εἰς τὴν πόλιν
HE SAID TO THEM, BEHOLD HAVING ENTERED YOU^o INTO THE CITY

συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων·
WILL MEET YOU A MAN ²A JAR ³OF WATER ¹CARRYING.

ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν
FOLLOW HIM INTO THE HOUSE INTO WHICH

εἰσπορεύεται **22.11** καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς
HE ENTERS AND YOU^o WILL SAY TO THE MASTER OF THE

οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἐστὶν τὸ
HOUSE, SAYS TO YOU THE TEACHER, WHERE IS THE

κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου
GUEST ROOM WHERE THE PASSOVER WITH THE DISCIPLES OF ME

φάγω; **22.12** καὶ ἐκεῖνος ὑμῖν δείξει ἀνάγειον μέγα
I MAY EAT? AND THAT ONE WILL SHOW~YOU^o A LARGE~UPSTAIRS ROOM

ἐστρωμένον· ἐκεῖ ἐτοιμάσατε. **22.13** ἀπελθόντες δὲ
HAVING BEEN FURNISHED. THERE PREPARE [IT]. AND~HAVING DEPARTED

εὑρον καθὼς εἶρήκει αὐτοῖς καὶ ἡτοίμασαν τὸ
THEY FOUND [THINGS] JUST AS HE HAD TOLD THEM AND THEY PREPARED THE

πάσχα.
PASSOVER.

22.14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ
AND WHEN CAME THE HOUR, HE RECLINED [AT TABLE] AND THE

ἀπόστολοι σὺν αὐτῷ. **22.15** καὶ εἶπεν πρὸς αὐτούς,
APOSTLES [WERE] WITH HIM. AND HE SAID TO THEM,

Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ'
WITH [GREAT] DESIRE I DESIRED THIS - PASSOVER TO EAT WITH

ὑμῶν πρὸ τοῦ με παθεῖν· **22.16** λέγω γὰρ ὑμῖν ὅτι
YOU^o BEFORE - ME (I) SUFFER. FOR~I SAY TO YOU^o THAT

οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ
I MAY BY NO MEANS EAT IT UNTIL IT IS FULFILLED IN THE KINGDOM

τοῦ θεοῦ. **22.17** καὶ δεξάμενος ποτήριον εὐχαριστήσας
- OF GOD. AND HAVING TAKEN A CUP, HAVING GIVEN THANKS

εἶπεν, Λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς·
HE SAID, TAKE THIS AND SHARE [IT] AMONG YOURSELVES.

22.18 λέγω γὰρ ὑμῖν, [ὅτι] οὐ μὴ πίω ἀπὸ τοῦ νῦν
FOR~I SAY TO YOU^o, [THAT] BY NO MEANS MAY I DRINK FROM - NOW

ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία
FROM THE FRUIT OF THE VINE UNTIL THE KINGDOM

τοῦ θεοῦ ἔλθῃ. **22.19** καὶ λαβὼν ἄρτον
- OF GOD COMES. AND HAVING TAKEN BREAD [AND]

εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων,
HAVING GIVEN THANKS HE BROKE [IT] AND GAVE [IT] TO THEM SAYING,

Τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον·
THIS IS THE BODY OF ME - FOR YOU^o BEING GIVEN;

22:19b-20 text: KJV ASV RSV NASB NIV NEBmg TEV NJB NRSV. omit: ASVmg RSVmg NASBmg NEB TEVmg NRSVmg.

τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. **22.20** καὶ τὸ
THIS DO IN - MY MEMORY. AND THE

ποτήριον ὡσαύτως μετὰ τὸ δεῖπνῆσαι, λέγων, Τοῦτο τὸ
CUP SIMILARLY AFTER - [THEY] ATE, SAYING, THIS -

ποτήριον ἢ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ
CUP [IS] THE NEW COVENANT IN THE BLOOD OF ME - FOR

ὑμῶν ἐκχυννόμενον. **22.21** πλὴν ἰδοὺ ἡ χεὶρ
YOU* BEING SHED. NEVERTHELESS, BEHOLD THE HAND

τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.
OF THE ONE BETRAYING ME [IS] WITH ME ON THE TABLE.

22.22 ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ
BECAUSE ²THE ³SON ¹INDEED - OF MAN ACCORDING TO

τὸ ὠρισμένον πορεύεται, πλὴν οὐαὶ τῷ
THE THING HAVING BEEN DETERMINED GOES, BUT WOE -

ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδεται. **22.23** καὶ
TO THAT~MAN THROUGH WHOM HE IS BETRAYED. AND

αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα
THEY BEGAN TO DISCUSS AMONG THEMSELVES - WHO THEN

εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.
IT MIGHT BE OF THEM - THIS BEING ABOUT TO DO.

22.24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ
AND~THERE CAME ABOUT ALSO A DISPUTE AMONG THEM, -

τίς αὐτῶν δοκεῖ εἶναι μείζων. **22.25** ὁ δὲ εἶπεν
[AS TO] WHO OF THEM SEEMS TO BE GREATER. - AND HE SAID

αὐτοῖς, Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ
TO THEM, THE KINGS OF THE NATIONS LORD IT OVER THEM AND

οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται.
THE ONES BEING IN AUTHORITY OVER THEM ARE CALLED~BENEFACTORS.

22.26 ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν
BUT~[WITH] YOU* [IT IS] NOT SO, BUT THE ONE BEING GREATER AMONG

ὑμῖν γινέσθω ὡς ὁ νεώτερος καὶ ὁ ἡγούμενος
YOU* LET HIM BECOME AS THE YOUNGEST AND THE ONE LEADING

ὡς ὁ διακονῶν. **22.27** τίς γὰρ μείζων, ὁ
AS THE ONE SERVING. FOR~WHO [IS] GREATER, THE ONE

ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ
RECLINING AT TABLE OR THE ONE SERVING? [IS IT] NOT THE ONE

ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ
RECLINING AT TABLE? BUT~I IN [THE] MIDST OF YOU* AM AS THE ONE

διακονῶν. **22.28** ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες
SERVING. BUT~YOU* ARE THE ONES HAVING REMAINED

μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου. **22.29** καὶ γὰρ
WITH ME IN THE TEMPTATIONS OF ME. AND I

διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου
DECREE TO YOU* JUST AS DECREED TO ME THE FATHER OF ME

βασιλείαν, **22.30** ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς
[THE] KINGDOM, THAT YOU* MAY EAT AND DRINK AT THE

τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ
TABLE OF ME IN THE KINGDOM OF ME, AND YOU* WILL SIT UPON

Do this in remembrance of me.” ²⁰And he did the same with the cup after supper, saying, “This cup that is poured out for you is the new covenant in my blood.” ^k

²¹But see, the one who betrays me is with me, and his hand is on the table.

²²For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!” ²³Then they began to ask one another which one of them it could be who would do this.

²⁴A dispute also arose among them as to which one of them was to be regarded as the greatest. ²⁵But he said to them, “The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. ²⁶But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. ²⁷For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

²⁸“You are those who have stood by me in my trials; ²⁹and I confer on you, just as my Father has conferred on me, a kingdom, ³⁰so that you may eat and drink at my table in my kingdom, and you will sit on

^k Other ancient authorities lack, in whole or in part, verses 19b-20 (which is given . . . in my blood)

thrones judging the twelve tribes of Israel.

31 "Simon, Simon, listen! Satan has demanded¹ to sift all of you like wheat, ³²but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers." ³³And he said to him, "Lord, I am ready to go with you to prison and to death!" ³⁴Jesus^m said, "I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me."

35 He said to them, "When I sent you out without a purse, bag, or sandals, did you lack anything?" They said, "No, not a thing." ³⁶He said to them, "But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. ³⁷For I tell you, this scripture must be fulfilled in me, 'And he was counted among the lawless'; and indeed what is written about me is being fulfilled." ³⁸They said, "Lord, look, here are two swords." He replied, "It is enough."

39 He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. ⁴⁰When he reached the place, he said to

¹ Or *has obtained permission*
^m Gk *He*

θρόνων τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραὴλ.
THRONES ²THE ³TWELVE ⁴TRIBES ¹JUDGING - OF ISRAEL.

22.31 Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς
SIMON, SIMON, BEHOLD - SATAN ASKED FOR YOU¹

τοῦ σινιάσαι ὡς τὸν σίτον· **22.32** ἐγὼ δὲ ἐδεήθην περὶ
- TO SIFT [YOU²] LIKE - WHEAT. BUT~I PRAYED FOR

σοῦ ἵνα μὴ ἐκλίπη ἡ πίστις σου· καὶ σὺ ποτε
YOU THAT MAY NOT FAIL THE FAITH OF YOU. AND WHEN~YOU

ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου. **22.33** ὁ δὲ
HAVING RETURNED, STRENGTHEN THE BROTHERS OF YOU. - BUT

εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἑτοιμός εἰμι καὶ εἰς
HE SAID TO HIM, LORD, WITH YOU I AM~PREPARED EVEN TO

φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. **22.34** ὁ δὲ
JAIL AND TO DEATH TO GO. - BUT

εἶπεν, Λέγω σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ
HE SAID, I TELL YOU, PETER, WILL NOT CROW TODAY A ROOSTER

ἕως τρίς με ἀπαρνήσῃ εἰδέναι.
UNTIL THREE [TIMES] ³ME ¹YOU DENY ²TO KNOW.

22.35 Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ
AND HE SAID TO THEM, WHEN I SENT YOU⁴ WITHOUT

βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος
A PURSE AND A BEGGAR'S BAG AND SANDALS, NOT ANYTHING

ὑστερήσατε; οἱ δὲ εἶπαν, Οὐθένός. **22.36** εἶπεν δὲ
WERE YOU⁵ IN NEED? - AND THEY SAID, NOTHING. AND~HE SAID

αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω,
TO THEM, BUT NOW THE ONE HAVING A PURSE LET HIM TAKE [IT],

ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω
LIKEWISE ALSO A BEGGAR'S BAG, AND THE ONE NOT HAVING, LET HIM SELL

τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν.
THE GARMENT OF HIM AND LET HIM BUY A SWORD.

22.37 λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον
FOR~I SAY TO YOU⁶, THAT THIS - HAVING BEEN WRITTEN

δεῖ τελεσθῆναι ἐν ἐμοί, τὸ καὶ μετὰ ἀνόμων
IT IS NECESSARY TO BE FULFILLED IN ME, - AND WITH LAWLESS PERSONS

ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει.
HE WAS NUMBERED. FOR~EVEN THE THING CONCERNING ME HAS~AN END.

22.38 οἱ δὲ εἶπαν, Κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ
- AND THEY SAID, LORD, BEHOLD ³SWORDS ¹HERE [ARE] ²TWO. -

δὲ εἶπεν αὐτοῖς, Ἰκανόν ἐστιν.
AND HE SAID TO THEM, IT IS~ENOUGH.

22.39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος
AND HAVING GONE OUT HE WENT ACCORDING TO THE(HIS) HABIT

εἰς τὸ ὄρος τῶν Ἐλαιῶν, ἠκολούθησαν δὲ αὐτῷ καὶ
TO THE MOUNTAIN - OF OLIVES, AND~FOLLOWED HIM ALSO

οἱ μαθηταί. **22.40** γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν
THE DISCIPLES. AND~HAVING COME TO THE PLACE HE SAID

αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.
TO THEM, PRAY [SO AS] NOT TO ENTER INTO TEMPTATION.

22.41 καὶ αὐτὸς ἀπὸ ἐκείνων ἀπ᾽ αὐτῶν ὥσπερ
AND HE WAS WITHDRAWN FROM THEM ABOUT

λίθου βολῆν καὶ θείς τὰ γόνατα προσηύχετο
[THE] THROW~OF A STONE AND HAVING BENT THE KNEES HE WAS PRAYING

22.42 λέγων, Πάτερ, εἰ βούλει παρένεγκε τούτο τὸ
SAYING, FATHER, IF YOU ARE WILLING, TAKE AWAY THIS -

ποτήριον ἀπ᾽ ἐμοῦ· πλὴν μὴ τὸ θέλημα μου ἀλλὰ
CUP FROM ME. NEVERTHELESS NOT THE WILL OF ME BUT

τὸ σὸν γινέσθω. ^{[[22.43} ὡφθῆ δὲ αὐτῷ ἄγγελος ἀπ᾽
- YOURS LET IT BE. AND~APPEARED TO HIM AN ANGEL FROM

οὐρανοῦ ἐνισχύων αὐτόν. **22.44** καὶ γενόμενος ἐν
HEAVEN STRENGTHENING HIM. AND HAVING BEEN IN

ἀγωνίᾳ ἐκτενέστερον προσηύχετο· καὶ ἐγένετο ὁ ἰδρῶς
AGONY, HE WAS PRAYING~MORE FERVENTLY; AND BECAME THE SWEAT

αὐτοῦ ὥσπερ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν
OF HIM AS DROPS OF BLOOD FALLING DOWN UPON THE

γῆν.]]⁷ **22.45** καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν
GROUND. AND HAVING ARISEN FROM - PRAYER [AND] HAVING COME

πρὸς τοὺς μαθητὰς εὑρεν κοιμωμένους αὐτοὺς ἀπὸ
TO THE DISCIPLES HE FOUND THEM~SLEEPING FROM

τῆς λύπης, **22.46** καὶ εἶπεν αὐτοῖς, Τί καθεύδετε;
- GRIEF, AND HE SAID TO THEM, WHY ARE YOU SLEEPING?

ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς
HAVING ARISEN, PRAY, LEST YOU~ENTER INTO

πειρασμόν.
TEMPTATION.

22.47 Ἐπὶ αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ
YET HIM SPEAKING, BEHOLD A CROWD, AND THE ONE

λεγόμενος Ἰούδας εἷς τῶν δώδεκα προήρχετο αὐτοὺς
BEING CALLED JUDAS, ONE OF THE TWELVE, WAS GOING BEFORE THEM

καὶ ἤγγισεν τῷ Ἰησοῦ φιλήσαι αὐτόν. **22.48** Ἰησοὺς δὲ
AND HE DREW NEAR - TO JESUS TO KISS HIM. AND~JESUS

εἶπεν αὐτῷ, Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου
SAID TO HIM, JUDAS, WITH A KISS THE SON - OF MAN

παραδίδως; **22.49** ἰδόντες δὲ οἱ περὶ αὐτόν τὸ
DO YOU BETRAY? BUT~HAVING SEEN THE ONES AROUND HIM THE THING

ἐσόμενον εἶπαν, Κύριε, εἰ πατάξομεν ἐν μαχαίρῃ;
GOING TO BE, THEY SAID, LORD, IF WE WILL STRIKE WITH A SWORD?

22.50 καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τοῦ ἀρχιερέως
AND STRUCK A CERTAIN~ONE OF THEM ³OF THE ⁴CHIEF PRIEST

τὸν δούλον καὶ ἀφείλεν τὸ οὖς αὐτοῦ τὸ δεξιόν.
¹THE ²SLAVE AND CUT OFF THE EAR OF HIM THE RIGHT [ONE].

22.51 ἀποκριθεὶς δὲ ὁ Ἰησοὺς εἶπεν, Ἐὰν ἔως
AND~HAVING ANSWERED - JESUS SAID, STOP! [NO] MORE

them, "Pray that you may not come into the time of trial."ⁿ ⁴¹Then he withdrew from them about a stone's throw, knelt down, and prayed, ⁴²"Father, if you are willing, remove this cup from me; yet, not my will but yours be done." [⁴³Then an angel from heaven appeared to him and gave him strength. ⁴⁴In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground.]^o ⁴⁵When he got up from prayer, he came to the disciples and found them sleeping because of grief, ⁴⁶and he said to them, "Why are you sleeping? Get up and pray that you may not come into the time of trial."ⁿ

⁴⁷ While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; ⁴⁸but Jesus said to him, "Judas, is it with a kiss that you are betraying the Son of Man?" ⁴⁹When those who were around him saw what was coming, they asked, "Lord, should we strike with the sword?" ⁵⁰Then one of them struck the slave of the high priest and cut off his right ear. ⁵¹But Jesus said, "No more

ⁿ Or into temptation

^o Other ancient authorities lack verses 43 and 44

22:43-44 text: KJV ASV NASB RSVmg NIV NEB TEV NJB NRSV. omit: ASVmg RSV NIVmg NEBmg TEVmg NJBmg NRSVmg. (Note: the double brackets in the Greek text indicate that this passage was a later addition to the text, which, however, was retained because of its importance in the textual tradition.)

of this!" And he touched his ear and healed him. ⁵²Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, "Have you come out with swords and clubs as if I were a bandit? ⁵³When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!"

⁵⁴Then they seized him and led him away, bringing him into the high priest's house. But Peter was following at a distance. ⁵⁵When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. ⁵⁶Then a servant-girl, seeing him in the firelight, stared at him and said, "This man also was with him." ⁵⁷But he denied it, saying, "Woman, I do not know him." ⁵⁸A little later someone else, on seeing him, said, "You also are one of them." But Peter said, "Man, I am not!" ⁵⁹Then about an hour later still another kept insisting, "Surely this man also was with him; for he is a Galilean." ⁶⁰But Peter said, "Man, I do not know what you are talking about!" At that moment, while he was still speaking, the cock crowed. ⁶¹The Lord turned

τούτου· καὶ ἄψάμενος τοῦ ὠτίου ἰάσατο αὐτόν.
OF THIS! AND HAVING TOUCHED THE EAR HE HEALED HIM.

22.52 εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους
AND~SAID JESUS TO THE ONES HAVING COME

ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ
AGAINST HIM, [THE] CHIEF PRIESTS AND CAPTAINS OF THE TEMPLE

καὶ πρεσβυτέρους, ὥς ἐπὶ ληστὴν ἐξήλθατε μετὰ
AND [THE] ELDERS, AS AGAINST A THIEF DID YOU COME OUT WITH

μαχαίρων καὶ ξύλων; **22.53** καθ' ἡμέραν ὄντος μου μεθ'
SWORDS AND CLUBS? DAILY BEING ME WITH

ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ'
YOU IN THE TEMPLE YOU DID NOT STRETCH OUT THE(YOUR) HANDS AGAINST

ἐμέ, ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ
ME, BUT THIS IS YOUR - HOUR AND THE AUTHORITY -

σκότους.
OF DARKNESS.

22.54 Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ
AND~HAVING SEIZED HIM THEY LED [HIM] AWAY AND

εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ
BROUGHT [HIM] INTO THE HOUSE OF THE CHIEF PRIEST. - AND

Πέτρος ἠκολούθει μακρόθεν. **22.55** περιψάντων δὲ
PETER WAS FOLLOWING FROM A DISTANCE. AND~[THEY] HAVING KINDLED

πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συγκαθισάντων
A FIRE IN [THE] MIDDLE OF THE COURTYARD AND HAVING SAT DOWN TOGETHER,

ἐκάθητο ὁ Πέτρος μέσος αὐτῶν. **22.56** ἰδοῦσα δὲ
WAS SITTING - PETER [IN THE] MIDDLE OF THEM. AND~HAVING SEEN

αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ
HIM A CERTAIN~SERVANT GIRL SITTING NEAR THE LIGHT AND

ἀτενίσασα αὐτῷ εἶπεν, Καὶ οὗτος σὺν αὐτῷ ἦν.
HAVING LOOKED INTENTLY AT HIM SHE SAID, AND THIS ONE WITH HIM WAS.

22.57 ὁ δὲ ἠρνήσατο λέγων, Οὐκ οἶδα αὐτόν, γύναι.
- BUT HE DENIED [IT] SAYING, I DO NOT KNOW HIM, WOMAN.

22.58 καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη,
AND AFTER A SHORT [WHILE] ANOTHER HAVING SEEN HIM SAID,

Καὶ σὺ ἐξ αὐτῶν εἶ. ὁ δὲ Πέτρος ἔφη, Ἄνθρωπε,
AND YOU OF THEM ARE. - BUT PETER SAID, MAN,

οὐκ εἰμί. **22.59** καὶ διαστάσης ὥσεί· ὥρας μιᾶς
I AM NOT. AND HAVING PASSED ABOUT ONE~HOUR, [AND]

ἄλλος τις διῦσχυρίζετο λέγων, Ἐπ' ἀληθείας καὶ
A CERTAIN~OTHER WAS INSISTING SAYING, BASED ON TRUTH ALSO

οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν.
THIS ONE WITH HIM WAS, FOR~ALSO A GALILEAN HE IS.

22.60 εἶπεν δὲ ὁ Πέτρος, Ἄνθρωπε, οὐκ οἶδα ὃ
BUT~SAID - PETER, MAN, I DO NOT KNOW WHAT

λέγεις. καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ
YOU ARE SAYING. AND IMMEDIATELY WHILE HIM~SPEAKING,

ἐφώνησεν ἀλέκτωρ. **22.61** καὶ στραφεὶς ὁ κύριος
A ROOSTER~CROWED. AND HAVING TURNED THE LORD

ἐνέβλεψεν τῷ Πέτρῳ, καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ
LOOKED AT - PETER, AND WAS REMINDED - PETER OF THE
ῥήματος τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι Πρὶν
WORD OF THE LORD WHEN HE SAID TO HIM - BEFORE
ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς.
A ROOSTER CROWS TODAY YOU WILL DENY ME THREE [TIMES].

22.62 καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.
AND HAVING GONE OUTSIDE HE CRIED BITTERLY.

22.63 Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν
AND THE MEN, THE ONES HAVING IN CUSTODY HIM

ἐνέπαιζον αὐτῷ δέροντες, **22.64** καὶ περικαλύψαντες
WERE RIDICULING HIM [AND] BEATING [HIM], AND HAVING BLINDFOLDED

αὐτὸν ἐπηρώτων λέγοντες, Προφήτευσον, τίς
HIM THEY WERE QUESTIONING [HIM] SAYING, PROPHECY, WHO

ἐστίν ὁ παίσας σε; **22.65** καὶ ἕτερα πολλὰ
IS THE ONE HAVING HIT YOU? AND MANY~OTHER THINGS

βλασφημοῦντες ἔλεγον εἰς αὐτόν.
BLASPHEMING THEY WERE SPEAKING AGAINST HIM.

22.66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη
AND WHEN IT BECAME DAY, WERE GATHERED TOGETHER

τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ
THE ELDERS OF THE PEOPLE, BOTH~[THE] CHIEF PRIESTS AND

γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον
[THE] SCRIBES, AND THEY LED AWAY HIM TO THE COUNCIL

αὐτῶν **22.67** λέγοντες, Εἰ σὺ εἶ ὁ Χριστός, εἰπὸν ἡμῖν.
OF THEM SAYING, IF YOU ARE THE CHRIST, TELL US.

εἶπεν δὲ αὐτοῖς, Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε·
BUT~HE SAID TO THEM, IF I SAY [THIS]~TO YOU, YOU* WILL BY NO MEANS BELIEVE.

22.68 ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτε. **22.69** ἀπὸ
AND~IF I QUESTION [YOU*], YOU* WILL BY NO MEANS ANSWER. ²FROM

τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος
- ³NOW [ON] 'BUT WILL BE THE SON - OF MAN SITTING

ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ. **22.70** εἶπαν δὲ
AT [THE] RIGHT OF THE POWER - OF GOD. AND~SAID

πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς
EVERYONE. THEN~YOU ARE THE SON - OF GOD? - AND TO

αὐτοὺς ἔφη, Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι. **22.71** οἱ δὲ
THEM HE SAID, YOU* ARE SAYING THAT I AM. - AND

εἶπαν, Τί ἔτι ἔχομεν μαρτυρίας χρειαν; αὐτοὶ γὰρ
THEY SAID, WHY STILL DO WE HAVE NEED~OF A WITNESS? FOR~OURSELVES

ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.
WE HEARD FROM THE MOUTH OF HIM.

22:69 Ps. 110:1

and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." ⁶²And he went out and wept bitterly.

⁶³Now the men who were holding Jesus began to mock him and beat him; ⁶⁴they also blindfolded him and kept asking him, "Prophecy! Who is it that struck you?" ⁶⁵They kept heaping many other insults on him.

⁶⁶When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. ⁶⁷They said, "If you are the Messiah,^P tell us." He replied, "If I tell you, you will not believe; ⁶⁸and if I question you, you will not answer. ⁶⁹But from now on the Son of Man will be seated at the right hand of the power of God." ⁷⁰All of them asked, "Are you, then, the Son of God?" He said to them, "You say that I am." ⁷¹Then they said, "What further testimony do we need? We have heard it ourselves from his own lips!"

^POr the Christ

CHAPTER 23

Then the assembly rose as a body and brought Jesus⁹ before Pilate. ²They began to accuse him, saying, "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king."³ Then Pilate asked him, "Are you the king of the Jews?" He answered, "You say so."⁴ Then Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man."⁵ But they were insistent and said, "He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place."

⁶ When Pilate heard this, he asked whether the man was a Galilean. ⁷ And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. ⁸ When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. ⁹ He questioned him at some length, but Jesus⁹ gave him no answer. ¹⁰ The chief priests and the scribes stood by,

⁹ Gk *him*¹ Or *is an anointed king*³ Gk *he*

23.1 Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον
AND HAVING ARISEN [THE] WHOLE - MULTITUDE OF THEM LED

αὐτὸν ἐπὶ τὸν Πιλάτον. **23.2** ἤρξαντο δὲ κατηγορεῖν
HIM BEFORE - PILATE. AND~THEY BEGAN TO ACCUSE

αὐτοῦ λέγοντες, Τοῦτον εὗραμεν διαστρέφοντα τὸ ἔθνος
HIM SAYING, THIS ONE WE FOUND MISLEADING THE NATION

ἡμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι καὶ
OF US AND FORBIDDING TAXES TO BE PAID~TO CAESAR AND

λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι. **23.3** ὁ
CALLING HIMSELF CHRIST [AND THAT HE IS] TO BE~A KING. -

δὲ Πιλάτος ἠρώτησεν αὐτὸν λέγων, Σὺ εἶ ὁ βασιλεὺς
AND PILATE QUESTIONED HIM SAYING, ARE~YOU THE KING

τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, Σὺ
OF THE JEWS? - AND HAVING ANSWERED HIM HE SAID, YOU

λέγεις. **23.4** ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς
ARE SAYING. - AND PILATE SAID TO THE CHIEF PRIESTS

καὶ τοὺς ὄχλους, Οὐδὲν εὕρισκω αἴτιον ἐν τῷ
AND THE CROWDS, I FIND~NO GUILT IN -

ἀνθρώπῳ τούτῳ. **23.5** οἱ δὲ ἐπίσχουν λέγοντες ὅτι
THIS~MAN. - BUT THEY WERE INSISTING SAYING, -

Ἀνασεύει τὸν λαὸν διδάσκων καθ' ὅλης τῆς
HE INCITES THE PEOPLE, TEACHING THROUGHOUT ALL -

Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.
OF JUDEA - HAVING BEGUN FROM - GALILEE TO HERE.

23.6 Πιλάτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος
AND~PILATE HAVING HEARD QUESTIONED IF THE MAN

Γαλιλαῖός ἐστιν, **23.7** καὶ ἐπιγνοὺς ὅτι ἐκ τῆς
IS~A GALILEAN, AND HAVING LEARNED THAT OF THE

ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς
AUTHORITY OF HEROD HE IS, HE SENT HIM TO

Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις
HEROD, BEING ALSO HIM IN JERUSALEM IN THESE

ταῖς ἡμέραις. **23.8** ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν
- DAYS. - AND HEROD HAVING SEEN - JESUS

ἐχάρη λίαν, ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν
REJOICED GREATLY, FOR~HE WAS FOR A LONG TIME WANTING TO SEE

αὐτὸν διὰ τὸ ἀκοῦειν περὶ αὐτοῦ καὶ ἠλπίζεν
HIM BECAUSE - [HE] HEARS [THINGS] ABOUT HIM AND HE WAS HOPING

τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.
SOME SIGN TO SEE BY HIM BEING PERFORMED.

23.9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ
AND~HE WAS QUESTIONING HIM WITH MANY~WORDS, BUT~HE

οὐδὲν ἀπεκρίνατο αὐτῷ. **23.10** εἰστήκεισαν δὲ οἱ
ANSWERED~NOTHING TO HIM. AND~HAD STOOD THE

ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐντόνως κατηγοροῦντες
CHIEF PRIESTS AND THE SCRIBES VEHEMENTLY ACCUSING

αὐτοῦ. **23.11** ἐξουθενήσας δὲ αὐτὸν [καὶ] ὁ
HIM. AND~HAVING TREATED WITH CONTEMPT HIM EVEN -

Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ
HEROD WITH THE TROOPS OF HIM ALSO

ἐμπαίξας περιβαλὼν ἐσθήτα λαμπρὰν
HAVING RIDICULED [HIM], HAVING CLOTHED [HIM IN] BRIGHT~CLOTHING

ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. **23.12** ἐγένοντο δὲ φίλοι
THEY SENT BACK HIM - TO PILATE. AND~BECAME FRIENDS

ὁ τε Ἡρώδης καὶ ὁ Πιλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ'
- BOTH HEROD AND - PILATE ON THIS VERY - DAY WITH

ἀλλήλων· προϋπήρχον γὰρ ἐν ἐχθρᾷ ὄντες πρὸς
ONE ANOTHER. FOR~THEY WERE PREVIOUSLY AT ENMITY BEING TOWARDS

αὐτοὺς.
THEMSELVES.

23.13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ
AND~PILATE HAVING CALLED TOGETHER THE CHIEF PRIESTS AND

τοὺς ἄρχοντας καὶ τὸν λαὸν **23.14** εἶπεν πρὸς αὐτούς,
THE AUTHORITIES AND THE PEOPLE SAID TO THEM,

Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὥς
YOU* BROUGHT TO ME - THIS~MAN AS

ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν
CAUSING TO REVOLT THE PEOPLE, AND BEHOLD I BEFORE YOU*

ἀνακρίνας οὐθὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ
HAVING EXAMINED [HIM] FOUND~NOTHING IN - THIS~MAN

αἷτιον ὧν κατηγορεῖτε κατ' αὐτοῦ. **23.15** ἀλλ'
[OF THE] CRIME OF WHICH YOU* MAKE ACCUSATIONS AGAINST HIM. AND

οὐδὲ Ἡρώδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς, καὶ
NEITHER [DID] HEROD, FOR~HE SENT BACK HIM TO US, AND

ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ·
BEHOLD NOTHING WORTHY OF DEATH HAS BEEN DONE BY HIM.

23.16 παιδεύσας οὖν αὐτὸν ἀπολύσω.[†]
THEREFORE,~HAVING DISCIPLINED HIM I WILL RELEASE [HIM].

23.18 ἀνέκραγον δὲ παμπληθεὶ λέγοντες, Αἶρε τοῦτον,
BUT~THEY CRIED OUT ALL TOGETHER SAYING, TAKE AWAY THIS ONE,

ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν· **23.19** ὅστις ἦν διὰ
AND~RELEASE TO US - BARABBAS; WHO WAS BECAUSE

στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον
OF SOME~INSURRECTION HAVING OCCURRED IN THE CITY AND A MURDER

βληθεὶς ἐν τῇ φυλακῇ. **23.20** πάλιν δὲ ὁ Πιλάτος
THROWN INTO - JAIL. AND~AGAIN - PILATE

προσεφώνησεν αὐτοῖς θέλων ἀπολύσαι τὸν Ἰησοῦν.
ADDRESSED THEM WISHING TO RELEASE - JESUS.

vehemently accusing him.

¹¹Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. ¹²That same day Herod and Pilate became friends with each other; before this they had been enemies.

¹³Pilate then called together the chief priests, the leaders, and the people, ¹⁴and said to them, "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him.

¹⁵Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. ¹⁶I will therefore have him flogged and release him."

¹⁸Then they all shouted out together, "Away with this fellow! Release Barabbas for us!" ¹⁹(This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.)

²⁰Pilate, wanting to release Jesus, addressed them again;

[†]Here, or after verse 19, other ancient authorities add verse 17, *Now he was obliged to release someone for them at the festival*

²¹but they kept shouting, "Crucify, crucify him!" ²²A third time he said to them, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him." ²³But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. ²⁴So Pilate gave his verdict that their demand should be granted. ²⁵He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

²⁶As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. ²⁷A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. ²⁸But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. ²⁹For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' ³⁰Then they will begin to say to the mountains,

23.21 οἱ δὲ ἐπεφώνουν λέγοντες, Σταύρου σταύρου
- BUT THEY WERE CRYING OUT SAYING CRUCIFY [HIM], CRUCIFY

αὐτόν. **23.22** ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς, Τί γὰρ
HIM. - AND A THIRD [TIME] HE SAID TO THEM, WHY, ~WHAT

κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὑρον
EVIL DID THIS ONE? NO CRIME [WORTHY] OF DEATH DID I FIND

ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.
IN HIM. THEREFORE, ~HAVING DISCIPLINED HIM I WILL RELEASE [HIM].

23.23 οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι
- BUT THEY INSISTED WITH LOUD ~VOICES DEMANDING

αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν.
HIM TO BE CRUCIFIED, AND WERE PREVAILING THE VOICES OF THEM.

23.24 καὶ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἶτημα
AND PILATE DECIDED TO BE DONE THE DEMAND

αὐτῶν· **23.25** ἀπέλυσεν δὲ τὸν διὰ στάσιν
OF THEM. AND ~HE RELEASED THE ONE ON ACCOUNT OF AN INSURRECTION

καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν
AND MURDER HAVING BEEN THROWN INTO A JAIL WHOM

ἤτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ
THEY WERE REQUESTING, - BUT JESUS HE DELIVERED OVER TO THE

θελήματι αὐτῶν.
WILL OF THEM.

23.26 Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι
AND AS THEY LED AWAY HIM, HAVING SEIZED

Σίμωνά τινα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ
A CERTAIN ~SIMON, A CYRENIAN, COMING FROM [THE] COUNTRY

ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὀπίσθεν τοῦ
THEY PUT UPON HIM THE CROSS TO CARRY FOLLOWING -

Ἰησοῦ. **23.27** Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ
JESUS. AND ~WERE FOLLOWING HIM A GREAT MULTITUDE OF THE

λαοῦ καὶ γυναικῶν αἱ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν.
PEOPLE AND WOMEN WHO WERE MOURNING AND LAMENTING FOR HIM.

23.28 στραφεῖς δὲ πρὸς αὐτὰς [ὁ] Ἰησοῦς εἶπεν,
AND ~HAVING TURNED TO THEM - JESUS SAID,

Θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ'
DAUGHTERS OF JERUSALEM, DO NOT CRY FOR ME; BUT FOR

ἐαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, **23.29** ὅτι
YOURSELVES CRY AND FOR THE CHILDREN OF YOU, BECAUSE

ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν, Μακάριαι
BEHOLD DAYS ~ARE COMING IN WHICH THEY WILL SAY, BLESSED [ARE]

αἱ στεῖραι καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν
THE BARREN AND THE WOMBS WHICH DID NOT BEAR

καὶ μαστοὶ οἱ οὐκ ἔθρεψαν.
AND [THE] BREASTS WHICH DID NOT NURSE.

23.30 τότε ἄρξονται λέγειν τοῖς ὄρεσιν,
THEN THEY WILL BEGIN TO SAY TO THE MOUNTAINS,

Πέσετε ἐφ' ἡμᾶς,

FALL ON US,

καὶ τοῖς βουνοῖς,
AND TO THE HILLS,

Καλύψατε ἡμᾶς·

BURY US.

23.31 ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν,
BECAUSE IF WHILE A TREE [IS]~FULL OF MOISTURE THEY DO~THESE THINGS,

ἐν τῷ ξηρῷ τί γένηται;
WHILE [IT IS] DRY WHAT MAY HAPPEN?

23.32 Ἦγοντο δὲ καὶ ἕτεροι κακούργοι δύο σὺν
AND~WERE BEING LED AWAY ALSO ²OTHER ³CRIMINALS ¹TWO WITH

αὐτῷ ἀναιρεθῆναι. **23.33** καὶ ὅτε ἦλθον ἐπὶ τὸν
HIM TO BE EXECUTED. AND WHEN THEY CAME UPON THE

τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν
PLACE - BEING CALLED [THE] SKULL, THERE THEY CRUCIFIED HIM

καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ
AND THE CRIMINALS, ONE ON [THE] RIGHT, [AND] ONE ON

ἀριστερῶν. **23.34** Ἰὸ δὲ Ἰησοῦς ἔλεγεν, Πάτερ,
[THE] LEFT. - BUT JESUS WAS SAYING, FATHER,

ἄφες αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν.]]⁷
FORGIVE THEM, ³NOT ¹FOR ²THEY KNOW WHAT THEY ARE DOING.

διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους.
AND~DIVIDING UP THE GARMENTS OF HIM, THEY CAST LOTS.

23.35 καὶ εἰστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτήριζον δὲ
AND HAD STOOD THE PEOPLE WATCHING. AND~WERE MOCKING [HIM]

καὶ οἱ ἄρχοντες λέγοντες, Ἄλλους ἔσωσεν, σωσάτω
ALSO THE AUTHORITIES SAYING, OTHERS HE SAVED, LET HIM SAVE

ἑαυτόν, εἰ οὗτός ἐστιν ὁ Χριστὸς τοῦ θεοῦ ὁ
HIMSELF, IF THIS ONE IS THE CHRIST - OF GOD, THE

ἐκλεκτός. **23.36** ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται
CHOSEN [ONE]. AND~RIDICULED HIM ALSO THE SOLDIERS

προσερχόμενοι, ὅξος προσφέροντες αὐτῷ **23.37** καὶ
APPROACHING, OFFERING~WINE VINEGAR TO HIM AND

λέγοντες, Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον
SAYING, IF YOU ARE THE KING OF THE JEWS, SAVE

σεαυτόν. **23.38** ἦν δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ, Ὁ
YOURSELF. AND~THERE WAS ALSO AN INSCRIPTION OVER HIM, THE

βασιλεὺς τῶν Ἰουδαίων οὗτος.
KING OF THE JEWS [IS] THIS ONE.

23.39 Εἷς δὲ τῶν κρεμασθέντων κακούργων
AND~ONE OF THE CRIMINALS~HAVING BEEN HUNG [WITH HIM]

ἐβλασφήμει αὐτὸν λέγων, Οὐχὶ σὺ εἶ ὁ Χριστός;
WAS BLASPHEMING HIM SAYING, ³NOT ²YOU ¹ARE THE CHRIST?

σῶσον σεαυτόν καὶ ἡμᾶς. **23.40** ἀποκριθεὶς δὲ ὁ
SAVE YOURSELF AND US. AND~HAVING ANSWERED THE

23:34 text: all. omit: ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg. (Note: the double brackets in the Greek text indicate that this sentence was a later addition to the text, which, however, was retained because of its importance in the textual tradition.)

'Fall on us'; and to the hills, 'Cover us.' ³¹For if they do this when the wood is green, what will happen when it is dry?"

³²Two others also, who were criminals, were led away to be put to death with him. ³³When they came to the place that is called The Skull, they crucified Jesus⁴ there with the criminals, one on his right and one on his left. [³⁴Then Jesus said, "Father, forgive them; for they do not know what they are doing."]⁵ And they cast lots to divide his clothing. ³⁵And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah⁶ of God, his chosen one!"

³⁶The soldiers also mocked him, coming up and offering him sour wine, ³⁷and saying, "If you are the King of the Jews, save yourself!" ³⁸There was also an inscription over him,⁷ "This is the King of the Jews."

³⁹One of the criminals who were hanged there kept deriding⁸ him and saying, "Are you not the Messiah?⁹ Save yourself and us!"

⁴⁰But the other rebuked

⁴ Gk him

⁵ Other ancient authorities lack the sentence *Then Jesus . . . what they are doing*

⁶ Or the Christ

⁷ Other ancient authorities add *written in Greek and Latin and Hebrew* (that is, Aramaic)

⁸ Or blaspheming

him, saying, "Do you not fear God, since you are under the same sentence of condemnation?"⁴¹ And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong."

⁴²Then he said, "Jesus, remember me when you come into your kingdom."⁴³He replied, "Truly I tell you, today you will be with me in Paradise."

⁴⁴It was now about noon, and darkness came over the whole land^a until three in the afternoon,⁴⁵ while the sun's light failed;^b and the curtain of the temple was torn in two.⁴⁶Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last.⁴⁷When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent."^c⁴⁸And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts.⁴⁹But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

⁵⁰Now there was a good and righteous man named Joseph, who,

^z Other ancient authorities read in

^a Or earth

^b Or the sun was eclipsed. Other ancient authorities read the sun was darkened

^c Or righteous

ἕτερος ἐπιτιμῶν αὐτῷ ἔφη, Οὐδὲ φοβῆ σὺ τὸν
OTHER REBUKING HIM SAID, DO YOU NOT FEAR [FOR] YOURSELF -

θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;
GOD, BECAUSE IN THE SAME [STATE OF] CONDEMNATION YOU ARE?

23.41 καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν
AND WE INDEED JUSTLY, FOR~THINGS WORTHY OF WHICH

ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον
WE DID, WE ARE RECEIVING. BUT~THIS ONE NOTHING WRONG

ἔπραξεν. **23.42** καὶ ἔλεγεν, Ἰησοῦ, μνήσθητί μου
DID. AND HE WAS SAYING, JESUS, REMEMBER ME

ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου^z. **23.43** καὶ εἶπεν
WHEN YOU COME INTO THE KINGDOM OF YOU. AND HE SAID

αὐτῷ, Ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν
TO HIM, TRULY I SAY~TO YOU, TODAY WITH ME YOU WILL BE IN

τῷ παραδείσῳ.
- PARADISE.

23.44 Καὶ ἦν ἡδὴ ὥσει ὥρα ἕκτη καὶ σκότος
AND IT WAS ALREADY ABOUT [THE] SIXTH~HOUR AND DARKNESS

ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης **23.45** τοῦ
WAS OVER [THE] WHOLE - LAND UNTIL [THE] NINTH~HOUR, THE

ἡλίου ἐκλιπόντος, ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ
SUN HAVING BEEN ECLIPSED, AND~WAS TORN THE CURTAIN OF THE

ναοῦ μέσον. **23.46** καὶ φωνήσας φωνῇ μεγάλῃ ὁ
TEMPLE IN TWO. AND HAVING CRIED OUT WITH A LOUD~VOICE -

Ἰησοῦς εἶπεν, Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ
JESUS SAID, FATHER, INTO [THE] HANDS OF YOU I ENTRUST THE

πνεῦμά μου. τοῦτο δὲ εἰπὼν ἐξέπνευσεν.
SPIRIT OF ME. AND~THIS HAVING SAID, HE BREATHED OUT [HIS LAST].

23.47 Ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γενόμενον
AND~HAVING SEEN THE CENTURION THE THING HAVING HAPPENED

ἐδόξαζεν· τὸν θεὸν λέγων, Ὅντως ὁ ἄνθρωπος οὗτος
HE WAS GLORIFYING - GOD SAYING, SURELY - THIS~MAN

δίκαιος ἦν. **23.48** καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι
WAS~RIGHTEOUS. AND ALL THE CROWDS~HAVING GATHERED TOGETHER

ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ
AT - THIS~SPECTACLE, HAVING OBSERVED THE THINGS

γενόμενα, τύπτουντες τὰ στήθη ὑπέστρεφον.
HAVING HAPPENED, BEATING THE(THEIR) CHESTS, WERE RETURNING.

23.49 εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ
AND~HAD STOOD ALL THE RELATIVES TO HIM FROM

μακρόθεν καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ
A DISTANCE AND [THE] WOMEN, THE ONES FOLLOWING HIM

ἀπὸ τῆς Γαλιλαίας ὁρῶσαι ταῦτα.
FROM - GALILEE, SEEING THESE THINGS.

23.50 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ
AND BEHOLD A MAN BY NAME JOSEPH

23:42 text: KJV ASVmg RSV NIV NEB NJB NRSV. var. ἐλθῇς ἐν τῇ βασιλείᾳ σου (come in your kingdom): ASV RSVmg NASB NEBmg TEV NJBmg NRSVmg. **23:46** Ps. 31:5

βουλευτῆς ὑπάρχων [καὶ] ἀνὴρ ἀγαθὸς καὶ δίκαιος
 BEING~A MEMBER OF [THE] COUNCIL, AND A GOOD~MAN AND RIGHTEOUS

23.51 —οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ
 —THIS ONE HAD NOT CONSENTED WITH THE COUNCIL AND THE

πράξει αὐτῶν— ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων,
 ACTION OF THEM— FROM ARIMATHEA, A CITY - OF JUDEA,

ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ, **23.52** οὗτος
 WHO WAS WAITING FOR THE KINGDOM - OF GOD, THIS ONE

προσελθὼν τῷ Πιλάτῳ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ
 HAVING APPROACHED - PILATE ASKED FOR THE BODY - OF JESUS

23.53 καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι
 AND HAVING TAKEN DOWN [THE BODY] HE WRAPPED IT IN LINEN

καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν
 AND PLACED IT IN A HEWN~TOMB WHERE WAS NOT

οὐδεὶς οὐπω κείμενος. **23.54** καὶ ἡμέρα ἦν
 ANYONE YET LAID. AND IT WAS~[THE] DAY

παρασκευῆς καὶ σάββατον ἐπέφωσκεν.
 OF PREPARATION AND [THE] SABBATH WAS DAWNING.

23.55 Κατακολουθήσασαι δὲ αἱ γυναῖκες, αἵτινες
 AND~HAVING FOLLOWED AFTER, THE WOMEN WHO

ἦσαν συνελθυυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ,
 HAD COME OUT OF - GALILEE WITH HIM,

ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ,
 SAW THE TOMB AND HOW WAS LAID THE BODY OF HIM,

23.56 ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα.
 AND~HAVING RETURNED THEY PREPARED SPICES AND OINTMENTS.

Καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν
 AND ON THE - SABBATH THEY RESTED ACCORDING TO THE

ἐντολήν.
 COMMANDMENT.

though a member of the council, ⁵¹had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. ⁵²This man went to Pilate and asked for the body of Jesus. ⁵³Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. ⁵⁴It was the day of Preparation, and the sabbath was beginning.^d ⁵⁵The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. ⁵⁶Then they returned, and prepared spices and ointments.

On the sabbath they rested according to the commandment.

^dGk was dawning

CHAPTER 24

24.1 τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως
 BUT~ON THE FIRST [DAY] OF THE WEEK VERY EARLY IN THE MORNING

ἐπὶ τὸ μνήμα ἦλθον φέρουσαι ἃ
 TO THE TOMB THEY CAME BRINGING WHAT

ἡτοίμασαν ἀρώματα. **24.2** εὑρον δὲ τὸν λίθον
 SPICES~THEY PREPARED. BUT~THEY FOUND THE STONE

ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, **24.3** εἰσελθοῦσαι δὲ
 HAVING BEEN ROLLED AWAY FROM THE TOMB, AND~HAVING ENTERED

οὐχ εὑρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. **24.4** καὶ
 THEY DID NOT FIND THE BODY OF THE LORD JESUS. AND

ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου καὶ
 IT CAME ABOUT WHILE THEY~ARE UNCERTAIN ABOUT THIS AND

ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν
 BEHOLD TWO~MEN STOOD BY THEM IN

But on the first day of the week, at early dawn, they came to the tomb, taking the spices that they had prepared. ²They found the stone rolled away from the tomb, ³but when they went in, they did not find the body.^e ⁴While they were perplexed about this, suddenly two men in

^e Other ancient authorities add *of the Lord Jesus*

dazzling clothes stood beside them. ⁵The women/ were terrified and bowed their faces to the ground, but the men^g said to them, “Why do you look for the living among the dead? He is not here, but has risen.”^h ⁶Remember how he told you, while he was still in Galilee, ⁷that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again.”⁸ Then they remembered his words, ⁹and returning from the tomb, they told all this to the eleven and to all the rest. ¹⁰Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. ¹¹But these words seemed to them an idle tale, and they did not believe them. ¹²But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened.ⁱ

¹³ Now on that same day two of them were going to a village called Emmaus, about seven miles^j from Jerusalem, ¹⁴and talking with each other about

^f Gk They

^g Gk but they

^h Other ancient authorities lack *He is not here, but has risen*

ⁱ Other ancient authorities lack verse 12

^j Gk sixty stadia; other ancient authorities read a hundred sixty stadia

ἐσθῆτι ἀστραπτούσῃ. **24.5** ἐμφόβων δὲ γενομένων αὐτῶν
DAZZLING~CLOTHING. ¹AFRAID ¹AND ³HAVING BECOME ²THEY

καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν εἶπαν
AND BOWING THE(THEIR) FACES TO THE GROUND THEY SAID

πρὸς αὐτάς, Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν
TO THEM, WHY ARE YOU* SEEKING THE ONE LIVING AMONG THE

νεκρῶν· **24.6** οὐκ ἔστιν ὧδε, ἀλλὰ ἡγέρθη. μνησθήτε
DEAD? HE IS NOT HERE, BUT WAS RAISED. REMEMBER

ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ
HOW HE SPOKE TO YOU* WHILE BEING IN - GALILEE

24.7 λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ
SAYING THE SON - OF MAN - IT IS NECESSARY

παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν καὶ
TO BE DELIVERED OVER INTO [THE] HANDS OF SINFUL~MEN AND

σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.
TO BE CRUCIFIED AND ON THE THIRD DAY TO RISE AGAIN.

24.8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ. **24.9** καὶ
AND THEY REMEMBERED THE WORDS OF HIM. AND

ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν
HAVING RETURNED FROM THE TOMB THEY REPORTED

ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς.
ALL~THESE THINGS TO THE ELEVEN AND TO ALL THE OTHERS.

24.10 ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ
NOW~THERE WERE - MARY~MAGDALENE AND JOANNA AND

Μαρία ἡ Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς.
MARY THE [MOTHER] OF JAMES AND THE OTHERS WITH THEM.

ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα, **24.11** καὶ
THEY WERE TELLING TO THE APOSTLES THESE THINGS, AND

ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ
APPEARED BEFORE THEM AS NONSENSE -

ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς. **24.12** Ὁ δὲ
THESE~WORDS, AND THEY WERE DISBELIEVING THEM. - BUT

Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον καὶ
PETER HAVING ARISEN RAN TO THE TOMB AND

παρακύψας βλέπει τὰ ὀθόνια μόνα, καὶ ἀπῆλθεν
HAVING BENT OVER HE SEES THE LINEN CLOTHS ONLY, AND HE DEPARTED

πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.⁷
²TO ³HIMSELF [ABOUT] ¹WONDERING THE THING HAVING HAPPENED.

24.13 Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ
AND BEHOLD TWO OF THEM ON THE~SAME DAY

ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν
WERE TRAVELING TO A VILLAGE BEING DISTANT

σταδίους ἐξήκοντα ἀπὸ Ἱερουσαλὴμ, ἣ ὄνομα
SIXTY~STADIA FROM JERUSALEM, TO WHICH [IS] [THE] NAME

Ἐμμαοῦς, **24.14** καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους
EMMAUS, AND THEY WERE SPEAKING TO ONE ANOTHER

24:12 text: KJV ASV RSVmg NASB NIV NEBmg TEV NJB. omit: ASVmg RSV NASBmg NEB TEVmg NJBmg.

περὶ πάντων τῶν συμβεβηκότων τούτων. **24.15** καὶ
CONCERNING ALL - THESE THINGS~HAVING HAPPENED. AND

ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν
IT CAME ABOUT WHILE THEY~TALKING AND DISCUSSING [THESE THINGS]

καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς,
ALSO JESUS~HIMSELF HAVING COME NEAR WAS TRAVELING WITH THEM,

24.16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ
BUT~THE EYES OF THEM WERE HELD - NOT

ἐπιγνῶναι αὐτόν. **24.17** εἶπεν δὲ πρὸς αὐτούς, Τίνες οἱ
TO RECOGNIZE HIM. AND~HE SAID TO THEM, WHAT -

λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους
WORDS[ARE] THESE WHICH YOU~ARE EXCHANGING WITH ONE ANOTHER

περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί.
WALKING ALONG? AND THEY STOOD [WITH] A SAD LOOK.

24.18 ἀποκριθεὶς δὲ εἰς ὀνόματι Κλεοπάς εἶπεν πρὸς
AND~HAVING ANSWERED ONE BY NAME CLEOPAS SAID TO

αὐτόν, Σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ
HIM, [ARE] YOU [THE] ONLY ONE VISITING JERUSALEM AND

οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς
YOU DO NOT KNOW THE THINGS HAVING HAPPENED IN IT IN -

ἡμέραις ταύταις; **24.19** καὶ εἶπεν αὐτοῖς, Ποῖα; οἱ
THESE~DAYS? AND HE SAID TO THEM, WHAT THINGS? -

δὲ εἶπαν αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ,
AND THEY SAID TO HIM, THE THINGS ABOUT JESUS THE NAZARENE,

ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ
WHO WAS A MAN, A PROPHET POWERFUL IN DEED AND WORD

ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, **24.20** ὅπως
BEFORE - GOD AND ALL THE PEOPLE, HOW

τε παρέδωκαν αὐτόν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες
BOTH DELIVERED OVER HIM THE CHIEF PRIESTS AND THE AUTHORITIES

ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν.
OF US TO A CONDEMNATION OF DEATH AND THEY CRUCIFIED HIM.

24.21 ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων
BUT~WE WERE HOPING THAT HE IS THE ONE ABOUT

λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ σὺν πᾶσιν
TO REDEEM - ISRAEL. BUT - ALSO WITH ALL

τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα
THESE THINGS THIS,~[THE] THIRD DAY, PASSES FROM WHICH THESE THINGS

ἐγένετο. **24.22** ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν
CAME ABOUT. BUT ALSO SOME~WOMEN AMONG US

ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθριναὶ ἐπὶ τὸ
AMAZED US. HAVING BEEN EARLY AT THE

μνημεῖον, **24.23** καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον
TOMB, AND NOT HAVING FOUND THE BODY OF HIM THEY CAME

λέγουσαι καὶ ὅπτασίαν ἀγγέλων ἑωρακένας, οἱ
SAYING ALSO A VISION OF ANGELS TO HAVE SEEN, WHO

λέγουσιν αὐτόν ζῆν. **24.24** καὶ ἀπῆλθόν τινες τῶν
SAY HIM TO LIVE. AND DEPARTED SOME OF THE ONES

all these things that had happened. ¹⁵While they were talking and discussing, Jesus himself came near and went with them, ¹⁶but their eyes were kept from recognizing him. ¹⁷And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad.^k ¹⁸Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" ¹⁹He asked them, "What things?" They replied, "The things about Jesus of Nazareth,^l who was a prophet mighty in deed and word before God and all the people,²⁰ and how our chief priests and leaders handed him over to be condemned to death and crucified him. ²¹But we had hoped that he was the one to redeem Israel.^m Yes, and besides all this, it is now the third day since these things took place. ²²Moreover, some women of our group astounded us. They were at the tomb early this morning, ²³and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. ²⁴Some of those who were with us went

^k Other ancient authorities read *walk along, looking sad?*

^l Other ancient authorities read *Jesus the Nazorean*

^m Or *to set Israel free*

to the tomb and found it just as the women had said; but they did not see him.”

²⁵Then he said to them, “Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! ²⁶Was it not necessary that the Messiahⁿ should suffer these things and then enter into his glory?” ²⁷Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

²⁸As they came near the village to which they were going, he walked ahead as if he were going on. ²⁹But they urged him strongly, saying, “Stay with us, because it is almost evening and the day is now nearly over.” So he went in to stay with them.

³⁰When he was at the table with them, he took bread, blessed and broke it, and gave it to them. ³¹Then their eyes were opened, and they recognized him; and he vanished from their sight.

³²They said to each other, “Were not our hearts burning within us^o while he was talking to us on the road, while he was opening the scriptures to us?” ³³That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together.

ⁿ Or *the Christ*

^o Other ancient authorities lack *within us*

σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καθὼς
WITH US TO THE TOMB, AND THEY FOUND [IT] SO, JUST AS

καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. **24.25** καὶ
ALSO THE WOMEN SAID, BUT~HIM THEY DID NOT SEE. AND

αὐτὸς εἶπεν πρὸς αὐτούς, ὦ ἀνόητοι καὶ βραδεῖς τῇ
HE SAID TO THEM, O FOOLISH ONES AND SLOW -

καρδίᾳ τοῦ πιστεῦειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ
IN HEART - TO BELIEVE IN ALL WHICH SPOKE THE

προφῆται· **24.26** οὐχὶ ταῦτα ἔδει παθεῖν
PROPHETS. [WAS IT] NOT ⁵THESE THINGS ¹NECESSARY [FOR] ⁴TO SUFFER

τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;
²THE ³CHRIST AND TO ENTER INTO THE GLORY OF HIM?

24.27 καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων
AND HAVING BEGUN FROM MOSES AND FROM ALL

τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς
THE PROPHETS HE EXPLAINED TO THEM IN ALL THE

γραφαῖς τὰ περὶ ἐαυτοῦ.
SCRIPTURES THE THINGS CONCERNING HIMSELF.

24.28 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο,
AND THEY DREW NEAR TO THE VILLAGE WHERE THEY WERE TRAVELING,

καὶ αὐτὸς προσεποιήσατο πορρώτερον πορεύεσθαι.
AND HE ACTED AS THOUGH TO TRAVEL~FARTHER.

24.29 καὶ παρεβιάσαντο αὐτὸν λέγοντες, Μείνον μεθ’
AND THEY STRONGLY URGED HIM SAYING, STAY WITH

ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν ἡ ἡμέρα.
US, BECAUSE TOWARDS EVENING IT IS AND HAS DECLINED ALREADY

καὶ εἰσῆλθεν τοῦ μείναι σὺν αὐτοῖς.
THE DAY. AND HE ENTERED - TO STAY WITH THEM.

24.30 καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ’
AND IT CAME ABOUT WHILE HE~WAS RECLINING AT TABLE WITH

αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας
THEM HAVING TAKEN THE BREAD HE BLESSED [IT] AND HAVING BROKEN [IT]

ἐπέδιδον αὐτοῖς· **24.31** αὐτῶν δὲ διηνοιχθησαν οἱ
HE WAS GIVING [IT] TO THEM. AND~OF THEM WERE OPENED THE

ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς
EYES AND THEY RECOGNIZED HIM. AND HE

ἄφαντος ἐγένετο ἀπ’ αὐτῶν. **24.32** καὶ εἶπαν πρὸς
BECAME~INVISIBLE FROM THEM. AND THEY SAID TO

ἀλλήλους, Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν [ἐν
ONE ANOTHER, [WERE] NOT THE HEART[S] OF US BURNING WITHIN

ἡμῖν] ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὥς διήνοιγεν
US AS HE WAS SPEAKING TO US ON THE ROAD, AS HE WAS OPENING

ἡμῖν τὰς γραφάς; **24.33** καὶ ἀναστάντες αὐτῇ τῇ
TO US THE SCRIPTURES? AND HAVING ARISEN THIS VERY -

ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ καὶ εὗρον
HOUR THEY RETURNED TO JERUSALEM, AND THEY FOUND

ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς,
HAVING BEEN GATHERED TOGETHER THE ELEVEN AND THE ONES WITH THEM,

24.34 λέγοντας ὅτι ὄντως ἡγέρθη ὁ κύριος καὶ ὤφθη
SAYING THAT REALLY WAS RAISED THE LORD AND HE APPEARED

Σίμωνι. **24.35** καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ
TO SIMON. AND THEY WERE EXPLAINING THE THINGS ON THE ROAD

καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.
AND HOW HE WAS MADE KNOWN TO THEM IN THE BREAKING OF THE BREAD.

24.36 Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἕστη ἐν
AND~[WHILE] THESE THINGS THEY SPEAKING, HE STOOD IN

μέσῳ αὐτῶν καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.
[THE] MIDST OF THEM AND HE SAYS TO THEM, PEACE TO YOU.

24.37 πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι
BUT~HAVING BEEN STARTLED AND HAVING BEEN~AFRAID

ἐδόκουν πνεῦμα θεωρεῖν. **24.38** καὶ εἶπεν αὐτοῖς,
THEY WERE THINKING TO SEE~A SPIRIT. AND HE SAID TO THEM,

Τί τεταραγμένοι ἐστέ καὶ διὰ τί διαλογισμοὶ
WHY HAVE YOU^o BEEN TROUBLED, AND WHY [DO] DOUBTS

ἀναβαίνουνσιν ἐν τῇ καρδίᾳ ὑμῶν; **24.39** ἴδετε τὰς
ARISE IN THE HEART[S] OF YOU^o? YOU^o SEE THE

χειράς μου καὶ τοὺς πόδας μου ὅτι ἐγώ εἰμι αὐτός.
HANDS OF ME AND THE FEET OF ME THAT I AM MYSELF.

ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σὰρκα καὶ
TOUCH ME AND SEE, BECAUSE A SPIRIT FLESH AND

ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα. **24.40** καὶ
BONES DOES NOT HAVE AS YOU^o SEE~ME HAVING. AND

τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χειράς καὶ τοὺς
THIS HAVING SAID HE SHOWED THEM THE(HIS) HANDS AND THE(HIS)

πόδας. **24.41** ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς
FEET. AND~STILL DISBELIEVING THEM FROM THE JOY

καὶ θαυμαζόντων εἶπεν αὐτοῖς, Ἐχετε τι βρώσιμον
AND BEING AMAZED, HE SAID TO THEM, HAVE YOU^o SOME FOOD

ἐνθάδε; **24.42** οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ
HERE? - AND THEY GAVE HIM ³FISH ²OF A BROILED

μέρος. **24.43** καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.
A PART. AND HAVING TAKEN [IT], BEFORE THEM HE ATE [IT].

24.44 Εἶπεν δὲ πρὸς αὐτούς, Οὗτοι οἱ λόγοι μου οὓς
AND~HE SAID TO THEM, THESE - WORDS OF ME WHICH

ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ
I SPOKE TO YOU^o WHILE BEING WITH YOU^o, THAT IT IS NECESSARY

πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ
TO BE FULFILLED ALL THE THINGS HAVING BEEN WRITTEN IN THE LAW

Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.
OF MOSES AND THE PROPHETS AND [THE] PSALMS ABOUT ME.

24.45 τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς
THEN HE OPENED UP THEIR - MIND[S] - TO UNDERSTAND THE

γραφάς. **24.46** καὶ εἶπεν αὐτοῖς ὅτι Οὕτως
SCRIPTURES. AND HE SAID TO THEM - THUS

24:36 text: KJV ASV RSVmg NASBmg NIV NEBmg TEV NJB NRSV. omit: ASVmg RSV NASB NEB NRSVmg. **24:40** text: KJV ASV RSVmg NASBmg NIV NEBmg TEV NJB NRSV. omit: ASVmg RSV NASB NEB TEVmg NJBmg NRSVmg.

³⁴They were saying, "The Lord has risen indeed, and he has appeared to Simon!"

³⁵Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

³⁶While they were talking about this, Jesus himself stood among them and said to them, "Peace be with you."^p ³⁷They were startled and terrified, and thought that they were seeing a ghost. ³⁸He said to them, "Why are you frightened, and why do doubts arise in your hearts? ³⁹Look at my hands and my feet; see that it is I myself.

Touch me and see; for a ghost does not have flesh and bones as you see that I have."^q ⁴⁰And when he had said this, he showed them his hands and his feet.^q

⁴¹While in their joy they were disbelieving and still wondering, he said to them, "Have you anything here to eat?" ⁴²They gave him a piece of broiled fish, ⁴³and he took it and ate in their presence.

⁴⁴Then he said to them, "These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled."⁴⁵Then he opened their minds to understand the scriptures, ⁴⁶and he said to them, "Thus

^p Other ancient authorities lack and said to them, "Peace be with you."

^q Other ancient authorities lack verse 40

it is written, that the Messiah^r is to suffer and to rise from the dead on the third day,⁴⁷ and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem.⁴⁸ You are witnesses^s of these things.⁴⁹ And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high.⁵⁰

50 Then he led them out as far as Bethany, and, lifting up his hands, he blessed them.⁵¹ While he was blessing them, he withdrew from them and was carried up into heaven.⁵² And they worshiped him, and^u returned to Jerusalem with great joy;⁵³ and they were continually in the temple blessing God.^v

^r Or the Christ

^s Or nations. Beginning from Jerusalem⁴⁸ you are witnesses

^t Other ancient authorities lack and was carried up into heaven

^u Other ancient authorities lack worshiped him, and

^v Other ancient authorities add Amen

γέγραπται παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, **24.47** καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἅφεςιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη. ἀρξάμενοι ἀπὸ Ἱερουσαλὴμ **24.48** ὑμεῖς μάρτυρες τούτων. **24.49** καὶ [ἰδοὺ] ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν.

24.50 Ἐξήγαγεν δὲ αὐτοὺς [ἐξω] ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. **24.51** καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. **24.52** καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης **24.53** καὶ ᾗσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.

24:51 text: KJV ASV RSV NASBmg NIV TEV NJB NRSV. omit: ASVmg RSVmg NASB NEB TEVmg NJBmg NRSVmg. **24:52** text: ASV RSVmg NASBmg NIV NEBmg TEV NJB NRSV. omit: ASVmg RSV NASB NEB NJBmg NRSVmg.

THE GOSPEL ACCORDING TO JOHN

CHAPTER 1

ΚΑΤΑ ΙΩΑΝΝΗΝ

ACCORDING TO JOHN

1.1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν
IN [THE] BEGINNING WAS THE WORD, AND THE WORD WAS
πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 1.2 οὗτος ἦν
WITH - GOD, AND ⁴GOD ³WAS ¹THE ²WORD. THIS ONE WAS
ἐν ἀρχῇ πρὸς τὸν θεόν. 1.3 πάντα δι' αὐτοῦ
IN [THE] BEGINNING WITH - GOD. ALL THINGS THROUGH HIM
ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.
CAME TO BE, AND WITHOUT HIM CAME TO BE NOT ONE THING.
ὃ γέγονεν 1.4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ
THAT WHICH CAME INTO BEING IN HIM WAS ~LIFE, AND THE LIFE
ἦν τὸ φῶς τῶν ἀνθρώπων. 1.5 καὶ τὸ φῶς ἐν τῇ
WAS THE LIGHT - OF MEN; AND THE LIGHT IN THE
σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
DARKNESS SHINES AND THE DARKNESS DID NOT GRASP ~IT.
1.6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ,
[THERE] CAME A MAN HAVING BEEN SENT FROM GOD,
ὄνομα αὐτῷ Ἰωάννης. 1.7 οὗτος ἦλθεν εἰς μαρτυρίαν,
NAME TO HIM JOHN. THIS ONE CAME FOR TESTIMONY,
ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες
THAT HE MIGHT TESTIFY ABOUT THE LIGHT, THAT ALL
πιστεύσωσιν δι' αὐτοῦ. 1.8 οὐκ ἦν ἐκεῖνος τὸ φῶς,
MAY BELIEVE THROUGH HIM. THAT ONE ~WAS NOT THE LIGHT,
ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. 1.9 Ἦν τὸ
BUT [HE CAME] THAT HE MIGHT TESTIFY ABOUT THE LIGHT. HE WAS THE
φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον,
LIGHT, THE TRUE ONE WHICH ENLIGHTENS EVERY MAN,
ἐρχόμενον εἰς τὸν κόσμον. 1.10 ἐν τῷ κόσμῳ ἦν,
COMING INTO THE WORLD. IN THE WORLD HE WAS,
καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος
AND THE WORLD THROUGH HIM CAME TO BE, AND THE WORLD
αὐτὸν οὐκ ἔγνω. 1.11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι
DID NOT RECOGNIZE ~HIM. TO HIS OWN HE CAME, AND HIS OWN
αὐτὸν οὐ παρέλαβον. 1.12 ὅσοι δὲ ἔλαβον αὐτόν,
DID NOT RECEIVE ~HIM. BUT ~AS MANY AS RECEIVED HIM,
ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς
HE GAVE TO THEM [THE] RIGHT CHILDREN OF GOD TO BECOME, TO THE ONES

In the beginning was the Word, and the Word was with God, and the Word was God. ²He was in the beginning with God. ³All things came into being through him, and without him not one thing came into being. What has come into being ⁴in him was life,^a and the life was the light of all people. ⁵The light shines in the darkness, and the darkness did not overcome it.

⁶There was a man sent from God, whose name was John. ⁷He came as a witness to testify to the light, so that all might believe through him. ⁸He himself was not the light, but he came to testify to the light. ⁹The true light, which enlightens everyone, was coming into the world.^b

¹⁰He was in the world, and the world came into being through him; yet the world did not know him. ¹¹He came to what was his own,^c and his own people did not accept him. ¹²But to all who received him, who

^a Or ³through him. And without him not one thing came into being that has come into being. ⁴In him was life

^b Or He was the true light that enlightens everyone coming into the world

^c Or to his own home

1:3-4 text: ASVmg RSVmg NEB TEVmg NJB NRSV. var. ουδε εν ο γεγονεν. εν αυτω ζωη ην (... not one thing which has come into being. In him was life ...): KJV ASV RSV NASB NIV NEBmg TEV NJBmg NRSVmg.

believed in his name, he gave power to become children of God,¹³ who were born, not of blood or of the will of the flesh or of the will of man, but of God.

14 And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son,^d full of grace and truth.^e 15 (John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.'") 16 From his fullness we have all received, grace upon grace. 17 The law indeed was given through Moses; grace and truth came through Jesus Christ. 18 No one has ever seen God. It is God the only Son,^e who is close to the Father's heart,^f who has made him known.

19 This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" 20 He confessed and did not deny it, but confessed, "I am not the Messiah."^g 21 And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" He answered, "No."

^d Or the Father's only Son

^e Other ancient authorities read *It is an only Son, God, or It is the only Son*

^f Gk bosom

^g Or the Christ

πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, **1.13** οἱ οὐκ ἐξ
BELIEVING IN THE NAME OF HIM, THE ONES NOT OF

αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος
BLOODS NOR OF [THE] WILL OF FLESH NOR OF [THE] WILL

ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.
OF A HUSBAND BUT OF GOD WERE BORN.

1.14 Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν
AND THE WORD BECAME~FLESH AND TABERNACLED AMONG

ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς
US, AND WE GAZED [UPON] THE GLORY OF HIM, GLORY AS

μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ
OF AN ONLY ONE FROM [THE] FATHER, FULL OF GRACE AND

ἀληθείας. **1.15** Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ
TRUTH. JOHN TESTIFIES ABOUT HIM AND

κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ
HAS CRIED OUT SAYING, THIS ONE WAS HE [AS TO] WHOM I SAID, THE ONE

ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι
AFTER ME COMING BEFORE ME HAS BECOME, BECAUSE

πρῶτός μου ἦν. **1.16** ὅτι ἐκ τοῦ πληρώματος αὐτοῦ
PRIOR TO ME HE WAS. BECAUSE FROM THE FULLNESS OF HIM

ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος·
WE ALL RECEIVED EVEN GRACE ON TOP OF GRACE.

1.17 ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις
BECAUSE THE LAW THROUGH MOSES WAS GIVEN, THE GRACE

καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.
AND THE TRUTH THROUGH JESUS CHRIST CAME.

1.18 θεὸν οὐδεὶς ἑώρακεν πώποτε· Ἦ μονογενὴς θεὸς·
³GOD ¹NO ONE ²HAS SEEN EVER; AN ONLY ONE, GOD,

ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος
THE ONE BEING IN THE BOSOM OF THE FATHER, THAT ONE

ἐξηγήσατο.
EXPLAINED [HIM].

1.19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε
AND THIS IS THE TESTIMONY - OF JOHN WHEN

ἀπέστειλαν [πρὸς αὐτὸν] οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων
SENT TO HIM THE JEWS FROM JERUSALEM

ιερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ;
PRIESTS AND LEVITES THAT THEY MIGHT ASK HIM, ³YOU ¹WHO ²ARE?

1.20 καὶ ὡμολόγησεν καὶ οὐκ ἡρνήσατο, καὶ
AND HE CONFESSED AND DID NOT DENY, AND

ὡμολόγησεν ὅτι Ἐγὼ οὐκ εἰμὶ ὁ Χριστός. **1.21** καὶ
HE CONFESSED - I AM NOT THE CHRIST. AND

ἠρώτησαν αὐτόν, Τί οὖν; Σὺ Ἠλίας εἶ; καὶ λέγει,
THEY ASKED HIM, WHAT THEN? ²YOU ³ELIJAH ¹ARE? AND HE SAYS,

Οὐκ εἰμί. Ὁ προφῆτης εἶ σύ; καὶ ἀπεκρίθη, Οὐ.
I AM NOT. THE PROPHET ARE YOU? AND HE ANSWERED, NO.

1:18 text: ASVmg RSVmg NASB NIV NEBmg TEV NJBmg (NRSV). var. ο μονογενης υιος (the only begotten Son); KJV ASV RSV NASBmg NIVmg NEB NJB NRSVmg.

1.22 εἶπαν οὖν αὐτῷ, Τίς εἶ; ἵνα ἀποκρισιν
THEY SAID THEN TO HIM, WHO ARE YOU? THAT AN ANSWER

δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ
WE MAY GIVE TO THE ONES HAVING SENT US. WHAT DO YOU SAY ABOUT

σεαυτοῦ; 1.23 ἔφη,
YOURSELF? HE SAID,

Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
I [AM] A VOICE CRYING IN THE WILDERNESS,

Εὐθύνετε τὴν ὁδὸν κυρίου,
MAKE STRAIGHT THE WAY OF [THE] LORD,

καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. 1.24 Καὶ
AS SAID ISAIAH THE PROPHET. AND

ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. 1.25 καὶ
THE ONES HAVING BEEN SENT WERE OF THE PHARISEES. AND

ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ, Τί οὖν βαπτίζεις εἰ
THEY ASKED HIM AND SAID TO HIM, WHY THEN DO YOU BAPTIZE IF

σὺ οὐκ εἶ ὁ Χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης;
YOU ARE NOT THE CHRIST NOR ELIJAH NOR THE PROPHET?

1.26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω
ANSWERED THEM - JOHN SAYING, I BAPTIZE

ἐν ὕδατι· μέσος ὑμῶν ἑστῆκεν ὃν ὑμεῖς
IN WATER; AMONG YOU° HAS STOOD ONE WHOM YOU°

οὐκ οἶδατε, 1.27 ὁ ὀπίσω μου ἐρχόμενος, οὗ
DO NOT PERCEIVE, THE ONE AFTER ME COMING, OF WHOM

οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα
°AM NOT °I WORTHY THAT I SHOULD UNTIE OF HIM THE THONG

τοῦ ὑποδήματος. 1.28 Ταῦτα ἐν Βηθανίᾳ·
OF THE (HIS) SANDAL. THESE THINGS IN BETHANY

ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης
HAPPENED BEYOND THE JORDAN, WHERE WAS °THE ONE °JOHN

βαπτίζων.

°BAPTIZING.

1.29 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον
ON THE NEXT DAY HE SEES - JESUS COMING

πρὸς αὐτὸν καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ
TO HIM AND HE SAYS, LOOK, THE LAMB - OF GOD, THE ONE

αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. 1.30 οὗτός ἐστιν
TAKING AWAY THE SIN OF THE WORLD. THIS ONE IS [HE]

ὑπὲρ οὗ ἐγὼ εἶπον, Ὁπίσω μου ἔρχεται ἀνὴρ ὃς
ON BEHALF OF WHOM I SAID, AFTER ME COMES A MAN WHO

ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.
BEFORE ME HAS BECOME, BECAUSE PRIOR TO ME HE WAS.

1.31 καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ
AND I DID NOT RECOGNIZE HIM, BUT THAT HE MIGHT BE MANIFESTED

τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων.
- TO ISRAEL THEREFORE CAME I °IN °WATER °BAPTIZING.

1:23 Isa. 40:3 LXX

22Then they said to him, "Who are you? Let us have an answer for those who sent us. What do you say about yourself?" 23He said,

"I am the voice of one crying out in the wilderness,

'Make straight the way of the Lord,'"

as the prophet Isaiah said.

24 Now they had been sent from the Pharisees.

25 They asked him, "Why then are you baptizing if you are neither the Messiah,^h nor Elijah, nor the prophet?"

26 John answered them, "I baptize with water. Among you stands one whom you do not know, ²⁷the one who is coming after me; I am not worthy to untie the thong of his sandal." ²⁸This took place in Bethany across the Jordan where John was baptizing.

29 The next day he saw Jesus coming toward him and declared, "Here is the Lamb of God who takes away the sin of the world!"

³⁰This is he of whom I said, 'After me comes a man who ranks ahead of me because he was before me.' ³¹I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel."

^h Or the Christ

³²And John testified, "I saw the Spirit descending from heaven like a dove, and it remained on him. ³³I myself did not know him, but the one who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.' ³⁴And I myself have seen and have testified that this is the Son of God."

³⁵The next day John again was standing with two of his disciples, ³⁶and as he watched Jesus walk by, he exclaimed, "Look, here is the Lamb of God!" ³⁷The two disciples heard him say this, and they followed Jesus. ³⁸When Jesus turned and saw them following, he said to them, "What are you looking for?" They said to him, "Rabbi" (which translated means Teacher), "where are you staying?" ³⁹He said to them, "Come and see." They came and saw where he was staying, and they remained with him that day. It was about four o'clock in the afternoon. ⁴⁰One of the two who heard John speak and followed him was Andrew, Simon Peter's brother. ⁴¹He first found his brother Simon and said to him, "We have found

ⁱ Other ancient authorities read *is God's chosen one*

1.32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ
AND TESTIFIED JOHN SAYING - I HAVE SEEN THE

πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ
SPIRIT DESCENDING AS A DOVE OUT OF HEAVEN AND

ἔμεινεν ἐπ' αὐτόν. **1.33** καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ'
IT REMAINED UPON HIM. AND I DID NOT RECOGNIZE HIM, BUT

ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι
THE ONE HAVING SENT ME TO BAPTIZE IN WATER THAT ONE TO ME

εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ
SAID, UPON WHOMEVER YOU SEE THE SPIRIT DESCENDING AND

μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν
REMAINING UPON HIM, THIS IS THE ONE BAPTIZING IN

πνεύματι ἁγίῳ. **1.34** καὶ γὰρ ἐώρακα καὶ μεμαρτύρηκα ὅτι
[THE] HOLY-SPIRIT. AND I HAVE SEEN, AND I HAVE TESTIFIED THAT

οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.
THIS ONE IS THE SON - OF GOD.

1.35 Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ
(2) ON THE NEXT DAY AGAIN STOOD - JOHN AND OF

τῶν μαθητῶν αὐτοῦ δύο **1.36** καὶ ἐμβλέψας τῷ Ἰησοῦ
THE DISCIPLES OF HIM TWO, AND HAVING LOOKED AT - JESUS

περιπατοῦντι λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. **1.37** καὶ
WALKING HE SAYS, LOOK, THE LAMB - OF GOD. AND

ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ
HEARD THE TWO DISCIPLES HIM SPEAKING AND

ἠκολούθησαν τῷ Ἰησοῦ. **1.38** στραφεῖς δὲ ὁ Ἰησοῦς
THEY FOLLOWED - JESUS. AND-HAVING TURNED - JESUS

καὶ θεασάμενος αὐτοὺς ἀκολουθούντας λέγει αὐτοῖς,
AND HAVING SEEN THEM FOLLOWING SAYS TO THEM,

Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ, Ῥαββί, ὃ
WHAT DO YOU SEEK? AND-THEY SAID TO HIM, RABBI, WHICH

λέγεται μεθερμηνευόμενον Διδάσκαλε, ποῦ μένεις;
MEANS, BEING TRANSLATED, TEACHER, WHERE ARE YOU STAYING?

1.39 λέγει αὐτοῖς, Ἐρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν
HE SAYS TO THEM, COME AND SEE. THEY WENT THEREFORE

καὶ εἶδαν ποῦ μένει καὶ παρ' αὐτῷ ἔμειναν τὴν
AND SAW WHERE HE STAYS AND WITH HIM REMAINED -

ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτῃ. **1.40** Ἦν
THAT-DAY. [THE] HOUR WAS ABOUT [THE] TENTH. [IT] WAS

Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο
ANDREW, THE BROTHER OF SIMON PETER, ONE OF THE TWO

τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων
- HAVING HEARD FROM JOHN AND HAVING FOLLOWED

αὐτῷ· **1.41** εὕρισκει οὗτος ὁ πρῶτον τὸν ἀδελφὸν τὸν
HIM. THIS ONE-FINDS FIRST - BROTHER HIS

ἴδιον Σίμονα καὶ λέγει αὐτῷ, Εὕρηκαμεν
OWN SIMON AND SAYS TO HIM, WE HAVE FOUND

1:34 text: KJV ASV RSV NASB NIV NEBmg TEV NJBmg NRSV. var. οελεκτος (the chosen One): NJB NEB.

τὸν Μεσσίαν, ὃ ἐστὶν μεθερμηνεύμενον Χριστός·
THE MESSIAH, WHICH MEANS, BEING TRANSLATED, CHRIST.

1.42 ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ
HE LED HIM TO - JESUS. HAVING LOOKED AT HIM

ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ
- JESUS SAID, YOU ARE SIMON, THE SON OF JOHN, YOU

κληθήσῃ Κηφᾶς, ὃ ἐρμηνεύεται Πέτρος.
WILL BE CALLED CEPHAS, WHICH IS TRANSLATED PETER.

1.43 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν
(³) ON THE NEXT DAY HE WANTED TO GO OUT INTO -

Γαλιλαίαν καὶ εὕρισκει Φίλιππον. καὶ λέγει αὐτῷ ὁ
GALILEE AND HE FINDS PHILIP. AND SAYS TO HIM -

Ἰησοῦς, Ἀκολουθεῖ μοι. **1.44** ἦν δὲ ὁ Φίλιππος ἀπὸ
JESUS, FOLLOW ME. ³WAS ¹NOW - ²PHILIP FROM

Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.
BETHSAIDA, OF THEY CITY OF ANDREW AND PETER.

1.45 εὕρισκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ,
PHILIP~FINDS - NATHANIEL AND SAYS TO HIM,

“Ὁν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ
[HE]WHOM MOSES~WROTE [OF] IN THE LAW— AND ALSO THE

προφῆται εὕρηκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν
PROPHETS— WE HAVE FOUND, JESUS, [THE] SON - OF JOSEPH -

ἀπὸ Ναζαρέτ. **1.46** καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἐκ
FROM NAZARETH. AND SAID TO HIM NATHANIEL, OUT OF

Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ [ὁ]
NAZARETH CAN ANYTHING GOOD BE? SAYS TO HIM -

Φίλιππος, Ἐρχου καὶ ἵδε. **1.47** εἶδεν ὁ Ἰησοῦς τὸν
PHILIP, COME AND SEE. ²SAW - ¹JESUS -

Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ
NATHANIEL COMING TO HIM AND SAYS ABOUT

αὐτοῦ, Ἴδε ἀληθὺς Ἰσραηλίτης ἐν ᾧ δόλος
HIM, LOOK, A GENUINE ISRAELITE IN WHOM GUILF

οὐκ ἔστιν. **1.48** λέγει αὐτῷ Ναθαναήλ, Πόθεν
IS NOT. SAYS TO HIM NATHANIEL, HOW

με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ
DO YOU KNOW~ME? ANSWERED JESUS AND SAID TO HIM, BEFORE

τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκὴν εἰδόν
- ³YOU ¹PHILIP ²CALLED BEING UNDER THE FIG TREE I SAW

σε. **1.49** ἀπεκρίθη αὐτῷ Ναθαναήλ, Ῥαββί, σὺ εἶ
YOU. ANSWERED HIM NATHANIEL, RABBI, YOU ARE

ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραὴλ.
THE SON - OF GOD, YOU ARE~KING - OF ISRAEL.

1.50 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅτι εἶπόν
ANSWERED JESUS AND SAID TO HIM, BECAUSE I TOLD

σοι ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω
YOU THAT I SAW YOU UNDERNEATH THE FIG TREE, DO YOU BELIEVE? GREATER

τούτων ὅψῃ. **1.51** καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν
THINGS YOU WILL SEE. AND HE SAYS TO HIM, TRULY, TRULY,

the Messiah” (which is translated Anointed^j). ⁴²He brought Simon^k to Jesus, who looked at him and said, “You are Simon son of John. You are to be called Cephas” (which is translated Peter^l).

⁴³ The next day Jesus decided to go to Galilee. He found Philip and said to him, “Follow me.” ⁴⁴ Now Philip was from Bethsaida, the city of Andrew and Peter.

⁴⁵ Philip found Nathanael and said to him, “We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth.” ⁴⁶ Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” ⁴⁷ When Jesus saw Nathanael coming toward him, he said of him, “Here is truly an Israelite in whom there is no deceit!”

⁴⁸ Nathanael asked him, “Where did you get to know me?” Jesus answered, “I saw you under the fig tree before Philip called you.”

⁴⁹ Nathanael replied, “Rabbi, you are the Son of God! You are the King of Israel!”

⁵⁰ Jesus answered, “Do you believe because I told you that I saw you under the fig tree? You will see greater things than these.” ⁵¹ And he said to him, “Very truly,

^j Or Christ

^k Gk him

^l From the word for rock in Aramaic (kepha) and Greek (petra), respectively

I tell you,^m you will see heaven opened and the angels of God ascending and descending upon the Son of Man."

^m Both instances of the Greek word for you in this verse are plural

λέγω ὑμῖν, ὅψεσθε τὸν οὐρανὸν ἀνεφγότα καὶ
I SAY TO YOU, YOU WILL SEE - HEAVEN HAVING BEEN OPENED AND
τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ
THE ANGELS - OF GOD ASCENDING AND
καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.
DESCENDING ON THE SON - OF MAN.

CHAPTER 2

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. ²Jesus and his disciples had also been invited to the wedding.

³When the wine gave out, the mother of Jesus said to him, "They have no wine." ⁴And Jesus said to her, "Woman, what concern is that to you and to me? My hour has not yet come." ⁵His mother said to the servants, "Do whatever he tells you."

⁶Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. ⁷Jesus said to them, "Fill the jars with water."

And they filled them up to the brim. ⁸He said to them, "Now draw some out, and take it to the chief steward." So they took it. ⁹When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom ¹⁰and said to him, "Everyone serves the good wine first, and then the inferior wine after the guests have become drunk.

2.1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ
AND ON THE ²DAY - ¹THIRD A WEDDING THERE WAS IN CANA

τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ.
- OF GALILEE, AND WAS THE MOTHER - OF JESUS THERE.

2.2 ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς
AND~WAS INVITED BOTH - JESUS AND THE DISCIPLES OF HIM TO

τὸν γάμον. **2.3** καὶ ὕστερήσαντος οἴνου λέγει ἡ μήτηρ
THE WEDDING. AND [WHEN] WINE~WAS LACKING SAYS THE MOTHER

τοῦ Ἰησοῦ πρὸς αὐτόν, Οἶνον οὐκ ἔχουσιν. **2.4** [καὶ]
- OF JESUS TO HIM, WINE THEY DO NOT HAVE. AND

λέγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοί, γύναι; οὐπω
SAYS TO HER - JESUS, WHAT TO ME AND TO YOU, WOMAN? NOT YET

ἔκει ἡ ὥρα μου. **2.5** λέγει ἡ μήτηρ αὐτοῦ τοῖς
COMES THE HOUR OF ME. SAYS THE MOTHER OF HIM TO THE

διακόνοις, Ὅτι ἂν λέγῃ ὑμῖν ποιήσατε. **2.6** ἦσαν δὲ
SERVANTS, WHATEVER HE TELLS YOU DO. NOW~THERE WERE

ἐκεῖ λίθιναι ὑδρίαὶ ἕξ κατὰ τὸν καθαρισμόν τῶν
THERE ²STONE ³WATERJARS ¹SIX— ACCORDING TO THE PURIFICATION OF THE

Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ
JEWS—LYING, HAVING ROOM EACH [FOR] MEASURES TWO OR

τρεῖς. **2.7** λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς
THREE. SAYS TO THEM - JESUS, FILL THE

ὑδρίας ὕδατος. καὶ ἐγένισαν αὐτὰς ἕως ἄνω.
WATERJARS WITH WATER. AND THEY FILLED THEM UP TO [THE] TOP.

2.8 καὶ λέγει αὐτοῖς, Ἀντλήσατε νῦν καὶ φέρετε τῷ
AND HE SAYS TO THEM, DRAW NOW AND BRING TO THE

ἀρχιτρικλίνῳ· οἱ δὲ ἤνεγκαν. **2.9** ὥς δὲ ἐγεύσατο ὁ
MASTER OF [THE] FEAST. AND~THEY BROUGHT [IT]. AND~AS TASTED THE

ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγεννημένον καὶ οὐκ ᾔδει
MASTER OF [THE] FEAST THE WATER HAVING BECOME~WINE AND DID NOT KNOW

πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἡντληκότες
FROM WHERE IT IS, BUT~THE SERVANTS KNEW—THE ONES HAVING DRAWN

τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος **2.10** καὶ
THE WATER. ³CALLS ⁴THE ⁵BRIDEGROOM ¹THE ²MASTER OF [THE] FEAST AND

λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον
SAYS TO HIM, EVERY MAN FIRST THE GOOD WINE

τίθησιν καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσων.
SETS OUT, AND WHEN THEY HAVE BECOME DRUNK [HE SETS OUT] THE INFERIOR.

σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. **2.11** Ταύτην
YOU HAVE KEPT THE GOOD WINE UNTIL NOW. THIS

ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς
PERFORMED BEGINNING - OF SIGNS - JESUS IN CANA -

Γαλιλαίας καὶ ἐφάνέρωσεν τὴν δόξαν αὐτοῦ, καὶ
OF GALILEE AND HE MANIFESTED THE GLORY OF HIM, AND

ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.
BELIEVED IN HIM THE DISCIPLES OF HIM.

2.12 Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ
AFTER THIS WENT DOWN TO CAPERNAUM HE AND

ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ [αὐτοῦ] καὶ οἱ
THE MOTHER OF HIM AND THE BROTHERS OF HIM AND THE

μαθηταὶ αὐτοῦ καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.
DISCIPLES OF HIM, AND THERE THEY REMAINED NOT MANY DAYS.

2.13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ
AND NEAR WAS THE PASSOVER OF THE JEWS, AND

ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. **2.14** καὶ εὗρεν ἐν
WENT UP TO JERUSALEM - JESUS. AND HE FOUND IN

τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ
THE TEMPLE THE ONES SELLING OXEN AND SHEEP AND

περιστερὰς καὶ τοὺς κερματιστὰς καθημένους, **2.15** καὶ
DOVES AND THE COIN DEALERS SITTING, AND

ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν
HAVING MADE A WHIP OUT OF ROPES HE THREW EVERYONE

ἐκ τοῦ ἱεροῦ τὰ τε πρόβατα καὶ τοὺς βόας, καὶ
OUT OF THE TEMPLE, BOTH THE SHEEP AND THE OXEN, AND

τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα καὶ τὰς τραπέζας
OF THE MONEYCHANGERS HE POURED OUT THE COINS, AND THE TABLES

ἀνέτρεψεν, **2.16** καὶ τοῖς τὰς περιστερὰς πωλοῦσιν
HE OVERTURNED. AND TO THE ONES - SELLING DOVES

εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιείτε τὸν οἶκον
HE SAID, TAKE THESE THINGS FROM HERE, DO NOT MAKE THE HOUSE

τοῦ πατρός μου οἶκον ἐμπορίου. **2.17** Ἐμνήσθησαν
OF THE FATHER OF ME A HOUSE OF MERCHANDISING. REMEMBERED

οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν, Ὁ ζήλος
THE DISCIPLES OF HIM THAT IT HAS BEEN WRITTEN, THE ZEAL

τοῦ οἴκου σου καταφάγεται με. **2.18** ἀπεκρίθησαν
FOR THE HOUSE OF YOU WILL DEVOUR ME. ANSWERED

οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ, Τί σημεῖον
THEN THE JEWS AND SAID TO HIM, WHAT SIGN

δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς; **2.19** ἀπεκρίθη
DO YOU SHOW US THAT THESE THINGS YOU DO? ANSWERED

Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον καὶ
JESUS AND SAID TO THEM, DESTROY - THIS SANCTUARY AND

ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. **2.20** εἶπαν οὖν οἱ
IN THREE DAYS I WILL RAISE IT. SAID THEN THE

But you have kept the good wine until now." ¹¹Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

¹²After this he went down to Capernaum with his mother, his brothers, and his disciples; and they remained there a few days.

¹³The Passover of the Jews was near, and Jesus went up to Jerusalem. ¹⁴In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. ¹⁵Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. ¹⁶He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a market-place!" ¹⁷His disciples remembered that it was written, "Zeal for your house will consume me." ¹⁸The Jews then said to him, "What sign can you show us for doing this?" ¹⁹Jesus answered them, "Destroy this temple, and in three days I will raise it up."
²⁰The Jews then said,

“This temple has been under construction for forty-six years, and will you raise it up in three days?” ²¹But he was speaking of the temple of his body. ²²After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

²³ When he was in Jerusalem during the Passover festival, many believed in his name because they saw the signs that he was doing. ²⁴But Jesus on his part would not entrust himself to them, because he knew all people ²⁵and needed no one to testify about anyone; for he himself knew what was in everyone.

Ἰουδαῖοι, Τεσσεράκοντα καὶ ἑξ ἔτεσιν οἰκοδομήθη ὁ
JEW, IN FORTY AND SIX YEARS WAS BUILT -

ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;
THIS-SANCTUARY, AND YOU IN THREE DAYS WILL RAISE IT?

2.21 ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος
BUT-THAT ONE WAS SPEAKING ABOUT THE SANCTUARY OF THE BODY

αὐτοῦ. **2.22** ὅτε οὖν ἠγέρθη ἐκ νεκρῶν,
OF HIM. THEREFORE-WHEN HE WAS RAISED FROM [THE] DEAD,

ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν,
REMEMBERED THE DISCIPLES OF HIM THAT THIS HE WAS SAYING,

καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ
AND THEY BELIEVED THE SCRIPTURE AND THE WORD WHICH SAID -

Ἰησοῦς.
JESUS.

2.23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ
AND-WHEN HE WAS IN - JERUSALEM DURING THE

πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα
PASSOVER AT THE FEAST, MANY BELIEVED (TRUSTED) IN THE NAME

αὐτοῦ θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει.
OF HIM, SEEING HIS - SIGNS WHICH HE WAS DOING.

2.24 αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς
³HIMSELF ¹BUT ²JESUS WAS NOT ENTRUSTING HIMSELF TO THEM

διὰ τὸ αὐτὸν γινώσκειν πάντας **2.25** καὶ ὅτι οὐ
BECAUSE - HE KNOWS ALL [MEN], AND BECAUSE ²NO

χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου.
³NEED ¹HE HAD THAT ANYONE SHOULD TESTIFY ABOUT - MAN—

αὐτὸς γὰρ ἐγίνωσκειν τί ἦν ἐν τῷ ἀνθρώπῳ.
FOR-HE KNEW WHAT WAS IN - MAN.

CHAPTER 3

Now there was a Pharisee named Nicodemus, a leader of the Jews. ²He came to Jesusⁿ by night and said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.” ³Jesus answered him, “Very truly,

ⁿ Gk him

3.1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων,
NOW-THERE WAS A MAN OF THE PHARISEES,

Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων.
NICODEMUS NAME TO HIM, A RULER OF THE JEWS.

3.2 οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν
THIS ONE CAME TO HIM DURING [THE] NIGHT AND SAID

αὐτῷ, Ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας
TO HIM, RABBI, WE KNOW THAT FROM GOD YOU HAVE COME

διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα
A TEACHER, FOR-NO ONE IS ABLE THESE - SIGNS

ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς μετ’ αὐτοῦ.
TO DO WHICH YOU DO, UNLESS ²IS - ¹GOD WITH HIM.

3.3 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν
ANSWERED JESUS AND SAID TO HIM, TRULY, TRULY

λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται
 I SAY TO YOU, UNLESS SOMEONE IS BORN AGAIN, HE IS NOT ABLE
 ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. **3.4** λέγει πρὸς αὐτὸν [ὁ]
 TO SEE THE KINGDOM - OF GOD. SAYS TO HIM -
 Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὢν;
 NICODEMUS, HOW IS ABLE A MAN TO BE BORN BEING~OLD?
 μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ
 [SURELY] HE IS NOT ABLE INTO THE WOMB OF THE MOTHER OF HIM
 δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; **3.5** ἀπεκρίθη
 A SECOND TIME TO ENTER AND TO BE BORN? ANSWERED
 Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ
 JESUS, TRULY, TRULY I SAY TO YOU, UNLESS SOMEONE IS BORN
 ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν
 OF WATER AND SPIRIT, HE IS NOT ABLE TO ENTER INTO THE
 βασιλείαν τοῦ θεοῦ. **3.6** τὸ γεγεννημένον ἐκ τῆς
 KINGDOM - OF GOD. THE THING HAVING BEEN BORN OF THE
 σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ
 FLESH IS~FLESH, AND THE THING HAVING BEEN BORN OF THE
 πνεύματος πνεῦμά ἐστιν. **3.7** μὴ θαυμάσης ὅτι εἶπόν
 SPIRIT IS~SPIRIT. DO NOT MARVEL THAT I SAID
 σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. **3.8** τὸ
 TO YOU, IT IS NECESSARY [FOR] YOU* TO BE BORN AGAIN. THE
 πνεῦμα ὅπου θέλει πνεῖ καὶ τὴν φωνὴν αὐτοῦ
 WIND WHERE IT WISHES BLOWS AND THE SOUND OF IT
 ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ
 YOU HEAR, BUT YOU DO NOT KNOW WHERE IT COMES FROM AND WHERE
 ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ
 IT GOES AWAY: SO IS EVERYONE HAVING BEEN BORN OF THE
 πνεύματος. **3.9** ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ,
 SPIRIT. ANSWERED NICODEMUS AND SAID TO HIM,
 Πῶς δύναται ταῦτα γενέσθαι; **3.10** ἀπεκρίθη
 HOW IS IT POSSIBLE FOR THESE THINGS HAPPEN? ANSWERED
 Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ
 JESUS AND SAID TO HIM, YOU ARE THE TEACHER -
 Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; **3.11** ἀμὴν ἀμὴν
 OF ISRAEL AND THESE THINGS YOU DO NOT KNOW? TRULY, TRULY
 λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ
 I SAY TO YOU, - THAT WHICH WE KNOW WE SPEAK AND THAT WHICH
 ἑώρακάμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν
 WE HAVE SEEN WE TESTIFY [ABOUT], AND THE TESTIMONY OF US
 οὐ λαμβάνετε. **3.12** εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ
 YOU* DO NOT RECEIVE. IF THE EARTHLY THINGS I TOLD YOU* AND
 οὐ πιστεύετε, πῶς ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια
 YOU* DO NOT BELIEVE, HOW IF I TELL YOU* THE HEAVENLY THINGS
 πιστεύετε; **3.13** καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν
 WILL YOU* BELIEVE? AND NO ONE HAS ASCENDED INTO -
 οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ
 HEAVEN EXCEPT THE ONE OUT OF - HEAVEN HAVING DESCENDED, THE

I tell you, no one can see the kingdom of God without being born from above.”^o ⁴Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?”⁵ Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. ⁶What is born of the flesh is flesh, and what is born of the Spirit is spirit.”^p ⁷Do not be astonished that I said to you, ‘You^q must be born from above.’^r ⁸The wind^p blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”⁹ Nicodemus said to him, “How can these things be?”¹⁰ Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things?

¹¹ “Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you^s do not receive our testimony. ¹²If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? ¹³No one has ascended into heaven except the one who descended from heaven, the

^o Or *born anew*

^p The same Greek word means both *wind* and *spirit*

^q The Greek word for *you* here is plural

^r Or *anew*

^s The Greek word for *you* here and in verse 12 is plural

Son of Man.¹⁴ And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,¹⁵ that whoever believes in him may have eternal life.¹⁶

16 "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

17 "Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him. 18 Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God. 19 And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil. 20 For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed. 21 But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God."¹⁴

22 After this Jesus and his disciples went into the Judean countryside, and he spent some time there with them and baptized. 23 John

¹⁴ Other ancient authorities add *who is in heaven*

¹⁵ Some interpreters hold that the quotation concludes with verse 15

υἱὸς τοῦ ἀνθρώπου¹⁴. 3.14 καὶ καθὼς Μωϋσῆς ὑψωσεν
SON - OF MAN. AND AS MOSES LIFTED UP

τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ
THE SNAKE IN THE WILDERNESS, SO ⁵TO BE LIFTED UP ¹IT IS NECESSARY (FOR)

τὸν υἱὸν τοῦ ἀνθρώπου, 3.15 ἵνα πᾶς ὁ πιστεύων ἐν
²THE ³SON - ⁴OF MAN, THAT EVERYONE - BELIEVING IN

αὐτῷ ἔχη ζωὴν αἰώνιον.
HIM MAY HAVE LIFE ETERNAL.

3.16 Οὕτως γὰρ ἡγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε
FOR~THUS LOVED - GOD THE WORLD, THAT

τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων
THE SON, THE UNIQUE ONE, HE GAVE, THAT EVERYONE BELIEVING

εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον.
IN HIM MAY NOT PERISH BUT HAVE LIFE ETERNAL.

3.17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον
FOR DID NOT SEND - GOD THE SON INTO THE WORLD

ἵνα κρίνη τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ
THAT HE MIGHT JUDGE THE WORLD, BUT THAT MIGHT BE SAVED THE

κόσμος δι' αὐτοῦ. 3.18 ὁ πιστεύων εἰς αὐτὸν
WORLD THROUGH HIM. THE ONE BELIEVING IN HIM

οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται,
IS NOT JUDGED; BUT~THE ONE NOT BELIEVING ALREADY HAS BEEN JUDGED,

ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς
BECAUSE HE HAS NOT BELIEVED IN THE NAME OF THE ONLY

υἱοῦ τοῦ θεοῦ. 3.19 αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ
SON - OF GOD. AND~THIS IS THE JUDGMENT, THAT THE

φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἡγάπησαν οἱ
LIGHT HAS COME INTO THE WORLD AND ²LOVED -

ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ
¹MEN ⁵RATHER ³THE ⁴DARKNESS THAN THE LIGHT; FOR~WAS(WERE)

αὐτῶν πονηρὰ τὰ ἔργα. 3.20 πᾶς γὰρ ὁ φαῦλα
¹THEIR ³EVIL - ²WORKS. FOR~EVERYONE EVIL THINGS

πράσσω μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς,
PRACTISING HATES THE LIGHT AND DOES NOT COME TO THE LIGHT,

ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. 3.21 ὁ δὲ ποιῶν τὴν
LEST BE EXPOSED THE WORKS OF HIM. BUT~THE ONE DOING THE

ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ
TRUTH COMES TO THE LIGHT, THAT MAY BE MANIFESTED HIS

τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.
- WORKS THAT IN GOD THEY HAVE BEEN WROUGHT.

3.22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ
AFTER THESE THINGS CAME - JESUS AND THE DISCIPLES

αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν καὶ ἐκεῖ διέτριβεν μετῇ
OF HIM INTO THE JUDEAN LAND, AND THERE HE WAS STAYING WITH

αὐτῶν καὶ ἐβάπτιζεν. 3.23 ἦν δὲ καὶ ὁ Ἰωάννης
THEM AND WAS BAPTIZING. AND~WAS ALSO - JOHN

3:13 text: ASVmg RSV NASB NIV NEBmg NJB NRSV. add *οὐκ ὢν ἐν τῷ οὐρανῷ* (the One being in heaven); KJV ASV RSVmg NIVmg NEB NRSVmg.

βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλείμ, ὅτι
 BAPTIZING IN AENON NEAR - SALIM, BECAUSE
 ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ
 MUCH~WATER WAS THERE, AND THEY WERE COMING AND
 ἐβαπτίζοντο· **3.24** οὐπω γὰρ ἦν βεβλημένος εἰς τὴν
 WERE BEING BAPTIZED —FOR~NOT YET HAD BEEN THROWN INTO -
 φυλακὴν ὁ Ἰωάννης. **3.25** Ἐγένετο οὖν ζήτησις ἐκ τῶν
 PRISON - JOHN. THERE WAS THEN A DISCUSSION OF THE
 μαθητῶν Ἰωάννου μετὰ ᾧ Ἰουδαίου^ν περὶ καθαρισμοῦ.
 DISCIPLES OF JOHN WITH A JEW ABOUT PURIFICATION.
3.26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ,
 AND THEY CAME TO - JOHN AND SAID TO HIM,
 Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ
 RABBI, HE WHO WAS WITH YOU BEYOND THE JORDAN, TO WHOM
 σὺ μεμαρτύρηκας, ἵδε οὗτος βαπτίζει καὶ πάντες
 YOU HAVE GIVEN TESTIMONY, LOOK, THIS ONE BAPTIZES AND ALL MEN
 ἔρχονται πρὸς αὐτόν. **3.27** ἀπεκρίθη Ἰωάννης καὶ
 ARE COMING TO HIM. ANSWERED JOHN AND
 εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἐν ἑάν μὴ
 SAID, A MAN~IS NOT ABLE TO RECEIVE ANYTHING UNLESS
 ᾧ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. **3.28** αὐτοὶ ὑμεῖς
 IT HAS BEEN GIVEN TO HIM FROM - HEAVEN. YOU*~YOURSELVES*
 μοι μαρτυρεῖτε ὅτι εἶπον [ὅτι] Οὐκ εἰμὶ ἐγὼ ὁ
 BEAR WITNESS~TO ME THAT I SAID, - NOT AM I THE
 Χριστός, ἀλλ' ὅτι Ἀπεσταλμένος εἰμὶ ἔμπροσθεν
 CHRIST, BUT - HAVING BEEN SENT I AM BEFORE
 ἐκείνου. **3.29** ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν·
 THAT ONE. THE ONE HAVING THE BRIDE IS~[THE] BRIDEGROOM,
 ὁ δὲ φίλος τοῦ νυμφίου ὁ ἐστηκὼς καὶ ἀκούων
 BUT~THE FRIEND OF THE BRIDEGROOM, THE ONE HAVING STOOD AND HEARING
 αὐτοῦ χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου.
 HIM WITH JOY REJOICES BECAUSE OF THE VOICE OF THE BRIDEGROOM.
 αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.
 THEREFORE~THIS - JOY - OF MINE HAS BEEN MADE FULL.
3.30 ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.
 IT IS NECESSARY [FOR]~THAT ONE TO INCREASE, BUT~FOR ME TO DECREASE.
3.31 Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν·
 THE ONE COMING~FROM ABOVE OVER ALL IS;
 ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν καὶ ἐκ τῆς
 THE ONE BEING OF THE EARTH OF THE EARTH IS AND OF THE
 γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ᾧ ἐπάνω
 EARTH SPEAKS. THE ONE FROM - HEAVEN COMING OVER
 πάντων ἐστίν·^ν **3.32** ὃ ἑώρακεν καὶ ἤκουσεν
 ALL IS. THAT WHICH HE HAS SEEN AND HEARD
 τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς
 THIS HE TESTIFIES, AND THE TESTIMONY OF HIM NO ONE

3:25 text: ASV RSV NASB NIV TEV NJB NRSV. var. Ἰουδαίων (Jews); KJV NEB TEVmg NRSVmg.

3:31 text: KJV ASVmg RSV NASB NIV NEBmg TEV NRSV. omit: NEB NJB.

also was baptizing at Aenon near Salim because water was abundant there; and people kept coming and were being baptized—

²⁴John, of course, had not yet been thrown into prison.

²⁵Now a discussion about purification arose between John's disciples and a Jew.^ν ²⁶They came to John and said to him, "Rabbi, the one who was with you across the Jordan, to whom you testified, here he is baptizing, and all are going to him."²⁷ John answered, "No one can receive anything except what has been given from heaven. ²⁸You yourselves are my witnesses that I said, 'I am not the Messiah,'^ω but I have been sent ahead of him." ²⁹He who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice. For this reason my joy has been fulfilled. ³⁰He must increase, but I must decrease."^χ

³¹The one who comes from above is above all; the one who is of the earth belongs to the earth and speaks about earthly things. The one who comes from heaven is above all. ³²He testifies to what he has seen and heard, yet no one accepts his testimony.

^ν Other ancient authorities read *the Jews*

^ω Or *the Christ*

^χ Some interpreters hold that the quotation continues through verse 36

³³Whoever has accepted his testimony has certified^y this, that God is true. ³⁴He whom God has sent speaks the words of God, for he gives the Spirit without measure. ³⁵The Father loves the Son and has placed all things in his hands. ³⁶Whoever believes in the Son has eternal life; whoever disobeys the Son will not see life, but must endure God's wrath.

^y Gk *set a seal to*

λαμβάνει. **3.33** ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν
RECEIVES. THE ONE HAVING RECEIVED HIS - TESTIMONY
ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν. **3.34** ὃν γὰρ
CERTIFIED THAT - GOD IS-TRUE. FOR-[HE] WHOM
ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ
²SENT - ¹GOD THE WORDS - OF GOD SPEAKS, FOR-NOT
ἐκ μέτρου ¹δίδωσιν τὸ πνεῦμα. **3.35** ὁ πατὴρ ἀγαπᾷ
BY MEASURE HE GIVES THE SPIRIT. THE FATHER LOVES
τὸν υἱὸν καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.
THE SON AND HAS GIVEN-ALL THINGS IN THE HAND OF HIM.
3.36 ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον·
THE ONE BELIEVING IN THE SON HAS LIFE ETERNAL;
ὁ δὲ ἀπειθὼν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ
BUT-THE ONE DISOBEYING THE SON WILL NOT SEE LIFE, BUT THE
ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.
WRATH - OF GOD REMAINS ON HIM.

3:34 text: ASV RSV NASB NJBmg NRSV. var. διδωσιν ὁ θεὸς τὸ πνεῦμα (God gives the Spirit): KJV NIV NEB TEV NJB.

CHAPTER 4

Now when Jesus² learned that the Pharisees had heard, "Jesus is making and baptizing more disciples than John"²—although it was not Jesus himself but his disciples who baptized—³he left Judea and started back to Galilee. ⁴But he had to go through Samaria. ⁵So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. ⁶Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

⁷ A Samaritan woman came to draw water,

² Other ancient authorities read *the Lord*

4.1 Ὡς οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ
THEREFORE-WHEN KNEW - JESUS THAT HEARD THE
Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ
PHARISEES THAT JESUS MORE DISCIPLES MAKES AND
βαπτίζει ἢ Ἰωάννης— **4.2** καίτοιγε Ἰησοῦς αὐτὸς
BAPTIZES THAN JOHN— ALTHOUGH JESUS HIMSELF
οὐκ ἐβάπτισεν ἀλλή οἱ μαθηταὶ αὐτοῦ— **4.3** ἀφῆκεν
DID NOT BAPTIZE BUT THE DISCIPLES OF HIM— HE LEFT
τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.
- JUDEA AND DEPARTED AGAIN INTO - GALILEE.
4.4 ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς
AND-IT WAS NECESSARY [FOR] HIM TO PASS THROUGH -
Σαμαρείας. **4.5** ἔρχεται οὖν εἰς πόλιν τῆς
SAMARIA. HE COMES THEREFORE INTO A CITY -
Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου
OF SAMARIA BEING CALLED SYCHAR NEAR THE PARCEL
ὃ ἔδωκεν Ἰακώβ [τῷ] Ἰωσήφ τῷ υἱῷ αὐτοῦ·
WHICH JACOB-GAVE - TO JOSEPH THE SON OF HIM.
4.6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς
NOW-THERE WAS THERE A WELL - OF JACOB. - THEN JESUS
κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ
HAVING BECOME WEARY FROM THE JOURNEY WAS SITTING THUS AT
τῇ πηγῇ· ὥρα ἦν ὡς ἕκτη.
THE WELL; ⁴HOUR ¹IT WAS ²ABOUT ³[THE] SIXTH.
4.7 Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ.
COMES A WOMAN OF - SAMARIA TO DRAW WATER.

4:1 text: NEB TEV NJB NRSV. var. κυριος (Lord): KJV ASV RSV NASB NIV NRSVmg.

λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πεῖν· **4.8** οἱ γὰρ
 SAYS TO HER - JESUS, GIVE ME TO DRINK; FOR~THE
 μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα
 DISCIPLES OF HIM HAD GONE AWAY INTO THE CITY THAT
 τροφὰς ἀγοράσωσιν. **4.9** λέγει οὖν αὐτῷ ἡ γυνὴ
 FOOD THEY MIGHT BUY. SAYS THEREFORE TO HIM THE WOMAN,
 ἡ Σαμαρίτις, Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ
 THE SAMARITAN, HOW [CAN] YOU BEING~A JEW FROM ME
 πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος οὕσης;
 TO [BE GIVEN] DRINK ASK ³WOMAN ²A SAMARITAN ¹BEING?
 Ὁὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις. **4.10** ἀπεκρίθη
 (FOR DO NOT ASSOCIATE JEWS WITH SAMARITANS.) ANSWERED
 Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεὰν τοῦ
 JESUS AND SAID TO HER, IF YOU KNEW THE GIFT -
 θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι, Δός μοι πεῖν,
 OF GOD AND WHO IS THE ONE SAYING TO YOU, GIVE ME TO DRINK,
 σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν.
 YOU WOULD HAVE ASKED HIM AND HE WOULD HAVE GIVEN YOU LIVING~WATER.
4.11 λέγει αὐτῷ [ἡ γυνή], Κύριε, οὔτε ἄντλημα ἔχεις
 SAYS TO HIM THE WOMAN, SIR, NO BUCKET YOU HAVE
 καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ
 AND THE WELL IS DEEP. FROM WHERE THEN DO YOU HAVE THE
 ὕδωρ τὸ ζῶν; **4.12** μὴ σὺ μείζων εἶ τοῦ
²WATER - ¹LIVING? ³[SURELY] NOT ¹YOU ⁴GREATER [THAN] ²ARE THE
 πατρός ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ
 FATHER OF US, JACOB, WHO GAVE US THE WELL AND
 αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ
 HIMSELF FROM IT DRANK AND THE SONS OF HIM AND THE
 θρέμματα αὐτοῦ; **4.13** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
 CATTLE OF HIM? ANSWERED JESUS AND SAID
 αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει
 TO HER, EVERYONE DRINKING FROM - THIS~WATER WILL THIRST
 πάλιν· **4.14** ὃς δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ
 AGAIN. BUT~WHOEVER DRINKS OF THE WATER WHICH I
 δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ
 WILL GIVE TO HIM, WILL NEVER THIRST INTO THE AGE, BUT THE
 ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ
 WATER WHICH I WILL GIVE HIM WILL BECOME IN HIM A FOUNTAIN
 ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον. **4.15** λέγει πρὸς
 OF WATER SPRINGING UP INTO LIFE ETERNAL. SAYS TO
 αὐτὸν ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα
 HIM THE WOMAN, SIR, GIVE ME THIS - WATER, THAT
 μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν.
 I MAY NOT THIRST NOR COME HERE TO DRAW [WATER].

4.16 Λέγει αὐτῇ, Ὑπάγε φώνησον τὸν ἄνδρα σου
 HE SAYS TO HER, GO CALL THE HUSBAND OF YOU

and Jesus said to her, "Give me a drink."⁸ (His disciples had gone to the city to buy food.)⁹ The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.)¹⁰ Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."¹¹ The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water?"¹² Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?"¹³ Jesus said to her, "Everyone who drinks of this water will be thirsty again,¹⁴ but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life."¹⁵ The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water."

¹⁶ Jesus said to her, "Go, call your husband,

^a Other ancient authorities lack this sentence

and come back.”¹⁷The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’;¹⁸for you have had five husbands, and the one you have now is not your husband. What you have said is true!”¹⁹The woman said to him, “Sir, I see that you are a prophet. ²⁰Our ancestors worshiped on this mountain, but you^b say that the place where people must worship is in Jerusalem.”²¹Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²²You worship what you do not know; we worship what we know, for salvation is from the Jews. ²³But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. ²⁴God is spirit, and those who worship him must worship in spirit and truth.”²⁵The woman said to him, “I know that Messiah is coming” (who is called Christ).

“When he comes, he will proclaim all things to us.”²⁶Jesus said to her, “I am he,^c the one who is speaking to you.”

27 Just then his disciples

^b The Greek word for *you* here and in verses 21 and 22 is plural

^c Gk. *I am*

καὶ ἐλθὲ ἐνθάδε. **4.17** ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν
AND COME HERE. ANSWERED THE WOMAN AND SAID

αὐτῷ, Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς
TO HIM, I DO NOT HAVE A HUSBAND. SAYS TO HER - JESUS, WELL

εἶπας ὅτι Ἄνδρα οὐκ ἔχω· **4.18** πέντε γὰρ ἄνδρας
YOU SAID, - A HUSBAND I DO NOT HAVE; FOR~FIVE HUSBANDS

ἔσχες καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο
YOU HAD AND NOW THE ONE YOU HAVE IS NOT YOUR HUSBAND. THIS

ἀληθὲς εἶρηκας. **4.19** λέγει αὐτῷ ἡ γυνή, Κύριε,
TRULY YOU HAVE SAID. SAYS TO HIM THE WOMAN, SIR,

θεωρῶ ὅτι προφήτης εἶ σύ· **4.20** οἱ πατέρες ἡμῶν ἐν
I SEE THAT A PROPHET YOU-ARE. THE FATHERS OF US ON

τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν
- THIS~MOUNTAIN WORSHIPED AND YOU^c SAY THAT IN

Ἱεροσολύμοις ἔστιν ὁ τόπος ὅπου προσκυνεῖν δεῖ.
JERUSALEM IS THE PLACE WHERE IT IS NECESSARY~TO WORSHIP.

4.21 λέγει αὐτῇ ὁ Ἰησοῦς, Πίστευέ μοι, γύναι, ὅτι
SAYS TO HER - JESUS, BELIEVE ME, WOMAN, THAT

ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν
COMES AN HOUR WHEN NEITHER ON - THIS~MOUNTAIN NOR IN

Ἱεροσολύμοις προσκυνήσετε τῷ πατρί. **4.22** ὑμεῖς
JERUSALEM YOU^c WILL WORSHIP THE FATHER. YOU^c

προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν
WORSHIP THAT WHICH YOU^c DO NOT KNOW; WE WORSHIP

ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων
THAT WHICH WE KNOW, BECAUSE - SALVATION FROM THE JEWS

ἐστίν. **4.23** ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε
IS. BUT IS COMING AN HOUR AND NOW IS, WHEN

οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρί
THE TRUE WORSHIPERS WILL WORSHIP THE FATHER

ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ
IN SPIRIT AND TRUTH. FOR~INDEED THE FATHER

τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν. **4.24** πνεῦμα
IS SEEKING~SUCH ONES WORSHIPING HIM. ²SPIRIT

ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτόν ἐν πνεύματι
- ¹GOD (IS), AND ²THE ONES ³WORSHIPING ⁴HIM ⁵IN ⁷SPIRIT

καὶ ἀληθείᾳ δεῖ προσκυνεῖν. **4.25** λέγει
⁶AND ⁹TRUTH ¹IT IS NECESSARY [FOR] ⁵TO WORSHIP. SAYS

αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσσίας ἔρχεται ὁ
TO HIM THE WOMAN, I KNOW THAT A MESSIAH IS COMING, THE ONE

λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν
BEING CALLED CHRIST. WHEN COMES THAT ONE, HE WILL DECLARE TO US

ἅπαντα. **4.26** λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι, ὁ
EVERYTHING. SAYS TO HER - JESUS, I AM [HE], THE ONE

λαλῶν σοι.
SPEAKING TO YOU.

4.27 Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ καὶ
AND AT THIS [TIME] CAME THE DISCIPLES OF HIM AND

ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς
THEY WERE MARVELING THAT WITH A WOMAN HE WAS SPEAKING; NO ONE

μέντοι εἶπεν, Τί ζητεῖς ἢ τί λαλεῖς μετ'
HOWEVER SAID, WHAT ARE YOU SEEKING OR WHY DO YOU SPEAK WITH

αὐτῆς; **4.28** ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ
HER? THEREFORE~LEFT THE WATERPOT OF HER THE WOMAN AND

ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις,
WENT AWAY INTO THE CITY AND SAYS TO THE MEN,

4.29 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα
COME SEE A MAN WHO TOLD ME ALL THINGS

ὅσα ἐποίησα, μήτι οὗτός ἐστιν ὁ Χριστός;
WHATSOEVER I DID, [SURELY] NOT THIS ONE IS THE CHRIST?

4.30 ἐξῆλθον ἐκ τῆς πόλεως καὶ ἦρχοντο πρὸς αὐτόν.
THEY CAME OUT OF THE CITY AND WERE COMING TO HIM.

4.31 Ἐν τῷ μεταξύ ἡρώτων αὐτὸν οἱ μαθηταὶ
IN THE MEANWHILE WERE ASKING HIM THE DISCIPLES

λέγοντες, Ῥαββί, φάγε. **4.32** ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ
SAYING, RABBI, EAT. - BUT~HE SAID TO THEM, I

βρώσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.
HAVE~FOOD TO EAT WHICH YOU* DO NOT KNOW [ABOUT].

4.33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους,
WERE SAYING THEREFORE THE DISCIPLES TO ONE ANOTHER,

Μή τις ἤνεγκεν αὐτῷ φαγεῖν; **4.34** λέγει αὐτοῖς
[SURELY] NO ONE BROUGHT HIM [ANYTHING] TO EAT? SAYS TO THEM

ὁ Ἰησοῦς, Ἐμὸν βρώμά ἐστιν ἵνα ποιήσω τὸ θέλημα
- JESUS, MY FOOD IS THAT I MAY DO THE WILL

τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.
OF THE ONE HAVING SENT ME AND MAY COMPLETE HIS - WORK.

4.35 οὐχ ὑμεῖς λέγετε ὅτι Ἐτι τετράμηνός ἐστιν καὶ ὁ
DO YOU* NOT SAY, - YET FOUR MONTHS IT IS AND THE

θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς
HARVEST COMES? LOOK, I SAY TO YOU*, LIFT UP THE

ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαί
EYES OF YOU* AND SEE THE FIELDS THAT WHITE

εἰσιν πρὸς θερισμόν. ἡδὴ **4.36** ὁ θερίζων μισθὸν
THEY ARE FOR HARVEST. ALREADY THE ONE REAPING WAGES

λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον,
RECEIVES AND GATHERS FRUIT INTO LIFE ETERNAL,

ἵνα ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ
IN ORDER THAT ¹THE ONE ²SOWING ³TOGETHER ⁴MAY REJOICE ⁵AND ⁶THE ONE

θερίζων. **4.37** ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινός
⁵REAPING. FOR~IN THIS THE WORD IS TRUE,

ὅτι Ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ
- ANOTHER IS THE ONE SOWING AND ANOTHER THE ONE

θερίζων. **4.38** ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ
REAPING. I SENT YOU* TO REAP THAT WHICH

οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν καὶ ὑμεῖς
YOU* HAVE NOT LABORED [UPON]. OTHERS HAVE LABORED AND YOU*

came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" ²⁸Then the woman left her water jar and went back to the city. She said to the people, ²⁹"Come and see a man who told me everything I have ever done! He cannot be the Messiah,^d can he?" ³⁰They left the city and were on their way to him.

³¹Meanwhile the disciples were urging him, "Rabbi, eat something." ³²But he said to them, "I have food to eat that you do not know about." ³³So the disciples said to one another, "Surely no one has brought him something to eat?" ³⁴Jesus said to them, "My food is to do the will of him who sent me and to complete his work. ³⁵Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. ³⁶The reaper is already receiving^e wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. ³⁷For here the saying holds true, 'One sows and another reaps.' ³⁸I sent you to reap that for which you did not labor. Others have labored, and you

^d Or the Christ

^e Or ³⁵ . . . the fields are already ripe for harvesting. ³⁶The reaper is receiving

have entered into their labor."

39 Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." ⁴⁰So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. ⁴¹And many more believed because of his word. ⁴²They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

43 When the two days were over, he went from that place to Galilee ⁴⁴(for Jesus himself had testified that a prophet has no honor in the prophet's own country). ⁴⁵When he came to Galilee, the Galileans welcomed him, since they had seen all that he had done in Jerusalem at the festival; for they too had gone to the festival.

46 Then he came again to Cana in Galilee where he had changed the water into wine. Now there was a royal official whose son lay ill in Capernaum. ⁴⁷When he heard that Jesus had come from Judea to Galilee, he went and begged him to come down and heal his son,

εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.
INTO THE LABOR OF THEM HAVE ENTERED.

4.39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν
AND~OF - THAT~CITY MANY BELIEVED

εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς
IN HIM OF THE SAMARITANS BECAUSE OF THE WORD OF THE

γυναικὸς μαρτυροῦσης ὅτι Εἶπέν μοι πάντα ἃ
WOMAN TESTIFYING, - HE TOLD ME ALL THINGS WHICH

ἐποίησα. **4.40** ὥς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρίται,
I DID. THEN~WHEN CAME TO HIM THE SAMARITANS,

ἠρώτων αὐτὸν μένειν παρ' αὐτοῖς· καὶ ἔμεινεν
THEY WERE ASKING HIM TO REMAIN WITH THEM, AND HE REMAINED

ἐκεῖ δύο ἡμέρας. **4.41** καὶ πολλῷ πλείους ἐπίστευσαν
THERE TWO DAYS. AND MANY~MORE BELIEVED

διὰ τὸν λόγον αὐτοῦ, **4.42** τῇ τε γυναικὶ
BECAUSE OF THE WORD OF HIM, AND~TO THE WOMAN

ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν λαλίαν
THEY WERE SAYING - NO LONGER BECAUSE OF - YOUR TALK

πιστεύομεν, αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἶδαμεν ὅτι
DO WE BELIEVE. FOR~WE OURSELVES HAVE HEARD AND WE KNOW THAT

οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.
THIS ONE IS TRULY THE SAVIOR OF THE WORLD.

4.43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν
AND~AFTER THE TWO DAYS HE WENT OUT FROM THERE INTO -

Γαλιλαίαν· **4.44** αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι
GALILEE, ³HIMSELF ¹FOR ²JESUS TESTIFIED THAT

προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.
A PROPHET IN HIS OWN COUNTRY DOES NOT HAVE~HONOR.

4.45 ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο
THEREFORE~WHEN HE CAME INTO - GALILEE, RECEIVED

αὐτὸν οἱ Γαλιλαῖοι πάντα ἑωρακότες ὅσα ἐποίησεν
HIM THE GALILEANS, ALL THINGS HAVING SEEN WHICH HE DID

ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον
IN JERUSALEM DURING THE FEAST, ³ALSO ²THEY ¹FOR WENT

εἰς τὴν ἑορτήν.
TO THE FEAST.

4.46 Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς
HE CAME THEREFORE AGAIN INTO - CANA -

Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν
OF GALILEE, WHERE HE MADE THE WATER WINE. AND THERE WAS

τις βασιλικὸς οὗ ὁ υἱὸς ἡσθένει ἐν Καφαρναούμ.
A CERTAIN ROYAL OFFICIAL WHOSE - SON WAS ILL IN CAPERNAUM.

4.47 οὗτος ἀκούσας ὅτι Ἰησοῦς ἔκει ἐκ τῆς Ἰουδαίας
THIS MAN, HAVING HEARD THAT JESUS COMES FROM - JUDEA

εἰς τὴν Γαλιλαίαν ἀπήλθεν πρὸς αὐτὸν καὶ ἠρώτα
INTO - GALILEE, WENT TO HIM AND WAS ASKING

ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν,
THAT HE WOULD COME DOWN AND CURE HIS - SON,

ἤμελλεν γὰρ ἀποθνήσκειν. **4.48** εἶπεν οὖν ὁ Ἰησοῦς
FOR~HE WAS ABOUT TO DIE. SAID THEREFORE - JESUS

πρὸς αὐτόν, Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε,
TO HIM, EXCEPT SIGNS AND WONDERS YOU SEE,

οὐ μὴ πιστεύσητε. **4.49** λέγει πρὸς αὐτόν ὁ βασιλικός,
YOU NEVER BELIEVE. SAYS TO HIM THE ROYAL OFFICIAL,

Κύριε, κατὰβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.
LORD, COME DOWN BEFORE DIES THE CHILD OF ME.

4.50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου, ὁ υἱός σου ζῇ.
SAYS TO HIM - JESUS, GO, THE SON OF YOU LIVES.

ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν
BELIEVED THE MAN THE WORD WHICH SAID

αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο. **4.51** ἤδη δὲ
TO HIM - JESUS AND HE WENT. AND~ALREADY

αὐτοῦ καταβαίνοντος οἱ δούλοι αὐτοῦ ὑπῆντησαν αὐτῷ
[WHILE] HE WAS GOING DOWN THE SLAVES OF HIM MET HIM

λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῇ. **4.52** ἐπύθετο οὖν
SAYING THAT THE CHILD OF HIM LIVES. THEREFORE~HE INQUIRED

τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχεν·
THE TIME FROM THEM IN WHICH HE BECAME~BETTER.

εἶπαν οὖν αὐτῷ ὅτι Ἐχθὲς ὥραν ἐβδόμην ἀφῆκεν
THEN~THEY SAID TO HIM, - YESTERDAY [AT] [THE] SEVENTH~HOUR LEFT

αὐτόν ὁ πυρετός. **4.53** ἔγνω οὖν ὁ πατήρ ὅτι
HIM THE FEVER. THEREFORE~KNEW THE FATHER THAT [IT WAS]

[ἐν] ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὁ
IN THE SAME - HOUR IN WHICH SAID TO HIM - JESUS, THE

υἱός σου ζῇ, καὶ ἐπίστευσεν αὐτός καὶ ἡ οἰκία
SON OF YOU LIVES, AND HE~BELIEVED AND ²THE ³HOUSEHOLD

αὐτοῦ ὅλη. **4.54** Τοῦτο [δὲ] πάλιν δεύτερον σημεῖον
OF HIM ALL. AND~THIS AGAIN A SECOND SIGN

ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν
DID - JESUS HAVING COME FROM - JUDEA INTO -

Γαλιλαίαν.
GALILEE.

for he was at the point of death. ⁴⁸Then Jesus said to him, "Unless you see signs and wonders you will not believe." ⁴⁹The official said to him, "Sir, come down before my little boy dies." ⁵⁰Jesus said to him, "Go; your son will live." The man believed the word that Jesus spoke to him and started on his way. ⁵¹As he was going down, his slaves met him and told him that his child was alive. ⁵²So he asked them the hour when he began to recover, and they said to him, "Yesterday at one in the afternoon the fever left him." ⁵³The father realized that this was the hour when Jesus had said to him, "Your son will live." So he himself believed, along with his whole household. ⁵⁴Now this was the second sign that Jesus did after coming from Judea to Galilee.

^f Both instances of the Greek word for *you* in this verse are plural

CHAPTER 5

5.1 Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ
AFTER THESE THINGS THERE WAS A FEAST OF THE JEWS, AND

ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα. **5.2** ἔστιν δὲ ἐν τοῖς
WENT UP JESUS TO JERUSALEM. NOW~THERE IS IN -

Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἡ
JERUSALEM AT THE SHEEPGATE A POOL, THE ONE

ἐπιλεγόμενη Ἑβραϊστὶ Βηθζαθα πέντε στοὰς
BEING CALLED IN HEBREW BETHZATHA, FIVE PORCHES

5:1 text: all. var. *ἡ εορτή* (the feast): ASVmg NASBmg NEBmg NJBmg. **5:2** text: ASVmg RSV NIVmg TEV NJBmg NRSV. var. *Βηθσαιδα* (Bethsaida): ASVmg RSVmg NIVmg NJBmg NRSVmg. var. *Βηθεσδα* (Bethesda): KJV ASV RSVmg NASB NIV NEB TEVmg NJB NRSVmg.

After this there was a festival of the Jews, and Jesus went up to Jerusalem.

2 Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew⁸ Beth-zatha,^h which has five porticoes.

⁸ That is, Aramaic

^h Other ancient authorities read *Bethesda*, others *Bethsaida*

³In these lay many invalids—blind, lame, and paralyzed.⁴ One man was there who had been ill for thirty-eight years. ⁶When Jesus saw him lying there and knew that he had been there a long time, he said to him, “Do you want to be made well?” ⁷The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up; and while I am making my way, someone else steps down ahead of me.” ⁸Jesus said to him, “Stand up, take your mat and walk.” ⁹At once the man was made well, and he took up his mat and began to walk.

Now that day was a sabbath. ¹⁰So the Jews said to the man who had been cured, “It is the sabbath; it is not lawful for you to carry your mat.” ¹¹But he answered them, “The man who made me well said to me, ‘Take up your mat and walk.’” ¹²They asked him, “Who is the man who said to you, ‘Take it up and walk’?” ¹³Now the man who had been healed did not know

⁴Other ancient authorities add, wholly or in part, *waiting for the stirring of the water; for an angel of the Lord went down at certain seasons into the pool, and stirred up the water; whoever stepped in first after the stirring of the water was made well from whatever disease that person had.*

έχουσα. **5.3** ἐν ταύταις κατέκειτο πλῆθος τῶν
HAVING. IN THESE WERE LAYING A MULTITUDE OF THE ONES
ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν.⁴ **5.5** ἦν δέ
BEING ILL, BLIND, LAME, WITHERED. AND~THERE WAS

τις ἄνθρωπος ἐκεῖ τριάκοντα [καὶ] ὀκτὼ ἔτη
A CERTAIN MAN THERE THIRTY AND EIGHT YEARS
ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ. **5.6** τοῦτον ἰδὼν ὁ
HAVING [BEEN] IN - HIS~SICKNESS. ³THIS MAN ²SEEING -

Ἰησοῦς κατακείμενον καὶ γνοὺς ὅτι πολὺν
JESUS ⁴LYING AND HAVING KNOWN THAT MUCH
ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις
TIME~ALREADY HE HAS [BEEN THUS], SAYS TO HIM, DO YOU WANT

ὑγιῆς γενέσθαι; **5.7** ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν,
TO BECOME~HEALTHY? ANSWERED HIM THE ONE BEING ILL,

Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὕδωρ
SIR, A MAN I DO NOT HAVE THAT WHEN IS TROUBLED THE WATER

βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ,
HE MAY PUT ME INTO THE POOL. BUT~WHILE I~AM COMING

ἄλλος πρὸ ἐμοῦ καταβαίνει. **5.8** λέγει αὐτῷ ὁ
ANOTHER BEFORE ME GOES DOWN. SAYS TO HIM -

Ἰησοῦς, Ἐγείρε ἄρον τὸν κράβαττόν σου καὶ
JESUS, RISE, TAKE THE MAT OF YOU AND

περιπάτει. **5.9** καὶ εὐθέως ἐγένετο ὑγιῆς ὁ ἄνθρωπος
WALK. AND IMMEDIATELY BECAME HEALTHY THE MAN

καὶ ἦρεν τὸν κράβαττον αὐτοῦ καὶ περιεπάτει.
AND HE TOOK THE MAT OF HIM AND WAS WALKING AROUND.

Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. **5.10** ἔλεγον
AND~IT WAS A SABBATH ON THAT - DAY. WERE SAYING

οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ,
THEREFORE THE JEWS TO THE ONE HAVING BEEN HEALED,

Σάββατόν ἐστιν, καὶ οὐκ ἔξεστίν σοι ἄραι τὸν
IT IS~[THE] SABBATH, SO IT IS NOT LAWFUL FOR YOU TO CARRY THE

κράβαττόν σου. **5.11** ὁ δὲ ἀπεκρίθη αὐτοῖς, Ὁ
MAT OF YOU. BUT~THE MAN ANSWERED THEM, THE ONE

ποιήσας με ὑγιῆ ἐκεῖνός μοι εἶπεν, Ἄρον τὸν
HAVING MADE ME HEALTHY, THAT ONE SAID~TO ME, TAKE UP THE

κράβαττόν σου καὶ περιπάτει. **5.12** ἠρώτησαν αὐτόν,
MAT OF YOU AND WALK. THEY ASKED HIM,

Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον καὶ
WHO IS THE MAN - TELLING YOU, TAKE UP [YOUR MAT] AND

περιπάτει; **5.13** ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς
WALK? BUT~THE ONE HAVING BEEN HEALED DID NOT KNOW WHO

5:3 text: ASV RSV NASB NIV NEB TEV NJB NRSV. add εκδεχομενων την του υδατος κινησιν (waiting for the moving of the water): KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg. omit **5:4** text: ASV RSV NASB NIV NEB TEV NJB NRSV. include 5:4 (with different variations in later MSS—generally rendered as follows: “for an angel of the Lord went down at certain seasons into the pool and stirred up the water; whoever then first stepped in, after the stirring up of the water, was made well from whatever disease he was afflicted with”): KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg.

ἐστίν, ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ
IT IS, - FOR JESUS SLIPPED OUT—[THERE] BEING~A CROWD IN THE
τόπῳ. 5.14 μετὰ ταῦτα εὕρισκε αὐτὸν ὁ Ἰησοῦς ἐν
PLACE. AFTER THESE THINGS ²FINDS ³HIM - ¹JESUS IN
τῷ ἱερῷ καὶ εἶπεν αὐτῷ, Ἴδε ὑγιῆς γέγονας,
THE TEMPLE AND SAID TO HIM, LOOK, YOU HAVE BECOME~HEALTHY,
μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται.
NO LONGER SIN, LEST ²WORSE ⁴TO YOU ¹SOMETHING ³HAPPENS.
5.15 ἀπήλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς
WENT AWAY THE MAN AND REPORTED TO THE
Ἰουδαίοις ὅτι Ἰησοῦς ἐστίν ὁ ποιήσας αὐτὸν ὑγιή.
JEWS THAT JESUS IS THE ONE HAVING MADE HIM HEALTHY.
5.16 καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν
AND BECAUSE OF THIS ³PERSECUTED ¹THE ²JEWS -
Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. 5.17 ὁ
⁴JESUS, BECAUSE THESE THINGS HE WAS DOING ON A SABBATH. -
δὲ [Ἰησοῦς] ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως
BUT JESUS ANSWERED THEM, THE FATHER OF ME UNTIL
ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι. 5.18 διὰ τοῦτο
NOW IS WORKING AND I AM WORKING. BECAUSE OF THIS
οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι
THEREFORE ⁴[ALL THE] MORE ³WERE SEEKING ⁶HIM ¹THE ²JEWS
ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυνεν τὸ σάββατον,
⁵TO KILL, BECAUSE NOT ONLY WAS HE BREAKING THE SABBATH,
ἀλλὰ καὶ πατέρα ἰδίου ἔλεγεν τὸν θεὸν ἴσον
BUT ALSO [HIS] OWN~FATHER HE WAS SAYING THE [VERY] GOD [TO BE] EQUAL
ἐαυτὸν ποιῶν τῷ θεῷ.
HIMSELF MAKING TO THE [VERY] GOD.

5.19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν
ANSWERED THEREFORE - JESUS AND WAS SAYING
αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς
TO THEM, TRULY, TRULY I SAY TO YOU*, IS NOT ABLE THE SON
ποιεῖν ἄφ' ἑαυτοῦ οὐδὲν ἐὰν μὴ τι βλέπῃ τὸν
TO DO FROM HIMSELF ANYTHING EXCEPT WHAT HE SEES THE
πατέρα ποιῶντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα
FATHER DOING. FOR~WHAT THINGS THAT ONE IS DOING THESE THINGS
καὶ ὁ υἱὸς ὁμοίως ποιεῖ. 5.20 ὁ γὰρ πατὴρ φιλεῖ
ALSO THE SON LIKewise IS DOING. FOR~THE FATHER IS FOND OF
τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ,
THE SON AND ALL THINGS HE SHOWS TO HIM WHICH HE DOES,
καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς
AND ¹GREATER ³THAN THESE ⁴HE WILL SHOW ⁵HIM ²WORKS, THAT YOU*
θαυμάζητε. 5.21 ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς
MAY MARVEL. FOR~JUST AS THE FATHER RAISES THE
νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει
DEAD AND MAKES [THEM] ALIVE, SO ALSO THE SON WHOM HE WILLS
ζωοποιεῖ. 5.22 οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ
MAKES ALIVE. FOR~NOT EVEN THE FATHER JUDGES ANYONE, BUT

who it was, for Jesus had disappeared in/ the crowd that was there. ¹⁴Later Jesus found him in the temple and said to him, "See, you have been made well! Do not sin any more, so that nothing worse happens to you." ¹⁵The man went away and told the Jews that it was Jesus who had made him well. ¹⁶Therefore the Jews started persecuting Jesus, because he was doing such things on the sabbath. ¹⁷But Jesus answered them, "My Father is still working, and I also am working." ¹⁸For this reason the Jews were seeking all the more to kill him, because he was not only breaking the sabbath, but was also calling God his own Father, thereby making himself equal to God.

¹⁹Jesus said to them, "Very truly, I tell you, the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father^k does, the Son does likewise. ²⁰The Father loves the Son and shows him all that he himself is doing; and he will show him greater works than these, so that you will be astonished. ²¹Indeed, just as the Father raises the dead and gives them life, so also the Son gives life to whomever he wishes. ²²The Father judges no one but

^j Or *had left because of*

^k Gk *that one*

has given all judgment to the Son,²³ so that all may honor the Son just as they honor the Father. Anyone who does not honor the Son does not honor the Father who sent him. ²⁴Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life.

²⁵“Very truly, I tell you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. ²⁶For just as the Father has life in himself, so he has granted the Son also to have life in himself; ²⁷and he has given him authority to execute judgment, because he is the Son of Man. ²⁸Do not be astonished at this; for the hour is coming when all who are in their graves will hear his voice ²⁹and will come out—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

³⁰“I can do nothing on my own. As I hear, I judge; and my judgment is just, because I seek to do not my own will but the will of him who sent me.

³¹“If I testify about myself, my testimony

τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ, **5.23** ἵνα πάντες
- ALL~JUDGMENT HE HAS GIVEN TO THE SON, THAT ALL MEN

τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ
MAY HONOR THE SON AS THEY HONOR THE FATHER. THE ONE NOT

τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα
HONORING THE SON DOES NOT HONOR THE FATHER, THE ONE HAVING SENT

αὐτόν. **5.24** Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν
HIM. TRULY, TRULY I SAY TO YOU* THAT THE ONE THE

λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με
WORD OF ME HEARING AND BELIEVING THE ONE HAVING SENT ME

ἔχει ζωὴν αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ
HAS LIFE ETERNAL AND INTO JUDGMENT HE DOES NOT COME, BUT

μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.
HAS BEEN TRANSFERRED OUT OF - DEATH INTO - LIFE.

5.25 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν
TRULY, TRULY I SAY TO YOU* THAT IS COMING AN HOUR AND NOW

ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ
IS WHEN THE DEAD WILL HEAR THE VOICE OF THE SON

τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.
- OF GOD AND THE ONES HAVING HEARD WILL LIVE.

5.26 ὥσπερ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως
FOR~JUST AS THE FATHER HAS LIFE IN HIMSELF, SO

καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ. **5.27** καὶ
ALSO THE SON HE GAVE LIFE TO HAVE IN HIMSELF. AND

ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς
AUTHORITY HE GAVE TO HIM TO MAKE~JUDGMENT, BECAUSE [THE] SON

ἀνθρώπου ἐστίν. **5.28** μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται
OF MAN HE IS. DO NOT MARVEL [AT] THIS, FOR IS COMING

ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις
AN HOUR IN WHICH ALL THE ONES IN THE GRAVES

ἀκούσουσιν τῆς φωνῆς αὐτοῦ **5.29** καὶ ἐκπορεύονται,
WILL HEAR THE VOICE OF HIM AND WILL COME OUT,

οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς,
THE ONES THE GOOD THINGS HAVING DONE TO A RESURRECTION OF LIFE,

οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν
BUT~THE ONES THE EVIL THINGS HAVING PRACTISED TO A RESURRECTION

κρίσεως.
OF JUDGMENT.

5.30 Οὐ δύναμαι ἐγὼ ποιεῖν ἅπ' ἑμαυτοῦ οὐδέν· καθὼς
I~AM NOT ABLE TO DO FROM MYSELF ANYTHING. AS

ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν,
I HEAR I JUDGE, AND THE JUDGMENT - OF ME JUST IS,

ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα
BECAUSE I DO NOT SEEK THE WILL - OF ME BUT THE WILL

τοῦ πέμψαντός με.
OF THE ONE HAVING SENT ME.

5.31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία
IF I TESTIFY ABOUT MYSELF, THE TESTIMONY

μου οὐκ ἔστιν ἀληθής· 5.32 ἄλλος ἐστὶν ὁ μαρτυρῶν
OF ME IS NOT TRUE. ANOTHER IS THE ONE TESTIFYING

περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστὶν ἡ μαρτυρία
ABOUT ME, AND I KNOW THAT TRUE IS THE TESTIMONY

ἣν μαρτυρεῖ περὶ ἐμοῦ. 5.33 ὑμεῖς ἀπεστάλκατε
WHICH HE TESTIFIES ABOUT ME. YOU° HAVE SENT

πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ·
TO JOHN, AND HE HAS TESTIFIED TO THE TRUTH.

5.34 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω,
BUT~I NOT FROM MAN THE TESTIMONY RECEIVE,

ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. 5.35 ἐκεῖνος
BUT THESE THINGS I SAY THAT YOU° MAY BE SAVED. THAT ONE

ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ
WAS THE LAMP - BURNING AND SHINING, AND~YOU°

ἠθέλησατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.
CHOSE TO EXULT FOR A TIME IN THE LIGHT OF HIM.

5.36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου·
BUT~I HAVE - TESTIMONY GREATER [THAN] - JOHN'S.

τὰ γὰρ ἔργα ἃ δέδωκεν μοι ὁ πατήρ ἵνα τελειώσω
FOR~THE WORKS WHICH HAS GIVEN TO ME THE FATHER THAT I SHOULD FINISH

αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ μαρτυρεῖ περὶ ἐμοῦ ὅτι
THEM, THESE - WORKS WHICH I DO TESTIFY ABOUT ME THAT

ὁ πατήρ με ἀπέσταλκεν. 5.37 καὶ ὁ πέμψας με
THE FATHER HAS SENT~ME. AND °THE °HAVING SENT °ME

πατήρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν
°FATHER, THAT ONE HAS TESTIFIED ABOUT ME. NEITHER [THE] VOICE

αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἑώρακατε,
OF HIM EVER HAVE YOU° HEARD NOR [THE] VISAGE OF HIM HAVE YOU° SEEN,

5.38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα,
AND THE WORD OF HIM YOU° DO NOT HAVE IN YOU° ABIDING,

ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς
BECAUSE [HE] WHOM THAT ONE~SENT, THIS ONE YOU°

οὐ πιστεύετε. 5.39 ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς
DO NOT BELIEVE. YOU° SEARCH THE SCRIPTURES, BECAUSE YOU°

δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί
THINK IN THEM LIFE ETERNAL TO HAVE; AND THOSE

εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· 5.40 καὶ
ARE THE ONES TESTIFYING ABOUT ME. AND

οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχητε.
YOU° DO NOT WANT TO COME TO ME THAT YOU° MAY HAVE~LIFE.

5.41 Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω, 5.42 ἀλλὰ
GLORY FROM MEN I DO NOT RECEIVE, BUT

ἐγνώκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν
I HAVE KNOWN YOU° THAT THE LOVE - OF GOD YOU° DO NOT HAVE IN

ἐαυτοῖς. 5.43 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς
YOURSELVES. I HAVE COME IN THE NAME OF THE FATHER

μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ
OF ME, AND YOU° DO NOT RECEIVE ME. IF ANOTHER COMES IN -

is not true. ³²There is another who testifies on my behalf, and I know that his testimony to me is true.

³³You sent messengers to John, and he testified to the truth. ³⁴Not that I accept such human testimony, but I say these things so that you may be saved. ³⁵He was a burning and shining lamp, and you were willing to rejoice for a while in his light. ³⁶But I have a testimony greater than John's. The works that the Father has given me to complete, the very works that I am doing, testify on my behalf that the Father has sent me. ³⁷And the Father who sent me has himself testified on my behalf. You have never heard his voice or seen his form, ³⁸and you do not have his word abiding in you, because you do not believe him whom he has sent.

³⁹“You search the scriptures because you think that in them you have eternal life; and it is they that testify on my behalf. ⁴⁰Yet you refuse to come to me to have life. ⁴¹I do not accept glory from human beings. ⁴²But I know that you do not have the love of God in^l you. ⁴³I have come in my Father's name, and you do not accept me; if another comes in

^lOr among

his own name, you will accept him. ⁴⁴How can you believe when you accept glory from one another and do not seek the glory that comes from the one who alone is God? ⁴⁵Do not think that I will accuse you before the Father; your accuser is Moses, on whom you have set your hope. ⁴⁶If you believed Moses, you would believe me, for he wrote about me. ⁴⁷But if you do not believe what he wrote, how will you believe what I say?"

ὄνόματι τῷ ἰδίῳ, ἐκείνον λήμψεσθε. **5.44** πῶς
³NAME ¹HIS ²OWN, THAT ONE YOU³ WILL RECEIVE. HOW
 δύνασθε ὑμεῖς πιστεῦσαι δόξαν παρὰ ἀλλήλων
 ARE YOU³ ABLE TO BELIEVE, GLORY FROM ONE ANOTHER
 λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου
 RECEIVING, AND THE GLORY - FROM THE ONLY
 θεοῦ⁷ οὐ ζητεῖτε; **5.45** μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω
 GOD YOU³ DO NOT SEEK? DO NOT THINK THAT I WILL ACCUSE
 ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν
 YOU³ TO THE FATHER; THERE IS ONE ACCUSING YOU³,
 Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. **5.46** εἰ γὰρ
 MOSES, IN WHOM YOU³ HAVE HOPED. FOR~IF
 ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί·
 YOU³ WERE BELIEVING MOSES, YOU³ WOULD HAVE BELIEVED ME;
 περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. **5.47** εἰ δὲ τοῖς
 FOR~CONCERNING ME THAT ONE WROTE. BUT~IF ¹THE
 ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς
³OF THAT ONE ²WRITINGS YOU³ DO NOT BELIEVE, HOW - MY
 ῥήμασιν πιστεύετε;
 WORDS WILL YOU³ BELIEVE?

5:44 text: all. var. του μόνου (the only One): ASVmg NIVmg NJBmg.

CHAPTER 6

After this Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias.^m ²A large crowd kept following him, because they saw the signs that he was doing for the sick. ³Jesus went up the mountain and sat down there with his disciples. ⁴Now the Passover, the festival of the Jews, was near. ⁵When he looked up and saw a large crowd coming toward him, Jesus said to Philip, "Where are we to buy bread for these people to eat?" ⁶He said this to test him, for he himself knew what he was going to do. ⁷Philip answered him, "Six months' wages"

^m Gk. of Galilee of Tiberias

ⁿ Gk. Two hundred denarii: the denarius was the usual day's wage for a laborer

6.1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς
 AFTER THESE THINGS DEPARTED - JESUS BEYOND THE
 θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος.
 SEA - OF GALILEE, - OF TIBERIAS.
6.2 ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἐθεώρουν
 AND~WERE FOLLOWING HIM A GREAT~CROWD, BECAUSE THEY WERE SEEING
 τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.
 THE SIGNS WHICH HE WAS DOING ON THE ONES BEING ILL.
6.3 ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς καὶ ἐκεῖ ἐκάθητο
 AND~WENT UP TO THE MOUNTAIN JESUS AND THERE HE WAS SITTING
 μετὰ τῶν μαθητῶν αὐτοῦ. **6.4** ἦν δὲ ἐγγὺς τὸ πάσχα,
 WITH THE DISCIPLES OF HIM. AND~WAS NEAR THE PASSOVER,
 ἡ ἑορτὴ τῶν Ἰουδαίων. **6.5** ἐπάρας οὖν τοὺς
 THE FEAST OF THE JEWS. THEREFORE~HAVING LIFTED UP THE(HIS)
 ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος
 EYES - JESUS AND HAVING SEEN THAT A GREAT CROWD
 ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον, Πόθεν
 IS COMING TO HIM HE SAYS TO PHILIP, FROM WHERE
 ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; **6.6** τοῦτο δὲ
 MAY WE BUY BREAD THAT THESE ONES~MAY EAT? BUT~THIS
 ἔλεγεν πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἐμελλεν
 HE WAS SAYING TESTING HIM, FOR~HE HIMSELF KNEW WHAT HE WAS ABOUT
 ποιεῖν. **6.7** ἀπεκρίθη αὐτῷ [ὁ] Φίλιππος, Διακοσίων
 TO DO. ANSWERED HIM - PHILIP, ²OF TWO HUNDRED

δηναρίων ἄρτοι οὐκ ἄρκοῦσιν αὐτοῖς ἵνα ἕκαστος
3DENARII 1LOAVES ARE NOT ENOUGH FOR THEM THAT EACH ONE
 βραχύ [τι] λάβη. **6.8** λέγει αὐτῷ εἰς ἐκ τῶν
A LITTLE SOMETHING MAY TAKE. SAYS TO HIM ONE OF THE
 μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος
DISCIPLES OF HIM, ANDREW THE BROTHER OF SIMON
 Πέτρου, **6.9** Ἔστιν παιδάριον ὧδε ὃς ἔχει πέντε
PETER, THERE IS A YOUNG BOY HERE WHO HAS FIVE
 ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί
BARLEY-LOAVES AND TWO FISH; BUT 3THESE 1WHAT
 ἐστὶν εἰς τοσούτους; **6.10** εἶπεν ὁ Ἰησοῦς, Ποιήσατε
2ARE TO SO MANY? SAID - JESUS, MAKE
 τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν
THE MEN TO RECLINE. NOW~THERE WAS MUCH-GRASS IN
 τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν
THE PLACE. RECLINED THEREFORE THE MEN, THE NUMBER
 ὡς πεντακισχίλιοι. **6.11** ἔλαβεν οὖν τοὺς ἄρτους ὁ
ABOUT FIVE THOUSAND. THEREFORE~TOOK THE LOAVES -
 Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς
JESUS AND HAVING GIVEN THANKS HE DISTRIBUTED TO THE ONES
 ἀνακειμένοις ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον
RECLINING, LIKEWISE ALSO OF THE FISH AS MUCH AS
 ἤθελον. **6.12** ὥς δὲ ἐνεπλήσθησαν, λέγει τοῖς
THEY WERE WANTING. NOW~WHEN THEY WERE FILLED, HE TELLS THE
 μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα
DISCIPLES OF HIM, GATHER THE LEFTOVER
 κλάσματα, ἵνα μὴ τι ἀπόληται. **6.13** συνήγαγον οὖν
FRAGMENTS, THAT NOTHING MAY BE LOST. THEY GATHERED THEREFORE
 καὶ ἐγένμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν
AND THEY FILLED TWELVE BASKETS OF FRAGMENTS FROM THE
 πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν τοῖς
FIVE LOAVES - OF BARLEY WHICH WERE LEFTOVER BY THE ONES
 βεβρωκόσιν. **6.14** Οἱ οὖν ἄνθρωποι ἰδόντες ὃ
HAVING EATEN. THEREFORE~THE MEN HAVING SEEN WHAT
 ἐποίησεν σημεῖον⁷ ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ
SIGN~HE DID WERE SAYING, - THIS ONE IS TRULY THE
 προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. **6.15** Ἰησοῦς
PROPHET, THE ONE COMING INTO THE WORLD. JESUS
 οὖν γινούσ ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν
THEREFORE HAVING KNOWN THAT THEY ARE ABOUT TO COME AND TO SEIZE
 αὐτὸν ἵνα ποιήσωσιν βασιλέα, ἀνεχώρησεν πάλιν
HIM THAT THEY MIGHT MAKE [HIM] A KING, DEPARTED AGAIN
 εἰς τὸ ὄρος αὐτὸς μόνος.
TO THE MOUNTAIN HIMSELF ALONE.

6.16 Ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μαθηταὶ
AND~AS EVENING CAME WENT DOWN THE DISCIPLES

would not buy enough bread for each of them to get a little.”⁸ One of his disciples, Andrew, Simon Peter’s brother, said to him, ⁹“There is a boy here who has five barley loaves and two fish. But what are they among so many people?”¹⁰ Jesus said, “Make the people sit down.” Now there was a great deal of grass in the place; so they^o sat down, about five thousand in all. ¹¹Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. ¹²When they were satisfied, he told his disciples, “Gather up the fragments left over, so that nothing may be lost.”¹³ So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. ¹⁴When the people saw the sign that he had done, they began to say, “This is indeed the prophet who is to come into the world.”

¹⁵ When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself.

¹⁶ When evening came, his disciples went down

^o Gk. *the men*

εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ
 SAID, TRULY, TRULY I SAY TO YOU*, YOU* ARE SEEKING ME NOT
 ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων
 BECAUSE YOU* SAW SIGNS, BUT BECAUSE YOU* ATE OF THE LOAVES
 καὶ ἐχορτάσθητε. **6.27** ἐργάζεσθε μὴ τὴν βρώσιν τὴν
 AND WERE SATISFIED. DO NOT WORK [FOR] THE FOOD -
 ἀπολλυμένην ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν
 PERISHING BUT THE FOOD - REMAINING TO LIFE
 αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον
 ETERNAL, WHICH THE SON - OF MAN WILL GIVE~TO YOU*. ⁶THIS ONE
 γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός. **6.28** εἶπον οὖν
¹FOR ³THE ⁴FATHER ⁵CERTIFIED - ²GOD. THEY SAID THEREFORE
 πρὸς αὐτόν, Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ
 TO HIM, WHAT MAY WE DO THAT WE MAY WORK THE WORKS -
 θεοῦ; **6.29** ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτοῖς,
 OF GOD? ANSWERED - JESUS AND SAID TO THEM,
 Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς
 THIS IS THE WORK - OF GOD, THAT YOU* MAY BELIEVE IN
 ὃν ἀπέστειλεν ἐκεῖνος. **6.30** εἶπον οὖν αὐτῷ,
 [HIM] WHOM THAT ONE~SENT. THEY SAID THEREFORE TO HIM,
 Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ
¹WHAT ³THEN ⁴DO YOU PERFORM ²SIGN THAT WE MAY SEE AND
 πιστεύσωμέν σοι; τί ἐργάζῃ; **6.31** οἱ πατέρες
 MAY BELIEVE YOU? WHAT DO YOU PERFORM? THE FATHERS
 ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς
 OF US THE MANNA ATE IN THE WILDERNESS, AS
 ἐστιν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν
 IT HAS BEEN WRITTEN, BREAD FROM - HEAVEN! HE GAVE
 αὐτοῖς φαγεῖν. **6.32** εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς,
 THEM TO EAT. SAID THEREFORE TO THEM - JESUS,
 Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν
 TRULY, TRULY I SAY TO YOU*, NOT MOSES HAS GIVEN YOU* THE
 ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατὴρ μου δίδωσιν
 BREAD OUT OF - HEAVEN, BUT THE FATHER OF ME GIVES
 ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν·
 YOU* - ³BREAD ⁴OUT OF - ⁵HEAVEN ¹THE ²TRUE.
6.33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστιν ὁ καταβαίνων ἐκ
 FOR~THE BREAD - OF GOD IS THE ONE COMING DOWN OUT OF
 τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ.
 - HEAVEN AND GIVING~LIFE TO THE WORLD.
6.34 Εἶπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε δός
 THEY SAID THEREFORE TO HIM, LORD, ALWAYS GIVE
 ἡμῖν τὸν ἄρτον τοῦτον. **6.35** εἶπεν αὐτοῖς ὁ Ἰησοῦς,
 US - THIS~BREAD. SAID TO THEM - JESUS,
 Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς
 I AM THE BREAD - OF LIFE; THE ONE COMING TO

“Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. ²⁷Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal.” ²⁸Then they said to him, “What must we do to perform the works of God?” ²⁹Jesus answered them, “This is the work of God, that you believe in him whom he has sent.” ³⁰So they said to him, “What sign are you going to give us then, so that we may see it and believe you? What work are you performing?” ³¹Our ancestors ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’” ³²Then Jesus said to them, “Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. ³³For the bread of God is that which^s comes down from heaven and gives life to the world.” ³⁴They said to him, “Sir, give us this bread always.”

³⁵ Jesus said to them, “I am the bread of life. Whoever comes to

^s Or *he who*

to the sea, ¹⁷got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them. ¹⁸The sea became rough because a strong wind was blowing. ¹⁹When they had rowed about three or four miles,^P they saw Jesus walking on the sea and coming near the boat, and they were terrified. ²⁰But he said to them, "It is I;^Q do not be afraid." ²¹Then they wanted to take him into the boat, and immediately the boat reached the land toward which they were going.

²²The next day the crowd that had stayed on the other side of the sea saw that there had been only one boat there. They also saw that Jesus had not got into the boat with his disciples, but that his disciples had gone away alone. ²³Then some boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks.^r ²⁴So when the crowd saw that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernaum looking for Jesus.

²⁵When they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?"

²⁶Jesus answered them,

^P Gk. *about twenty-five or thirty stadia*

^Q Gk. *I am*

^r Other ancient authorities lack *after the Lord had given thanks*

αὐτοῦ ἐπὶ τὴν θάλασσαν 6.17 καὶ ἐμβάντες εἰς
OF HIM TO THE SEA, AND HAVING EMBARKED INTO

πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς
A BOAT THEY WERE GOING ACROSS THE SEA TO

Καφαρναούμ. καὶ σκοτία ἤδη ἐγεγόνει καὶ οὐπω
CAPERNAUM. AND DARKNESS ALREADY HAD COME AND NOT YET

ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, 6.18 ἢ τε θάλασσα
HAD COME TO THEM - JESUS. AND~THE SEA,

ἀνέμου μεγάλου πνέοντος διεγείρετο. 6.19 ἐληλακότες
[AS] A GREAT~WIND BLEW, WAS BEING ROUSED. HAVING ROWED

οὖν ὥς σταδίους εἴκοσι πέντε ἢ τριάκοντα
THEREFORE ABOUT 2STADIA 1TWENTY FIVE OR THIRTY

θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης
THEY SEE - JESUS WALKING ON THE SEA

καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.
AND NEAR THE BOAT COMING, AND THEY WERE AFRAID.

6.20 ὁ δὲ λέγει αὐτοῖς, Ἐγώ εἰμι· μὴ φοβεῖσθε.
BUT~HE SAYS. TO THEM, I AM, DO NOT BE AFRAID.

6.21 ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον,
THEY WERE WILLING THEREFORE TO TAKE HIM INTO THE BOAT,

καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν
AND IMMEDIATELY CAME THE BOAT AT THE LAND TO WHICH

ὑπῆγον.

THEY WERE GOING.

6.22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς
ON THE NEXT DAY THE CROWD - HAVING STOOD ACROSS THE

θαλάσσης εἶδον ὅτι πλοῖον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ
SEA SAW THAT ANOTHER~BOAT WAS NOT THERE EXCEPT

έν καὶ ὅτι οὐ συνεισηλθεν τοῖς μαθηταῖς αὐτοῦ ὁ
ONE AND THAT DID NOT COME WITH THE DISCIPLES OF HIM -

Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ
JESUS IN THE BOAT BUT ONLY THE DISCIPLES OF HIM

ἀπῆλθον· 6.23 ἄλλα ἦλθεν πλοῖα[ρια] ἐκ Τιβεριάδος
DEPARTED. OTHER BOATS~CAME FROM TIBERIAS

ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον
NEAR THE PLACE WHERE THEY ATE THE BREAD

εὐχαριστήσαντος τοῦ κυρίου. 6.24 ὅτε οὖν εἶδεν ὁ
[AFTER] HAVING GIVEN THANKS THE LORD. WHEN THEREFORE SAW THE

ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ
CROWD THAT JESUS IS NOT THERE NOR THE DISCIPLES

αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοῖα καὶ ἦλθον εἰς
OF HIM, THEY~EMBARKED INTO THE BOATS AND CAME TO

Καφαρναοῦμ ζητοῦντες τὸν Ἰησοῦν. 6.25 καὶ εὐρόντες
CAPERNAUM SEEKING - JESUS. AND HAVING FOUND

αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ, Ῥαββί, πότε
HIM ACROSS THE SEA THEY SAID TO HIM, RABBI, WHEN

ᾧδε γέγονας; 6.26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ
DID YOU COME~HERE? ANSWERED THEM - JESUS AND

me will never be hungry, and whoever believes in me will never be thirsty. ³⁶But I said to you that you have seen me and yet do not believe. ³⁷Everything that the Father gives me will come to me, and anyone who comes to me I will never drive away; ³⁸for I have come down from heaven, not to do my own will, but the will of him who sent me. ³⁹And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. ⁴⁰This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day."

⁴¹Then the Jews began to complain about him because he said, "I am the bread that came down from heaven." ⁴²They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I have come down from heaven'?" ⁴³Jesus answered them, "Do not complain among yourselves. ⁴⁴No one can come to me unless drawn by the Father who sent me; and I will raise that person up on the last day.

ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ
ME NEVER HUNGERS, AND THE ONE BELIEVING IN ME
οὐ μὴ διψήσῃ πώποτε. **6.36** ἀλλ' εἶπον ὑμῖν ὅτι καὶ
WILL NEVER THIRST AGAIN. BUT I TOLD YOU THAT BOTH

ἐώρακάτέ [με] καὶ οὐ πιστεύετε. **6.37** Πᾶν ὃ
YOU HAVE SEEN ME AND YOU DO NOT BELIEVE. ALL WHICH
δίδωσιν μοι ὁ πατήρ πρὸς ἐμὲ ἔξει, καὶ τὸν
GIVES TO ME THE FATHER TO ME WILL COME, AND THE ONE

ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἔξω, **6.38** ὅτι
COMING TO ME I WILL NEVER THROW OUT, BECAUSE

καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ
I HAVE COME DOWN FROM - HEAVEN NOT THAT I MAY DO THE

θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός
WILL - OF ME BUT THE WILL OF THE ONE HAVING SENT

με. **6.39** τοῦτο δέ ἐστίν τὸ θέλημα τοῦ πέμψαντός
ME. NOW~THIS IS THE WILL OF THE ONE HAVING SENT

με, ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ,
ME, THAT ALL WHICH HE HAS GIVEN ME I SHOULD NOT LOSE OF IT,

ἀλλὰ ἀναστήσω αὐτὸ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.
BUT I WILL RAISE UP IT ON THE LAST DAY.

6.40 τοῦτο γάρ ἐστίν τὸ θέλημα τοῦ πατρός μου, ἵνα
FOR~THIS IS THE WILL OF THE FATHER OF ME, THAT

πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν
EVERYONE - SEEING THE SON AND BELIEVING IN HIM

ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ [ἐν] τῇ
MAY HAVE LIFE ETERNAL, AND ²WILL RAISE UP ³HIM ¹I ON THE

ἐσχάτῃ ἡμέρᾳ.
LAST DAY.

6.41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι
WERE MURMURING THEREFORE THE JEWS ABOUT HIM BECAUSE

εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ
HE SAID, I AM THE BREAD - HAVING COME DOWN OUT OF -

οὐρανοῦ, **6.42** καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς
HEAVEN, AND THEY WERE SAYING, ³NOT ²THIS MAN ¹IS ⁴JESUS

ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ
THE SON OF JOSEPH, OF WHOM WE KNOW THE FATHER AND

τὴν μητέρα; πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ
THE MOTHER? HOW NOW DOES HE SAY, - OUT OF - HEAVEN

καταβέβηκα; **6.43** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς,
I HAVE COME DOWN? ANSWERED JESUS AND SAID TO THEM,

Μὴ γογγύζετε μετ' ἀλλήλων. **6.44** οὐδεὶς δύναται ἐλθεῖν
DO NOT GRUMBLE AMONG YOURSELVES. NO ONE IS ABLE TO COME

πρὸς με ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ
TO ME UNLESS THE FATHER - HAVING SENT ME SHOULD DRAW

αὐτόν, καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
HIM, AND I WILL RAISE UP HIM IN THE LAST DAY.

6.45 ἔστιν γεγραμμένον ἐν τοῖς προφήταις, Καὶ
IT HAS BEEN WRITTEN IN THE PROPHETS, AND

ἔσονται πάντες διδασκτοὶ θεοῦ· πᾶς ὁ ἀκούσας παρὰ
THEY SHALL BE ALL TAUGHT ONES OF GOD. EVERYONE HAVING HEARD FROM

τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ. **6.46** οὐχ
THE FATHER AND HAVING LEARNED COMES TO ME. NOT

ὅτι τὸν πατέρα ἑώρακέν τις εἰ μὴ ὁ ὢν παρὰ
THAT ³THE ⁴FATHER ²HAS SEEN ¹ANYONE EXCEPT THE ONE BEING FROM

τοῦ θεοῦ, οὗτος ἑώρακεν τὸν πατέρα. **6.47** ἀμὴν ἀμὴν
- GOD, THIS ONE HAS SEEN THE FATHER. TRULY, TRULY

λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον. **6.48** ἐγώ
ISAY TO YOU^{*}, THE ONE BELIEVING HAS LIFE ETERNAL. I

εἰμι ὁ ἄρτος τῆς ζωῆς. **6.49** οἱ πατέρες ὑμῶν ἔφαγον
AM THE BREAD - OF LIFE. THE FATHERS OF YOU^{*} ATE

ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον· **6.50** οὗτός
IN THE WILDERNESS THE MANNA AND DIED. THIS ONE

ἐστίν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα
IS THE BREAD - OUT OF - HEAVEN COMING DOWN, THAT

τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ. **6.51** ἐγώ εἰμι
ANYONE OF IT MAY EAT AND NOT DIE. I AM

ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς·
THE ²BREAD - ¹LIVING THE ONE OUT OF - HEAVEN HAVING COME DOWN.

ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου ζήσῃ εἰς τὸν
IF ANYONE EATS OF THIS - BREAD HE WILL LIVE INTO THE

αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ
AGE, ²INDEED ³THE ⁴BREAD ¹AND ⁵WHICH ⁶I ⁷WILL GIVE ¹⁴THE ¹⁵FLESH

μού ἐστίν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.
¹⁶OF ME ¹³IS ⁸FOR ⁹THE ¹¹OF THE ¹²WORLD ¹⁰LIFE.

6.52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι
WERE ARGUING THEREFORE WITH ONE ANOTHER THE JEWS

λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα
SAYING, HOW ISABLE THIS MAN TO GIVE~US THE FLESH

[αὐτοῦ] φαγεῖν; **6.53** εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς,
OF HIM TO EAT? SAID THEREFORE TO THEM - JESUS,

Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα
TRULY, TRULY ISAY TO YOU^{*}, UNLESS YOU^{*} EAT THE FLESH

τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἶμα,
OF THE SON - OF MAN AND DRINK HIS - BLOOD,

οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. **6.54** ὁ τρώγων μου τὴν
YOU^{*} DO NOT HAVE LIFE IN YOURSELVES. THE ONE FEEDING ON MY -

σάρκα καὶ πίνων μου τὸ αἶμα ἔχει ζωὴν αἰώνιον,
FLESH AND DRINKING MY - BLOOD HAS LIFE ETERNAL,

καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. **6.55** ἡ γὰρ
AND I WILL RAISE UP HIM ON THE LAST DAY. FOR~THE

σὰρξ μου ἀληθὴς ἐστίν βρώσις, καὶ τὸ αἷμά μου
FLESH OF ME IS~TRUE FOOD, AND THE BLOOD OF ME

⁴⁵It is written in the prophets, 'And they shall all be taught by God.' Everyone who has heard and learned from the Father comes to me. ⁴⁶Not that anyone has seen the Father except the one who is from God; he has seen the Father. ⁴⁷Very truly, I tell you, whoever believes has eternal life. ⁴⁸I am the bread of life. ⁴⁹Your ancestors ate the manna in the wilderness, and they died. ⁵⁰This is the bread that comes down from heaven, so that one may eat of it and not die. ⁵¹I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh."

⁵²The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?" ⁵³So Jesus said to them, "Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. ⁵⁴Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; ⁵⁵for my flesh is true food and my

blood is true drink. ⁵⁶Those who eat my flesh and drink my blood abide in me, and I in them. ⁵⁷Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. ⁵⁸This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.” ⁵⁹He said these things while he was teaching in the synagogue at Capernaum.

⁶⁰When many of his disciples heard it, they said, “This teaching is difficult; who can accept it?” ⁶¹But Jesus, being aware that his disciples were complaining about it, said to them, “Does this offend you? ⁶²Then what if you were to see the Son of Man ascending to where he was before? ⁶³It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life. ⁶⁴But among you there are some who do not believe.” For Jesus knew from the first who were the ones that did not believe, and who was the one that would betray him. ⁶⁵And he said, “For this reason I have told you that no one can come to me unless it is granted by the Father.”

⁶⁶Because of this many of his disciples

ἀληθής ἐστιν πόσις. **6.56** ὁ τρώγων μου τὴν σάρκα
IS~TRUE DRINK. THE ONE FEEDING ON MY - FLESH

καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει καὶ γὰρ ἐν αὐτῷ.
AND DRINKING MY - BLOOD IN ME ABIDES AND I IN HIM.

6.57 καθὼς ἀπέστειλέν με ὁ ζῶν πατήρ καὶ γὰρ ζῶ
AS SENT ME THE LIVING FATHER AND I LIVE

διὰ τὸν πατέρα, καὶ ὁ τρώγων με καὶ κεῖνος
BECAUSE OF THE FATHER, [SO] ALSO THE ONE FEEDING ON ME EVEN THAT ONE

ζήσει δι’ ἐμέ. **6.58** οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ
WILL LIVE BECAUSE OF ME. THIS ONE IS THE BREAD - OUT OF

οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ
HEAVEN HAVING COME DOWN, NOT AS ATE THE FATHERS AND

ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς
DIED; THE ONE FEEDING ON THIS - BREAD WILL LIVE INTO

τὸν αἰῶνα. **6.59** Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων
THE AGE. THESE THINGS HE SAID IN A SYNAGOGUE [WHILE] TEACHING

ἐν Καφαρναούμ.
IN CAPERNAUM.

6.60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ
THEREFORE~MANY ⁵HAVING HEARD ¹OF ²THE ³DISCIPLES ⁴OF HIM

εἶπαν, Σκληρός ἐστιν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ
SAID, HARD IS - THIS~WORD; WHO IS ABLE IT

ἀκούειν; **6.61** εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι
TO HEAR? AND~HAVING KNOWN - JESUS IN HIMSELF THAT

γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν
ARE GRUMBLING ABOUT THIS THE DISCIPLES OF HIM HE SAID

αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει; **6.62** ἐὰν οὖν
TO THEM, [DOES] THIS CAUSE YOU* TO STUMBLE? [WHAT] IF THEREFORE

θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν
YOU* SEE THE SON - OF MAN ASCENDING WHERE HE WAS

τὸ πρότερον; **6.63** τὸ πνεῦμά ἐστιν τὸ ζῶοποιεῖν, ἡ
- AT FIRST? THE SPIRIT IS THE THING MAKING ALIVE; THE

σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα
FLESH DOES NOT PROFIT ANYTHING. THE WORDS WHICH I HAVE SPOKEN

ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν. **6.64** ἀλλ’ εἰσὶν ἐξ
TO YOU* IS(ARE)~SPIRIT AND IS(ARE)~LIFE. BUT THERE ARE ²OF

ὑμῶν τινες οἳ οὐ πιστεύουσιν. ἤδει γὰρ ἐξ ἀρχῆς
³YOU* ¹SOME WHO DO NOT BELIEVE. FOR~HAD KNOWN FROM [THE] BEGINNING

ὁ Ἰησοῦς τίνες εἰσὶν οἳ μὴ πιστεύοντες καὶ τίς
- JESUS WHO ARE THE ONES NOT BELIEVING AND WHO

ἐστιν ὁ παραδῶσων αὐτόν. **6.65** καὶ ἔλεγεν, Διὰ
IS THE ONE BETRAYING HIM. AND HE WAS SAYING, BECAUSE

τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με
OF THIS I HAVE TOLD YOU* THAT NO ONE IS ABLE TO COME TO ME

ἐὰν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ πατρός.
UNLESS IT HAS BEEN GIVEN TO HIM FROM THE FATHER.

6.66 Ἐκ τούτου πολλοὶ [ἐκ] τῶν μαθητῶν αὐτοῦ
FROM THIS[TIME] MANY OF THE DISCIPLES OF HIM

ἀπήλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ
 WENT BACK AND NO LONGER WITH HIM
 περιεπάτουν. **6.67** εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα,
 WERE WALKING. SAID THEREFORE - JESUS TO THE TWELVE,
 Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; **6.68** ἀπεκρίθη
 [SURELY] NOT ALSO YOU° WANT TO GO AWAY? ANSWERED
 αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα;
 HIM SIMON PETER, LORD, TO WHOM WILL WE GO?
 ῥήματα ζωῆς αἰωνίου ἔχεις, **6.69** καὶ ἡμεῖς
 WORDS OF LIFE ETERNAL YOU HAVE, AND WE
 πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ
 HAVE BELIEVED AND HAVE KNOWN THAT YOU ARE THE HOLY ONE -
 θεοῦ. **6.70** ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς
 OF GOD. ANSWERED THEM - JESUS, [DID] NOT I °YOU°
 τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς
 °THE °TWELVE °CHOOSE? AND OF YOU° ONE
 διάβολός ἐστιν. **6.71** ἔλεγεν δὲ τὸν Ἰούδαν
 IS-A DEVIL. NOW~HE WAS SPEAKING [OF] - JUDAS
 Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἔμελλεν παραδιδόναι
 [SON] OF SIMON ISCARIOT. FOR~THIS ONE WAS ABOUT TO BETRAY
 αὐτόν, εἷς ἐκ τῶν δώδεκα.
 HIM, ONE OF THE TWELVE.

turned back and no longer went about with him. ⁶⁷So Jesus asked the twelve, "Do you also wish to go away?" ⁶⁸Simon Peter answered him, "Lord, to whom can we go? You have the words of eternal life. ⁶⁹We have come to believe and know that you are the Holy One of God." ⁷⁰Jesus answered them, "Did I not choose you, the twelve? Yet one of you is a devil." ⁷¹He was speaking of Judas son of Simon Iscariot, for he, though one of the twelve, was going to betray him.

¹Other ancient authorities read *the Christ, the Son of the living God*
²Other ancient authorities read *Judas Iscariot son of Simon*; others, *Judas son of Simon from Karyot (Kerioth)*

CHAPTER 7

7.1 Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ
 AND AFTER THESE THINGS WAS WALKING - JESUS IN -
 Γαλιλαίᾳ· οὐ γὰρ ἠθέλεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν,
 GALILEE: FOR~HE WAS NOT WANTING IN - JUDEA TO WALK,
 ὅτι ἐζήτουν αὐτόν οἱ Ἰουδαῖοι ἀποκτείνειν.
 BECAUSE WERE SEEKING HIM THE JEWS TO KILL.
7.2 ἦν δὲ ἐγγὺς ἡ ἐορτὴ τῶν Ἰουδαίων ἡ
 NOW~WAS NEAR THE FEAST OF THE JEWS, THE [FEAST OF]
 σκηνοπηγία. **7.3** εἶπον οὖν πρὸς αὐτόν οἱ ἀδελφοὶ
 TABERNACLES. SAID THEN TO HIM THE BROTHERS
 αὐτοῦ, Μετάβηθι ἐντεῦθεν καὶ ὑπάγε εἰς τὴν Ἰουδαίαν,
 OF HIM, DEPART FROM HERE AND GO AWAY INTO - JUDEA,
 ἵνα καὶ οἱ μαθηταί σου θεωρήσουσιν σοῦ τὰ ἔργα
 THAT ALSO THE DISCIPLES OF YOU WILL SEE YOUR - WORKS
 ἃ ποιεῖς· **7.4** οὐδεὶς γὰρ τι ἐν κρυπτῷ ποιεῖ
 WHICH YOU DO. FOR~NO ONE ANYTHING IN SECRET DOES
 καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα
 AND SEEKS HIMSELF IN PUBLIC [VIEW] TO BE. IF THESE THINGS
 ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. **7.5** οὐδὲ γὰρ
 YOU DO, MANIFEST YOURSELF TO THE WORLD. FOR~NOT EVEN
 οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. **7.6** λέγει
 THE BROTHERS OF HIM WERE BELIEVING IN HIM. SAYS

After this Jesus went about in Galilee. He did not wish to go about in Judea because the Jews were looking for an opportunity to kill him.

²Now the Jewish festival of Booths^w was near. ³So his brothers said to him, "Leave here and go to Judea so that your disciples also may see the works you are doing; ⁴for no one who wants^x to be widely known acts in secret. If you do these things, show yourself to the world." ⁵(For not even his brothers believed in him.) ⁶Jesus said

^vOther ancient authorities read *was not at liberty*

^wOr *Tabernacles*

^xOther ancient authorities read *wants it*

to them, "My time has not yet come, but your time is always here. ⁷The world cannot hate you, but it hates me because I testify against it that its works are evil. ⁸Go to the festival yourselves. I am not^y going to this festival, for my time has not yet fully come." ⁹After saying this, he remained in Galilee.

¹⁰ But after his brothers had gone to the festival, then he also went, not publicly but as it were^z in secret.

¹¹ The Jews were looking for him at the festival and saying, "Where is he?" ¹² And there was considerable complaining about him among the crowds.

While some were saying, "He is a good man," others were saying, "No, he is deceiving the crowd." ¹³ Yet no one would speak openly about him for fear of the Jews.

¹⁴ About the middle of the festival Jesus went up into the temple and began to teach. ¹⁵ The Jews were astonished at it, saying, "How does this man have such learning,^a when he has never been taught?" ¹⁶ Then Jesus answered them, "My teaching is not mine but his who sent me.

^y Other ancient authorities add *yet*

^z Other ancient authorities lack *as it were*

^a Or *this man know his letters*

οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὐπω
THEREFORE TO THEM - JESUS, THE HOUR - OF ME NOT YET

πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστίν
IS(HAS) ARRIVED, BUT~THE TIME - OF YOU* ALWAYS IS

ἔτοιμος. 7.7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ
READY. IS NOT ABLE THE WORLD TO HATE YOU*, BUT~ME

μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα
IT HATES, BECAUSE I TESTIFY ABOUT IT BECAUSE THE WORKS

αὐτοῦ πονηρά ἐστιν. 7.8 ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν·
OF IT IS(ARE)~EVIL. YOU* GO UP TO THE FEAST.

Ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ
I AM NOT GOING UP TO - THIS~FEAST, BECAUSE -

ἐμὸς καιρὸς οὐπω πεπλήρωται. 7.9 ταῦτα δὲ εἰπὼν
MY TIME NOT YET HAS BEEN FILLED. AND~THESE THINGS HAVING SAID,

αὐτὸς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.
HE REMAINED IN - GALILEE.

7.10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν
BUT~WHEN WENT UP THE BROTHERS OF HIM TO THE

ἑορτὴν, τότε καὶ αὐτὸς ἀνέβη οὐ φανερώς ἀλλὰ [ὥς]
FEAST, THEN ALSO HE WENT UP NOT MANIFESTLY BUT AS

ἐν κρυπτῷ. 7.11 οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ
IN SECRET. THEN~THE JEWS WERE SEEKING HIM IN THE

ἑορτῇ καὶ ἔλεγον, Ποῦ ἐστὶν ἐκεῖνος; 7.12 καὶ
FEAST AND WERE SAYING, WHERE IS THAT MAN? AND

γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν τοῖς ὄχλοις·
MURMURING ABOUT HIM THERE WAS MUCH AMONG THE CROWDS.

οἱ μὲν ἔλεγον ὅτι Ἀγαθὸς ἐστίν, ἄλλοι [δὲ] ἔλεγον,
SOME WERE SAYING, - HE IS~A GOOD MAN, BUT~OTHERS WERE SAYING,

Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον. 7.13 οὐδεὶς μέντοι
NO, BUT HE DECEIVES THE CROWD. NO ONE HOWEVER

παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν
OPENLY WAS SPEAKING ABOUT HIM BECAUSE OF THE FEAR OF THE

Ἰουδαίων.
JEWS.

7.14 Ἡδὲ δὲ τῆς ἑορτῆς μεσοῦσης
BUT~WHILE THE FEAST [WAS] BEING IN THE MIDDLE

ἀνέβη Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκεν.
JESUS~WENT UP INTO THE TEMPLE AND WAS TEACHING.

7.15 ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες, Πῶς οὗτος
WERE MARVELING THEREFORE THE JEWS SAYING, HOW THIS MAN

γράμματα οἶδεν μὴ μεμαθηκώς; 7.16 ἀπεκρίθη
LETTERS HAS KNOWN, NOT HAVING LEARNED? ANSWERED

οὖν αὐτοῖς [ὁ] Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ
THEREFORE THEM - JESUS AND SAID, - MY TEACHING

οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με·
IS NOT MINE BUT OF THE ONE HAVING SENT ME.

7:8 text: ASV RSV NASB NIVmg NEB TEV NJB NRSV. var. *εγω ουπω αναβαινω* (I am not yet going up): KJV ASVmg RSVmg NIV NEBmg NJBmg NRSVmg.

7.17 εἰάν τις θέλη τὸ θέλημα αὐτοῦ ποιεῖν, γινώσεται
 IF ANYONE WANTS THE WILL OF HIM TO DO, HE WILL KNOW
 περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἐστὶν ἢ ἐγὼ ἂπ’
 ABOUT THE TEACHING WHETHER OF - GOD IT IS OR I FROM
 ἑμᾶντοῦ λαλῶ. **7.18** ὁ ἂπ’ ἐαυτοῦ λαλῶν τὴν δόξαν
 MYSELF SPEAK. THE ONE FROM HIMSELF SPEAKING - ³GLORY
 τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ
¹THE(HIS) ²OWN SEEKS; BUT~THE ONE SEEKING THE GLORY OF THE ONE
 πέμψαντος αὐτὸν οὗτος ἀληθὴς ἐστὶν καὶ ἀδικία
 HAVING SENT HIM THIS ONE IS~GENUINE AND UNRIGHTEOUSNESS
 ἐν αὐτῷ οὐκ ἐστὶν. **7.19** οὐ Μωϋσῆς δέδωκεν ὑμῖν
 IN HIM IS NOT. HAS NOT MOSES GIVEN YOU*
 τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί
 THE LAW? AND NONE OF YOU* DOES THE LAW. WHY
 με ζητεῖτε ἀποκτεῖναι; **7.20** ἀπεκρίθη ὁ ὄχλος,
 ME ARE YOU* SEEKING TO KILL? ANSWERED THE CROWD,
 Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;
 YOU HAVE~A DEMON. WHO ³YOU ¹IS SEEKING ²TO KILL?
7.21 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἐν ἔργον
 ANSWERED JESUS AND SAID TO THEM, ONE WORK
 ἐποίησα καὶ πάντες θαυμάζετε. **7.22** διὰ τοῦτο
 I DID AND EVERYONE MARVELS. BECAUSE OF THIS
 Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομήν— οὐχ ὅτι ἐκ τοῦ
 MOSES HAS GIVEN YOU* - CIRCUMCISION— NOT THAT OF -
 Μωϋσέως ἐστὶν ἀλλ’ ἐκ τῶν πατέρων— καὶ ἐν σαββάτῳ
 MOSES IT IS BUT OF THE FATHERS— AND ON A SABBATH
 περιτέμνετε ἄνθρωπον. **7.23** εἰ περιτομήν λαμβάνει
 YOU* CIRCUMCISE A MAN. IF CIRCUMCISION RECEIVES
 ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος
 A MAN ON A SABBATH THAT NOT MAY BE BROKEN THE LAW
 Μωϋσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῇ
 OF MOSES, ARE YOU* ANGRY~WITH ME BECAUSE ³ENTIRELY ²A MAN ⁴HEALTHY
 ἐποίησα ἐν σαββάτῳ; **7.24** μὴ κρίνετε κατ’
¹I MADE ON A SABBATH? DO NOT JUDGE ACCORDING TO
 ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.
 APPEARANCE, BUT THE JUST JUDGMENT JUDGE.
7.25 Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν,
 WERE SAYING THEREFORE SOME OF THE ONES OF JERUSALEM,
 Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι; **7.26** καὶ
²NOT ³THIS MAN ¹IS IT WHOM THEY ARE SEEKING TO KILL? AND
 ἶδε παρρησίᾳ λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν.
 LOOK HE SPEAKS~OPENLY AND NOTHING TO HIM THEY SAY.
 μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν
 PERHAPS TRULY KNEW THE RULERS THAT THIS MAN IS
 ὁ Χριστός; **7.27** ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν·
 THE CHRIST? BUT THIS MAN WE KNOW FROM WHERE HE IS;
 ὁ δὲ Χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν
 BUT~THE CHRIST WHENEVER HE COMES NO ONE KNOWS FROM WHERE

¹⁷Anyone who resolves to do the will of God will know whether the teaching is from God or whether I am speaking on my own.

¹⁸Those who speak on their own seek their own glory; but the one who seeks the glory of him who sent him is true, and there is nothing false in him.

¹⁹“Did not Moses give you the law? Yet none of you keeps the law. Why are you looking for an opportunity to kill me?” ²⁰The crowd answered, “You have a demon! Who is trying to kill you?” ²¹Jesus answered them, “I performed one work, and all of you are astonished. ²²Moses gave you circumcision (it is, of course, not from Moses, but from the patriarchs), and you circumcise a man on the sabbath. ²³If a man receives circumcision on the sabbath in order that the law of Moses may not be broken, are you angry with me because I healed a man’s whole body on the sabbath? ²⁴Do not judge by appearances, but judge with right judgment.”

²⁵Now some of the people of Jerusalem were saying, “Is not this the man whom they are trying to kill?” ²⁶And here he is, speaking openly, but they say nothing to him! Can it be that the authorities really know that this is the Messiah?^b ²⁷Yet we know where this man is from; but when the Messiah^b comes, no one will know

^bOr the Christ

where he is from.”²⁸ Then Jesus cried out as he was teaching in the temple, “You know me, and you know where I am from. I have not come on my own. But the one who sent me is true, and you do not know him.”²⁹ I know him, because I am from him, and he sent me.”³⁰ Then they tried to arrest him, but no one laid hands on him, because his hour had not yet come.³¹ Yet many in the crowd believed in him and were saying, “When the Messiah^c comes, will he do more signs than this man has done?”^d

³² The Pharisees heard the crowd muttering such things about him, and the chief priests and Pharisees sent temple police to arrest him.³³ Jesus then said, “I will be with you a little while longer, and then I am going to him who sent me.”³⁴ You will search for me, but you will not find me; and where I am, you cannot come.”³⁵ The Jews said to one another, “Where does this man intend to go that we will not find him? Does he intend to go to the Dispersion among the Greeks and teach the Greeks?”³⁶ What does he mean by saying, ‘You will search for me and you will not find me’ and ‘Where I am, you cannot come’?”

^c Or the Christ

^d Other ancient authorities read is doing

ἐστίν. **7.28** ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ
HE IS. CRIED OUT THEREFORE IN THE TEMPLE [WHILE] TEACHING -

Ἰησοῦς καὶ λέγων, Καὶ μὲ οἶδατε καὶ οἶδατε πόθεν
JESUS AND SAYING, BOTH ME YOU° KNOW AND YOU° KNOW FROM WHERE

εἰμί· καὶ ἀπ’ ἐμαντοῦ οὐκ ἐλήλυθα, ἀλλ’ ἐστίν
I AM. AND FROM MYSELF I HAVE NOT COME, BUT HE IS

ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἶδατε·
TRUE, THE ONE HAVING SENT ME, WHOM YOU° DO NOT KNOW.

7.29 ἐγὼ οἶδα αὐτόν, ὅτι παρ’ αὐτοῦ εἰμι καὶ κεῖνός
I KNOW HIM, BECAUSE FROM HIM I AM AND THAT ONE

με ἀπέστειλεν. **7.30** Ἐζήτουν οὖν αὐτὸν πιάσαι,
ME SENT. THEY WERE SEEKING THEREFORE TO ARREST-HIM,

καὶ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν τὴν χεῖρα, ὅτι
AND NO ONE LAID ON HIM THE (A) HAND, BECAUSE

οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. **7.31** Ἐκ τοῦ ὄχλου
NOT YET HAD COME THE HOUR OF HIM. FROM THE CROWD

δὲ πολλοὶ ἐπίστευσαν εἰς αὐτόν καὶ ἔλεγον, Ὁ
HOWEVER, MANY BELIEVED IN HIM AND WERE SAYING, THE

Χριστὸς ὅταν ἔλθῃ μὴ πλείονα σημεῖα
CHRIST WHENEVER HE COMES [SURELY] NOT MORE SIGNS

ποιήσει ὧν οὗτος ἐποίησεν;
WILL HE DO [THAN THE] THINGS WHICH THIS MAN DID?

7.32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος
HEARD THE PHARISEES THE CROWD MURMURING

περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ
ABOUT HIM THESE THINGS, AND SENT THE CHIEF PRIESTS AND

οἱ Φαρισαῖοι ὑπηρέτας ἵνα πιάσωσιν αὐτόν.
THE PHARISEES SERVANTS THAT THEY MIGHT ARREST HIM.

7.33 εἶπεν οὖν ὁ Ἰησοῦς, Ἐτι χρόνον μικρὸν μεθ’
SAID THEREFORE - JESUS, YET A LITTLE-TIME WITH

ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με.
YOU° I AM AND I GO AWAY TO THE ONE HAVING SENT ME.

7.34 ζητήσετέ με καὶ οὐχ εὑρήσετέ [με], καὶ ὅπου
YOU° WILL SEEK ME AND NOT FIND ME, AND WHERE

εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν. **7.35** εἶπον οὖν
I-AM, YOU° ARE NOT ABLE TO COME. SAID THEREFORE

οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Πού οὗτος μέλλει
THE JEWS TO THEMSELVES, WHERE IS THIS MAN ABOUT

πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ
TO JOURNEY THAT WE WILL NOT FIND HIM? [SURELY] NOT

εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι
TO THE DISPERSION OF THE GREEKS HE IS ABOUT TO JOURNEY

καὶ διδάσκειν τοὺς Ἑλληνας; **7.36** τίς ἐστίν ὁ
AND TO TEACH THE GREEKS? WHAT IS -

λόγος οὗτος ὃν εἶπεν, Ζητήσετέ με καὶ οὐχ εὑρήσετέ
THIS-WORD WHICH HE SAID, YOU° WILL SEEK ME AND WILL NOT FIND

[με], καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;
ME, AND WHERE I AM YOU° ARE NOT ABLE TO COME?

7.37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς
NOW~ON THE LAST DAY, THE GREAT[DAY] OF THE FEAST,

εἰστήκει ὁ Ἰησοῦς καὶ ἔκραξεν λέγων, Ἐάν τις
HAD STOOD - JESUS AND CRIED OUT SAYING, IF ANYONE

διψᾷ ἐρχέσθω πρὸς με καὶ πινέτω. **7.38** ὁ
THIRSTS LET HIM COME TO ME AND DRINK. THE ONE

πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ
BELIEVING IN ME, AS SAID THE SCRIPTURE, ¹RIVERS

ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζώντος.
⁵OUT OF ⁶THE ⁷BELLY ⁸OF HIM ⁴WILL FLOW ³WATER ²OF LIVING.

7.39 τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἐμελλον
BUT~THIS HE SAID ABOUT THE SPIRIT WHICH WERE ABOUT

λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὐπω γὰρ ἦν
TO RECEIVE THE ONES HAVING BELIEVED IN HIM; FOR~NOT YET WAS

ἡ πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη.
[THE] SPIRIT, BECAUSE JESUS NOT YET WAS GLORIFIED.

7.40 Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν
[SOME] OF THE CROWD THEREFORE HAVING HEARD -

λόγων τούτων ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ
THESE~WORDS WERE SAYING, THIS MAN IS TRULY THE

προφήτης· **7.41** ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ Χριστός,
PROPHET. OTHERS WERE SAYING, THIS MAN IS THE CHRIST;

οἱ δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ
BUT~[SOME] MEN WERE SAYING, FOR~[SURELY] NOT FROM - GALILEE THE

Χριστὸς ἔρχεται; **7.42** οὐχ ἡ γραφή εἶπεν ὅτι ἐκ
CHRIST COMES? [HAS] NOT THE SCRIPTURE SAID THAT FROM

τοῦ σπέρματος Δαυὶδ καὶ ἀπὸ Βηθλέεμ τῆς κώμης
THE SEED OF DAVID AND FROM BETHLEHEM, THE VILLAGE

ὅπου ἦν Δαυὶδ ἔρχεται ὁ Χριστός; **7.43** σχίσμα οὖν
WHERE DAVID~WAS, COMES THE CHRIST? A DIVISION THEREFORE

ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν. **7.44** τινὲς δὲ
OCCURRED AMONG THE CROWD BECAUSE OF HIM. AND~SOME

ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς
³WERE WANTING ¹OF ²THEM TO ARREST HIM, BUT NO ONE

ἐπέβαλεν ἐπὶ αὐτόν τὰς χεῖρας.
LAID ON HIM THE(HIS) HANDS.

7.45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ
CAME THEN THE SERVANTS TO THE CHIEF PRIESTS AND

Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί
PHARISEES, AND SAID TO THEM THOSE ONES, WHY

οὐκ ἠγάγετε αὐτόν; **7.46** ἀπεκρίθησαν οἱ ὑπηρέται,
DID YOU~NOT BRING HIM? ANSWERED THE SERVANTS,

Οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος. **7.47** ἀπεκρίθησαν
NEVER SPOKE THUS A MAN. ANSWERED

οὖν αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς
THEREFORE THEM THE PHARISEES, [SURELY] NOT ALSO YOU~

7:39 text: NJB NRSV. var. πνεῦμα ἁγιον (Holy Spirit): NRSVmg. var. πνεῦμα δεδωμενον ([the] Spirit given): ASV RSV NASB NIV NEB TEV NJB NRSVmg. var. πνεῦμα ἁγιον δεδωμενον ([the] Holy Spirit given): KJV.

37 On the last day of the festival, the great day, while Jesus was standing there, he cried out, "Let anyone who is thirsty come to me,"³⁸ and let the one who believes in me drink. As³⁹ the scripture has said, 'Out of the believer's heart^f shall flow rivers of living water.'³⁹ Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit,^g because Jesus was not yet glorified.

40 When they heard these words, some in the crowd said, "This is really the prophet."⁴¹ Others said, "This is the Messiah."^h But some asked, "Surely the Messiah^h does not come from Galilee, does he?"⁴² Has not the scripture said that the Messiah^h is descended from David and comes from Bethlehem, the village where David lived?"⁴³ So there was a division in the crowd because of him.

⁴⁴Some of them wanted to arrest him, but no one laid hands on him.

45 Then the temple police went back to the chief priests and Pharisees, who asked them, "Why did you not arrest him?"⁴⁶ The police answered, "Never has anyone spoken like this!"

⁴⁷Then the Pharisees replied, "Surely you have not been

^e Or come to me and drink. ³⁸The one who believes in me, as

^f Gk out of his belly

^g Other ancient authorities read for as yet the Spirit (others, Holy Spirit) had not been given

^h Or the Christ

deceived too, have you?

⁴⁸Has any one of the authorities or of the Pharisees believed in him?

⁴⁹But this crowd, which does not know the law—they are accursed.” ⁵⁰Nicodemus, who had gone to Jesusⁱ before, and who was one of them, asked, ⁵¹“Our law does not judge people without first giving them a hearing to find out what they are doing, does it?” ⁵²They replied, “Surely you are not also from Galilee, are you? Search and you will see that no prophet is to arise from Galilee.”

[⁵³Then each of them went home,

ⁱ Gk *him*

πεπλάνησθε; **7.48** μή τις ἐκ τῶν ἀρχόντων
HAVE BEEN DECEIVED? [SURELY] NOT ANY OF THE RULERS

ἐπίστευσεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων; **7.49** ἀλλὰ
BELIEVED IN HIM, OR OF THE PHARISEES? BUT

ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον
- THIS~CROWD - NOT KNOWING THE LAW

ἐπάρατοί εἰσιν. **7.50** λέγει Νικόδημος πρὸς αὐτούς,
IS~CURSED. SAYS NICODEMUS TO THEM,

ὁ ἐλθὼν πρὸς αὐτὸν [τὸ] πρότερον, εἰς ὧν ἐξ
THE ONE HAVING COME TO HIM - EARLIER, BEING~ONE OF

αὐτῶν, **7.51** Μὴ ὁ νόμος ἡμῶν κρίνει τὸν
THEM, [SURELY] NOT THE LAW OF US JUDGES THE

ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ’ αὐτοῦ καὶ γνῶ
MAN UNLESS IT HEARS FIRST FROM HIM AND KNOWS

τί ποιεῖ; **7.52** ἀπεκρίθησαν καὶ εἶπαν αὐτῷ,
WHAT HE DOES? THEY ANSWERED AND SAID TO HIM,

Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύνησον
[SURELY] NOT ALSO YOU FROM - GALILEE ARE? SEARCH

καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας ᾧ προφήτης
AND SEE THAT FROM - GALILEE A PROPHET

οὐκ ἐγείρεται.
DOES NOT ARISE.

[**7.53** Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,
AND THEY WENT EACH ONE TO THE HOUSE OF HIM,

7:52 text: all. var. ο προφήτης (the prophet): NIVmg TEVmg. **7:53—8:11** text: all (but noted in ASV NASB NIV TEV NJB NRSV as being absent in the earliest MSS). omit: ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg. (Note: the double brackets in the Greek text indicate that this passage was a later addition to the text, which, however, was retained because of its importance in the textual tradition.)

CHAPTER 8

¹while Jesus went to the Mount of Olives. ²Early in the morning he came again to the temple. All the people came to him and he sat down and began to teach them. ³The scribes and the Pharisees brought a woman who had been caught in adultery; and making her stand before all of them, ⁴they said to him, “Teacher, this woman was caught in the very act of committing adultery. ⁵Now in the law Moses commanded us to stone such women. Now

8.1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν.
BUT~JESUS WENT TO THE MOUNT - OF OLIVES.

8.2 Ὁρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν καὶ πᾶς
AND~AT DAWN AGAIN HE CAME INTO THE TEMPLE AND ALL

ὁ λαὸς ἦρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν
THE PEOPLE WERE COMING TO HIM, AND HAVING SAT HE WAS TEACHING

αὐτούς. **8.3** ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ
THEM. AND~LEAD THE SCRIBES AND THE

Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην καὶ
PHARISEES A WOMAN IN ADULTERY HAVING BEEN CAUGHT, AND

στήσαντες αὐτὴν ἐν μέσῳ **8.4** λέγουσιν αὐτῷ,
HAVING STOOD HER IN [THE] MIDST THEY SAY TO HIM,

Διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται ἐπ’ αὐτοφώρῳ
TEACHER, THIS - WOMAN HAS BEEN CAUGHT IN THE ACT OF

μοιχευομένη· **8.5** ἐν δὲ τῷ νόμῳ ἡμῖν Μωϋσῆς
COMMITTING ADULTERY; NOW~IN THE LAW TO US MOSES

ἐνετείλατο τὰς τοιαύτας λιθάζειν. σὺ οὖν τί
COMMANDED - TO STONE~SUCH WOMEN. YOU THEREFORE WHAT

λέγεις; 8.6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα
DO YOU SAY? BUT~THIS THEY WERE SAYING TESTING HIM, THAT

ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς
THEY MIGHT HAVE [SOMETHING] TO ACCUSE HIM. - BUT JESUS

κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.
HAVING STOOPED~DOWN WITH HIS FINGER WAS WRITING IN THE GROUND.

8.7 ὥς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνέκυψεν καὶ
BUT~AS THEY WERE REMAINING QUESTIONING HIM, HE STOOD UP AND

εἶπεν αὐτοῖς, Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ’
SAID TO THEM, THE ONE WITHOUT SIN OF (AMONG) YOU* FIRST AT

αὐτὴν βαλέτω λίθον. 8.8 καὶ πάλιν κατακύψας
HER LET HIM THROW A STONE. AND AGAIN HAVING STOOPED DOWN

ἔγραφεν εἰς τὴν γῆν. 8.9 οἱ δὲ ἀκούσαντες
HE WAS WRITING IN THE GROUND. AND~THE ONES HAVING HEARD

ἐξήρχοντο εἰς καθ’ εἷς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων
WERE DEPARTING ONE BY ONE HAVING BEGUN FROM THE OLDER ONES,

καὶ κατελείφθη μόνος καὶ ἡ γυνὴ ἐν μέσῳ οὖσα.
AND HE WAS LEFT ALONE AND THE WOMAN IN [THE] MIDST BEING.

8.10 ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γύναι, ποῦ
AND~HAVING STOOD UP - JESUS SAID TO HER, WOMAN, WHERE

εἰσιν; οὐδεὶς σε κατέκρινεν; 8.11 ἡ δὲ εἶπεν,
ARE [THEY]? NO ONE CONDEMNED~YOU? AND~SHE SAID,

Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγώ
NO ONE, LORD. AND~SAID - JESUS, NEITHER [DO] I

σε κατακρίνω· πορεύου, [καὶ] ἀπὸ τοῦ νῦν μηκέτι
CONDEMN~YOU; GO, AND FROM THE NOW [ON] NO LONGER

ἀμάρτανε.]]⁷
SIN.

8.12 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων,
THEN~AGAIN TO THEM SPOKE - JESUS SAYING,

Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ
I AM THE LIGHT OF THE WORLD; THE ONE FOLLOWING ME

οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ’ ἔξει τὸ φῶς
WILL NEVER WALK IN THE DARKNESS, BUT WILL HAVE THE LIGHT

τῆς ζωῆς. 8.13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ
- OF LIFE. SAID THEREFORE TO HIM THE PHARISEES, YOU

περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν
ABOUT YOURSELF TESTIFY; THE TESTIMONY OF YOU IS NOT

ἀληθής. 8.14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κὰν
TRUE. ANSWERED JESUS AND SAID TO THEM, EVEN IF

ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία
I TESTIFY ABOUT MYSELF, TRUE IS THE TESTIMONY

μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω·
OF ME, BECAUSE I KNOW FROM WHERE I CAME AND WHERE I GO.

ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω.
BUT~YOU* DO NOT KNOW FROM WHERE I COME OR WHERE I GO.

8.15 ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω
YOU* ACCORDING TO THE FLESH JUDGE, I DO NOT JUDGE

what do you say?”⁶ They said this to test him, so that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground.⁷ When they kept on questioning him, he straightened up and said to them, “Let anyone among you who is without sin be the first to throw a stone at her.”⁸ And once again he bent down and wrote on the ground.⁹ When they heard it, they went away, one by one, beginning with the elders; and Jesus was left alone with the woman standing before him.¹⁰ Jesus straightened up and said to her, “Woman, where are they? Has no one condemned you?”¹¹ She said, “No one, sir.”^k And Jesus said, “Neither do I condemn you. Go your way, and from now on do not sin again.”^{]]}⁷

¹² Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.”¹³ Then the Pharisees said to him, “You are testifying on your own behalf; your testimony is not valid.”¹⁴ Jesus answered, “Even if I testify on my own behalf, my testimony is valid because I know where I have come from and where I am going, but you do not know where I come from or where I am going.¹⁵ You judge by human standards;^m I judge

^j Other ancient authorities add *the sins of each of them*

^k Or *Lord*

^l The most ancient authorities lack 7.53—8.11; other authorities add the passage here or after 7.36 or after 21.25 or after Luke 21.38, with variations of text; some mark the passage as doubtful.

^m Gk *according to the flesh*

no one. ¹⁶Yet even if I do judge, my judgment is valid; for it is not I alone who judge, but I and the Fatherⁿ who sent me. ¹⁷In your law it is written that the testimony of two witnesses is valid. ¹⁸I testify on my own behalf, and the Father who sent me testifies on my behalf.” ¹⁹Then they said to him, “Where is your Father?” Jesus answered, “You know neither me nor my Father. If you knew me, you would know my Father also.” ²⁰He spoke these words while he was teaching in the treasury of the temple, but no one arrested him, because his hour had not yet come.

²¹ Again he said to them, “I am going away, and you will search for me, but you will die in your sin. Where I am going, you cannot come.” ²²Then the Jews said, “Is he going to kill himself? Is that what he means by saying, ‘Where I am going, you cannot come’?” ²³He said to them, “You are from below, I am from above; you are of this world, I am not of this world. ²⁴I told you that you would die in your sins, for you will die in your sins

ⁿ Other ancient authorities read *he*

οὐδένα. **8.16** καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ
ANYONE. ²EVEN ³IF ⁵JUDGE ¹BUT ⁴I, THE JUDGMENT - OF ME

ἀληθινὴ ἐστίν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ
IS~TRUE, BECAUSE I AM NOT~ALONE, BUT I AND

ὁ πέμψας με πατήρ. **8.17** καὶ ἐν τῷ νόμῳ δὲ
THE ONE HAVING SENT ME, [THE] FATHER. ²EVEN ³IN - ⁵LAW ¹AND

τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ
- ⁴YOUR^o IT HAS BEEN WRITTEN THAT OF TWO MEN THE

μαρτυρία ἀληθὴς ἐστίν. **8.18** ἐγὼ εἰμι ὁ μαρτυρῶν
TESTIMONY IS~TRUE. I AM THE ONE TESTIFYING

περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας
ABOUT MYSELF AND TESTIFIES ABOUT ME THE ONE HAVING SENT

με πατήρ. **8.19** ἔλεγον οὖν αὐτῷ, Ποῦ ἐστίν
ME, [THE] FATHER. THEY WERE SAYING THEREFORE TO HIM, WHERE IS

ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς, Οὔτε ἐμὲ οἴδατε
THE FATHER OF YOU? ANSWERED JESUS, NEITHER ME YOU^o KNOW

οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα
NOR THE FATHER OF ME; IF YOU^o HAD KNOWN~ME, ALSO THE FATHER

μου ἂν ᾔδειτε. **8.20** Ταῦτα τὰ ῥήματα ἐλάλησεν
OF ME YOU^o WOULD HAVE KNOWN. THESE - WORDS HE SPOKE

ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ
IN THE TREASURY [WHILE] TEACHING IN THE TEMPLE; AND

οὐδεὶς ἐπιάσεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα
NO ONE ARRESTED HIM, BECAUSE NOT YET HAD COME THE HOUR

αὐτοῦ.
OF HIM.

8.21 Εἶπεν οὖν πάλιν αὐτοῖς, Ἐγὼ ὑπάγω καὶ
HE SAID THEREFORE AGAIN TO THEM, I GO AWAY AND

ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε·
YOU^o WILL SEEK ME, AND IN THE SIN OF YOU^o YOU^o WILL DIE.

ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. **8.22** ἔλεγον
WHERE I GO AWAY YOU^o ARE NOT ABLE TO COME. WERE SAYING

οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἐαυτόν, ὅτι
THEREFORE THE JEWS, [SURELY] HE WILL NOT KILL HIMSELF, BECAUSE

λέγει, Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν;
HE SAYS, WHERE I GO AWAY YOU^o ARE NOT ABLE TO COME?

8.23 καὶ ἔλεγεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω
AND HE WAS SAYING TO THEM, YOU^o OF THE THINGS BELOW

ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τούτου τοῦ
ARE, I OF THE THINGS ABOVE AM. YOU^o OF THIS -

κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου.
WORLD ARE, I AM NOT OF - THIS~WORLD.

8.24 εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς
I SAID THEREFORE TO YOU^o THAT YOU^o WILL DIE IN THE

ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι,
SINS OF YOU^o. FOR~IF YOU^o DO NOT BELIEVE THAT I AM [HE],

8:16 text: KJV ASV RSVmg NASBmg NEB TEV NRSV. var. ο πέμψας με (the One who sent me): RSV NASB NJB NRSV.

ἀποθάνεισθε ἐν ταῖς ἁμαρτίαις ὑμῶν. **8.25** ἔλεγον
YOU° WILL DIE IN THE SINS OF YOU°. THEY WERE SAYING

οὖν αὐτῷ, Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς,
THEREFORE TO HIM, 3YOU 1WHO 2ARE? SAID TO THEM - JESUS,

Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν; **8.26** πολλὰ
5AT ALL 1WHY 2EVEN 3SHOULD I SPEAK 4TO YOU? MANY THINGS

ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν, ἀλλ' ὁ πέμψας
I HAVE ABOUT YOU° TO SPEAK AND TO JUDGE, BUT THE ONE HAVING SENT

με ἀληθὴς ἐστίν, καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ ταῦτα
ME IS-TRUE, AND I—WHAT I HEARD FROM HIM—THESE THINGS

λαλῶ εἰς τὸν κόσμον. **8.27** οὐκ ἔγνωσαν ὅτι τὸν
I SPEAK IN THE WORLD. THEY DID NOT KNOW THAT OF THE

πατέρα αὐτοῖς ἔλεγεν. **8.28** εἶπεν οὖν [αὐτοῖς] ὁ
FATHER HE WAS SPEAKING~TO THEM. SAID THEREFORE TO THEM -

Ἰησοῦς, Ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε
JESUS, WHEN YOU° LIFT UP THE SON - OF MAN, THEN

γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν,
YOU° WILL KNOW THAT I AM[HE], AND FROM MYSELF I DO NOTHING,

ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ.
BUT AS TAUGHT ME THE FATHER THESE THINGS I SPEAK.

8.29 καὶ ὁ πέμψας με μετῇ ἐμοῦ ἐστίν.
AND THE ONE HAVING SENT ME WITH ME IS.

οὐκ ἀφήκεν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ
HE DID NOT LEAVE ME ALONE, BECAUSE I THE THINGS PLEASING TO HIM

ποιῶ πάντοτε. **8.30** Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ
DO ALWAYS. 3THESE THINGS 1[AS] HE 2IS(WAS) SAYING, MANY

ἐπίστευσαν εἰς αὐτόν.
BELIEVED IN HIM.

8.31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς
WAS SAYING THEREFORE - JESUS TO THE

πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε
2HAVING BELIEVED 3IN HIM 1JEWS, IF YOU° REMAIN

ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστε
IN THE WORD - OF ME, TRULY DISCIPLES OF ME YOU° ARE

8.32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια
AND YOU° WILL KNOW THE TRUTH, AND THE TRUTH

ἐλευθερώσει ὑμᾶς. **8.33** ἀπεκρίθησαν πρὸς αὐτόν,
WILL FREE YOU°. THEY GAVE ANSWER TO HIM,

Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ δεδουλεύκαμεν
[THE] SEED OF ABRAHAM WE ARE AND TO NO ONE HAVE BEEN ENSLAVED

πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε;
EVER. HOW DO YOU SAY, - FREE MEN YOU° WILL BECOME?

8.34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω
ANSWERED THEM - JESUS, TRULY, TRULY I SAY

ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δούλος ἐστὶν τῆς
TO YOU° THAT EVERYONE DOING - SIN A SLAVE IS -

ἁμαρτίας. **8.35** ὁ δὲ δούλος οὐ μένει ἐν τῇ οἰκίᾳ
OF SIN. BUT~THE SLAVE DOES NOT REMAIN IN THE HOUSEHOLD

CONTINUE, W/O ANY DELAY
ΠΟΙΕΩ

unless you believe that I am he." 25 They said to him, "Who are you?" Jesus said to them, "Why do I speak to you at all? 26 I have much to say about you and much to condemn; but the one who sent me is true, and I declare to the world what I have heard from him." 27 They did not understand that he was speaking to them about the Father. 28 So Jesus said, "When you have lifted up the Son of Man, then you will realize that I am he, 29 and that I do nothing on my own, but I speak these things as the Father instructed me. 29 And the one who sent me is with me; he has not left me alone, for I always do what is pleasing to him." 30 As he was saying these things, many believed in him.

31 Then Jesus said to the Jews who had believed in him, "If you continue in my word, you are truly my disciples; 32 and you will know the truth, and the truth will make you free." 33 They answered him, "We are descendants of Abraham and have never been slaves to anyone. What do you mean by saying, 'You will be made free'?"

34 Jesus answered them, "Very truly, I tell you, everyone who commits sin is a slave to sin. 35 The slave does not have a permanent place in the household;

^o Gk. I am

^p Or. What I have told you from the beginning

the son has a place there forever. ³⁶So if the Son makes you free, you will be free indeed. ³⁷I know that you are descendants of Abraham; yet you look for an opportunity to kill me, because there is no place in you for my word. ³⁸I declare what I have seen in the Father's presence; as for you, you should do what you have heard from the Father."⁹

³⁹ They answered him, "Abraham is our father." Jesus said to them, "If you were Abraham's children, you would be doing^r what Abraham did, ⁴⁰but now you are trying to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did. ⁴¹You are indeed doing what your father does." They said to him, "We are not illegitimate children; we have one Father, God himself."⁴² Jesus said to them, "If God were your Father, you would love me, for I came from God and now I am here. I did not come on my own, but he sent me. ⁴³Why do you not understand what I say? It is because you cannot accept my word. ⁴⁴You are from your father the devil, and you choose to do your father's desires. He was a murderer from

⁹ Other ancient authorities read *you do what you have heard from your father*

^r Other ancient authorities read *If you are Abraham's children, then do*

εἰς τὸν αἰῶνα, ὁ υἱὸς μένει εἰς τὸν αἰῶνα. **8.36** ἐὰν
INTO THE AGE. THE SON REMAINS INTO THE AGE. IF

οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι
THEREFORE THE SON FREES-YOU*, REALLY FREE MEN

ἔσεσθε. **8.37** οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ
YOU* WILL BE. I KNOW THAT SEED OF ABRAHAM YOU* ARE; BUT

ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς
YOU* SEEK TO KILL~ME, BECAUSE THE WORD - OF ME

οὐ χωρεῖ ἐν ὑμῖν. **8.38** ἃ ἐγὼ ἐώρακα παρὰ τῷ
HAS NO PLACE IN YOU*. THE THINGS I HAVE SEEN WITH THE

πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἃ ἠκούσατε παρὰ
FATHER I SPEAK. AND YOU* THEREFORE THE THINGS YOU* HEARD FROM

τοῦ πατρὸς ποιεῖτε.
THE(YOUR) FATHER YOU* DO.

8.39 Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ὁ πατὴρ ἡμῶν
THEY ANSWERED AND SAID TO HIM, THE FATHER OF US

Ἀβραάμ ἐστίν. λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ
IS-ABRAHAM. SAYS TO THEM - JESUS, IF CHILDREN -

Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ἔποιεῖτε.^r
OF ABRAHAM YOU* ARE, THE WORKS - OF ABRAHAM YOU* WOULD HAVE BEEN DOING.

8.40 νῦν δὲ ζητεῖτέ με ἀποκτεῖναι ἄνθρωπον ὃς τὴν
BUT-NOW YOU* ARE SEEKING TO KILL~ME, A MAN WHO THE

ἀλήθειαν ὑμῖν λελάληκα ἣν ἤκουσα παρὰ τοῦ θεοῦ·
TRUTH HAS TOLD~YOU*, WHICH I HEARD FROM - GOD.

τοῦτο Ἀβραάμ οὐκ ἐποίησεν. **8.41** ὑμεῖς ποιεῖτε τὰ
THIS ABRAHAM DID NOT DO. YOU* ARE DOING THE

ἔργα τοῦ πατρὸς ὑμῶν. εἶπαν [οὖν] αὐτῷ, Ἡμεῖς
WORKS OF THE FATHER OF YOU*. SAID THEREFORE TO HIM, WE

ἐκ πορνείας οὐ γεγεννήμεθα· ἓνα πατέρα ἔχομεν τὸν
OF FORNICATION HAVE NOT BEEN BORN. ONE FATHER WE HAVE, -

θεόν. **8.42** εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ
GOD. SAID TO THEM - JESUS, IF - GOD [THE] FATHER

ὑμῶν ἦν ἠγαπάτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ
OF YOU* WAS, YOU* WOULD HAVE LOVED ME, FOR~I FROM - GOD

ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα,
CAME FORTH AND I COME. FOR~NOT FROM MYSELF I HAVE COME,

ἀλλ' ἐκεῖνός με ἀπέστειλεν. **8.43** διὰ τί τὴν λαλίαν
BUT THAT ONE SENT~ME. WHY THE SPEECH

τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν
- OF ME YOU* DO NOT RECOGNIZE? BECAUSE YOU* ARE NOT ABLE TO HEAR THE

λόγον τὸν ἐμόν. **8.44** ὑμεῖς ἐκ τοῦ πατρὸς τοῦ
WORD - OF ME. YOU* OF THE FATHER THE

διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν
DEVIL ARE AND THE DESIRES OF THE FATHER OF YOU*

θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ'
YOU* WANT TO DO. THAT ONE WAS~A MANSLAYER FROM

8:39 text: KJV ASV RSV NIV NEB TEV NJBmg NRSV. var. ποιεῖτε (do—an imperative): ASVmg NASB NIVmg NEBmg TEVmg NJB NRSVmg. var. ἐποιεῖτε αὐν (you would have done): none.

ἀρχῆς καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, ὅτι
 [THE] BEGINNING AND IN THE TRUTH HAS NOT STOOD, BECAUSE
 οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλήῃ τὸ ψεῦδος, ἐκ
 TRUTH-IS NOT IN HIM. WHEN HE SPEAKS THE LIE, OF
 τῶν ιδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ
 THE(HIS) OWN THINGS HE SPEAKS, BECAUSE HE IS~A LIAR AND THE
 πατὴρ αὐτοῦ. **8.45** ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω,
 FATHER OF IT. BUT~I BECAUSE THE TRUTH SPEAK,
 οὐ πιστεύετε μοι. **8.46** τίς ἐξ ὑμῶν ἐλέγχει με
 YOU° DO NOT BELIEVE ME. WHO AMONG YOU° EXPOSES ME
 περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς
 CONCERNING SIN? IF I SPEAK~TRUTH, WHY YOU°
 οὐ πιστεύετε μοι; **8.47** ὁ ὢν ἐκ τοῦ θεοῦ τὰ
 DO NOT BELIEVE ME? THE ONE BEING FROM - GOD THE
 ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε,
 WORDS - OF GOD HEARS. THEREFORE YOU° DO NOT HEAR,
 ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.
 BECAUSE OF - GOD YOU° ARE NOT.

8.48 Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ, Οὐ
 ANSWERED THE JEWS AND SAID TO HIM, 2NOT
 καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρίτης εἶ σὺ καὶ
 3RIGHTLY 4SAY 1[DID] WE THAT A SAMARITAN YOU-ARE AND
 δαιμόνιον ἔχεις; **8.49** ἀπεκρίθη Ἰησοῦς, Ἐγὼ
 YOU HAVE~A DEMON? ANSWERED JESUS, I
 δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ
 DO NOT HAVE~A DEMON, BUT I HONOR THE FATHER OF ME, AND
 ὑμεῖς ἀτιμάζετε με. **8.50** ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν
 YOU DISHONOR ME. BUT~I DO NOT SEEK THE GLORY
 μου· ἐστὶν ὁ ζητῶν καὶ κρίνων. **8.51** ἀμὴν ἀμὴν
 OF ME. THERE IS THE ONE SEEKING AND JUDGING. TRULY, TRULY
 λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον
 I SAY TO YOU°, IF ANYONE - MY WORD KEEPS, DEATH
 οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. **8.52** εἶπον [οὖν] αὐτῷ
 HE WILL NEVER SEE INTO THE AGE. SAID THEREFORE TO HIM
 οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις.
 THE JEWS. NOW WE HAVE KNOWN THAT YOU HAVE~A DEMON.
 Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις,
 ABRAHAM DIED AND THE PROPHETS, AND YOU SAY,
 Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται
 IF ANYONE THE WORD OF ME KEEPS, HE WILL NEVER TASTE
 θανάτου εἰς τὸν αἰῶνα. **8.53** μὴ σὺ μείζων εἶ
 DEATH INTO THE AGE, [SURELY] NOT YOU ARE~GREATER
 τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ
 [THAN] THE FATHER OF US, ABRAHAM, WHO DIED? AND THE
 προφῆται ἀπέθανον· τίνα σεαυτὸν ποιεῖς; **8.54** ἀπεκρίθη
 PROPHETS DIED; WHOM DO YOU MAKE~YOURSELF? ANSWERED
 Ἰησοῦς, Ἐὰν ἐγὼ δοξάσω ἐμαυτόν, ἡ δόξα μου
 JESUS, IF I GLORIFY MYSELF, THE GLORY OF ME

the beginning and does not stand in the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies. ⁴⁵But because I tell the truth, you do not believe me. ⁴⁶Which of you convicts me of sin? If I tell the truth, why do you not believe me? ⁴⁷Whoever is from God hears the words of God. The reason you do not hear them is that you are not from God."

⁴⁸The Jews answered him, "Are we not right in saying that you are a Samaritan and have a demon?" ⁴⁹Jesus answered, "I do not have a demon; but I honor my Father, and you dishonor me. ⁵⁰Yet I do not seek my own glory; there is one who seeks it and he is the judge. ⁵¹Very truly, I tell you, whoever keeps my word will never see death." ⁵²The Jews said to him, "Now we know that you have a demon. Abraham died, and so did the prophets; yet you say, 'Whoever keeps my word will never taste death.' ⁵³Are you greater than our father Abraham, who died? The prophets also died. Who do you claim to be?" ⁵⁴Jesus answered, "If I glorify myself, my glory is

nothing. It is my Father who glorifies me, he of whom you say, 'He is our God,'⁵⁵ though you do not know him. But I know him; if I would say that I do not know him, I would be a liar like you. But I do know him and I keep his word.⁵⁶ Your ancestor Abraham rejoiced that he would see my day; he saw it and was glad."⁵⁷ Then the Jews said to him, "You are not yet fifty years old, and have you seen Abraham?"⁵⁸ Jesus said to them, "Very truly, I tell you, before Abraham was, I am."⁵⁹ So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

⁵ Other ancient authorities read *has Abraham seen you?*

οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με,
IS~NOTHING; 'IS 'THE 'FATHER 'OF ME THE ONE GLORIFYING ME,

ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστιν, **8.55** καὶ
WHOM YOU SAY THAT GOD OF US HE IS. AND

οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν. καὶν εἶπω
YOU HAVE NOT KNOWN HIM, BUT~I HAVE KNOWN HIM. EVEN IF I SAY

ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης·
THAT I HAVE NOT KNOWN HIM, I WILL BE LIKE YOU, A LIAR.

ἀλλὰ οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ.
BUT I KNOW HIM AND THE WORD OF HIM I KEEP.

8.56 Ἀβραὰμ ὁ πατήρ ὑμῶν ἡγαλλιάσατο ἵνα ἴδῃ
ABRAHAM, THE FATHER OF YOU WAS GLAD THAT HE COULD SEE

τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη.
THE DAY - OF ME, AND HE SAW [IT] AND REJOICED.

8.57 εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα
SAID THEREFORE THE JEWS TO HIM, FIFTY

ἔτη οὐπω ἔχεις καὶ Ἀβραὰμ ἐώρακας; **8.58** εἶπεν
YEARS NOT YET YOU POSSESS AND ABRAHAM YOU HAVE SEEN? SAID

αὐτοῖς Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ
TO THEM JESUS, TRULY, TRULY I SAY TO YOU, BEFORE ABRAHAM

γενέσθαι ἐγὼ εἰμί. **8.59** ἦραν οὖν λίθους ἵνα
CAME INTO BEING I AM. THEN~THEY TOOK UP STONES THAT

βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν
THEY MIGHT THROW AT HIM, BUT~JESUS WAS HIDDEN AND DEPARTED

ἐκ τοῦ ἱεροῦ.
OUT OF THE TEMPLE.

8:57 text: all. var. Αβρααμ εωρακεν σε (Abraham has seen you): RSVmg NEBmg TEVmg NRSVmg.

CHAPTER 9

As he walked along, he saw a man blind from birth.² His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"³ Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him.⁴ We must work the works of him who sent me while it is day; night is coming when no one can work.⁵ As long as I am in the world,

¹ Other ancient authorities read /

⁴ Other ancient authorities read *us*

9.1 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ
AND PASSING ALONG HE SAW A MAN BLIND FROM

γενετῆς. **9.2** καὶ ἠρώτησαν αὐτόν οἱ μαθηταὶ αὐτοῦ
BIRTH. AND ASKED HIM THE DISCIPLES OF HIM

λέγοντες, Ῥαββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς
SAYING, RABBI, WHO SINNED, THIS MAN OR THE PARENTS

αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; **9.3** ἀπεκρίθη Ἰησοῦς,
OF HIM, THAT BLIND HE WAS BORN ANSWERED JESUS,

Οὔτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ'
NEITHER THIS MAN SINNED NOR THE PARENTS OF HIM, BUT

ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.
THAT MAY BE MANIFESTED THE WORKS - OF GOD IN HIM.

9.4 ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ
IT IS NECESSARY [FOR]~US TO WORK THE WORKS OF THE ONE

πέμψαντός με ἕως ἡμέρας ἐστίν· ἔρχεται νύξ ὅτε
HAVING SENT ME WHILE IT IS~DAY. COMES NIGHT WHEN

οὐδεὶς δύναται ἐργάζεσθαι. **9.5** ὅταν ἐν τῷ κόσμῳ ᾶ,
NO ONE IS ABLE TO WORK. WHEN IN THE WORLD I AM,

φῶς εἰμι τοῦ κόσμου. **9.6** ταῦτα εἰπὼν ἔπτυσεν
LIGHT I AM OF THE WORLD. THESE THINGS HAVING SAID, HE SPAT

χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος
ON THE GROUND AND HE MADE CLAY OUT OF THE SPITTLE,

καὶ ἐπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς
AND HE PUT (ANointed) ⁴HIS ¹THE ²CLAY ³ON - ⁵EYES,

9.7 καὶ εἶπεν αὐτῷ, Ὑπαγε νίψαι εἰς τὴν
AND SAID TO HIM, GO TO WASH IN THE

κολυμβήθραν τοῦ Σιλωάμ (ὃ ἐρμηνεύεται
POOL - OF SILOAM (WHICH IS TRANSLATED

Ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ ἐνίψατο καὶ
HAVING BEEN SENT). HE WENT THEREFORE AND WASHED AND

ἦλθεν βλέπων. **9.8** Οἱ οὖν γείτονες καὶ οἱ
CAME SEEING. THEREFORE~THE NEIGHBORS AND THE ONES

θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν
SEEING HIM FORMERLY THAT A BEGGAR HE WAS

ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ
WERE SAYING, NOT IS~THIS MAN THE ONE SITTING AND

προσαιτῶν; **9.9** ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν, ἄλλοι
BEGGING? SOME WERE SAYING, - THIS IS HE; OTHERS

ἔλεγον, Οὐχί, ἀλλὰ ὅμοιος αὐτῷ ἐστιν. ἐκεῖνος
WERE SAYING, NO, BUT LIKE HIM HE IS. THAT ONE

ἔλεγεν ὅτι Ἐγώ εἰμι. **9.10** ἔλεγον οὖν
WAS SAYING, - I AM [HE]. THEY WERE SAYING THEREFORE

αὐτῷ, Πῶς [οὖν] ἠνεώχθησάν σου οἱ ὀφθαλμοί;
TO HIM, HOW, THEN, WERE OPENED YOUR - EYES?

9.11 ἀπεκρίθη ἐκεῖνος, Ὁ ἄνθρωπος ὁ λεγόμενος
ANSWERED THAT MAN, THE MAN, THE ONE BEING CALLED

Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς
JESUS, MADE~CLAY AND ANointed MY -

ὀφθαλμούς καὶ εἶπέν μοι ὅτι Ὑπαγε εἰς τὸν Σιλωάμ
EYES AND SAID TO ME, - GO TO - SILOAM

καὶ νίψαι· ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα.
AND WASH. HAVING GONE THEREFORE AND HAVING WASHED I SAW.

9.12 καὶ εἶπαν αὐτῷ, Ποῦ ἐστιν ἐκεῖνος; λέγει,
AND THEY SAID TO HIM, WHERE IS THAT ONE? HE SAYS,

Οὐκ οἶδα.
I DO NOT KNOW.

9.13 Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτε
THEY LEAD HIM TO THE PHARISEES, THE ONCE

τυφλόν. **9.14** ἦν δὲ σάββατον ἐν ᾗ ἡμέρα τὸν
BLIND MAN. NOW~IT WAS A SABBATH DURING WHICH DAY ³THE

πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέωξεν αὐτοῦ τοὺς
⁴CLAY ²MADE - ¹JESUS AND OPENED HIS -

ὀφθαλμούς. **9.15** πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ
EYES. THEN~AGAIN WERE ASKING HIM ALSO THE

Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν
PHARISEES HOW HE SAW. AND~HE SAID TO THEM, CLAY

I am the light of the world."

⁶When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, ⁷saying to him, "Go, wash in the pool of Siloam" (which means Sent). Then he went and washed and came back able to see. ⁸The neighbors and those who had seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" ⁹Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the man."

¹⁰But they kept asking him, "Then how were your eyes opened?" ¹¹He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." ¹²They said to him, "Where is he?" He said, "I do not know."

¹³They brought to the Pharisees the man who had formerly been blind. ¹⁴Now it was a sabbath day when Jesus made the mud and opened his eyes. ¹⁵Then the Pharisees also began to ask him how he had received his sight. He said to them, "He

put mud on my eyes. Then I washed, and now I see.”

¹⁶Some of the Pharisees said, “This man is not from God, for he does not observe the sabbath.” But others said, “How can a man who is a sinner perform such signs?” And they were divided. ¹⁷So they said again to the blind man, “What do you say about him? It was your eyes he opened.” He said, “He is a prophet.”

¹⁸The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight ¹⁹and asked them, “Is this your son, who you say was born blind? How then does he now see?” ²⁰His parents answered, “We know that this is our son, and that he was born blind; ²¹but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.” ²²His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus^v to be the Messiah^w would be put out of the synagogue. ²³Therefore his parents said, “He is of age; ask him.”

^v Gk him

^w Or the Christ

ἐπέθηκεν μου ἐπὶ τοὺς ὀφθαλμοὺς καὶ ἐνίψάμην, καὶ
HE PLACED ON~MY - EYES, AND I WASHED, AND

βλέπω. **9.16** ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές,
I SEE. THEREFORE~WERE SAYING ²⁰OF ³THE ⁴PHARISEES ¹SOME,

Οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ
³IS NOT ¹THIS ⁴FROM ⁵GOD - ²MAN, BECAUSE THE

σάββατον οὐ τηρεῖ. ἄλλοι [δὲ] ἔλεγον, Πῶς δύναται
SABBATH HE DOES NOT KEEP. BUT~OTHERS WERE SAYING, HOW IS ABLE

ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ
A MAN [WHO IS] A SINNER SUCH SIGNS TO DO? AND

σχίσμα ἦν ἐν αὐτοῖς. **9.17** λέγουσιν οὖν τῷ
A DIVISION WAS AMONG THEM. THEY SAY THEREFORE TO THE

τυφλῷ πάλιν, Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἠνέωξεν
BLIND MAN AGAIN, WHAT DO YOU SAY ABOUT HIM, BECAUSE HE OPENED

σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν.
YOUR - EYES? - AND~HE SAID, - HE IS~A PROPHET.

9.18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ
DID NOT BELIEVE THEREFORE THE JEWS ABOUT HIM

ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν ἕως ὅτου ἐφώνησαν
THAT HE WAS BLIND AND SAW UNTIL THEY CALLED

τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος **9.19** καὶ
THE PARENTS OF HIM, THE ONE HAVING SEEN, AND

ἠρώτησαν αὐτοὺς λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν,
ASKED THEM SAYING, THIS IS THE SON OF YOU^v,

ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν
WHOM YOU^v SAY THAT BLIND HE WAS BORN? HOW THEREFORE

βλέπει ἄρτι; **9.20** ἀπεκρίθησαν οὖν οἱ γονεῖς
DOES HE SEE NOW? ANSWERED THEREFORE THE PARENTS

αὐτοῦ καὶ εἶπαν, Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς
OF HIM AND SAID, WE KNOW THAT THIS MAN IS THE SON

ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· **9.21** πῶς δὲ νῦν βλέπει
OF US AND THAT HE WAS BORN~BLIND; BUT~HOW NOW HE SEES

οὐκ οἶδαμεν, ἢ τίς ἠνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς
WE DO NOT KNOW, OR WHO OPENED HIS - EYES

ἡμεῖς οὐκ οἶδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει,
WE DO NOT KNOW. ASK~HIM, HE IS OF AGE;

αὐτὸς περὶ ἑαυτοῦ λαλήσει. **9.22** ταῦτα εἶπαν οἱ
HE ABOUT HIMSELF WILL SPEAK. THESE THINGS SAID THE

γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους·
PARENTS OF HIM BECAUSE THEY WERE FEARING THE JEWS,

ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα εἰάν τις
FOR~ALREADY HAD AGREED THE JEWS THAT IF ANYONE

αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται.
CONFESSED~HIM [TO BE] [THE] CHRIST, HE WOULD BE~PUT AWAY FROM [THE] SYNAGOGUE.

9.23 διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι Ἠλικίαν ἔχει,
THEREFORE THE PARENTS OF HIM SAID, - HE IS OF AGE,

αὐτὸν ἐπερωτήσατε.
ASK~HIM.

9.24 Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς
THEY CALLED THEREFORE THE MAN A SECOND TIME WHO

ἦν τυφλὸς καὶ εἶπαν αὐτῷ, Δὸς δόξαν τῷ θεῷ.
WAS BLIND AND SAID TO HIM, GIVE GLORY - TO GOD,

ἡμεῖς οἶδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἁμαρτωλὸς ἐστίν.
WE KNOW THAT THIS - MAN IS-A SINNER.

9.25 ἀπεκρίθη οὖν ἐκεῖνος, Εἰ ἁμαρτωλὸς ἐστίν
ANSWERED THEREFORE THAT MAN, IF HE IS-A SINNER

οὐκ οἶδα· ἐν οἷδ' ὅτι τυφλὸς ὢν ἄρτι βλέπω.
I DO NOT KNOW. ONE THING I KNOW THAT BEING-BLIND NOW I SEE.

9.26 εἶπον οὖν αὐτῷ, Τί ἐποίησέν σοι; πῶς
THEY SAID THEREFORE TO HIM, WHAT DID HE DO TO YOU? HOW

ἤνοιξέν σου τοὺς ὀφθαλμούς; **9.27** ἀπεκρίθη αὐτοῖς,
DID HE OPEN YOUR - EYES? HE ANSWERED THEM,

Εἶπον ὑμῖν ἤδη καὶ οὐκ ἠκούσατε· τί πάλιν
I TOLD YOU* ALREADY AND YOU DID NOT LISTEN. WHY AGAIN

θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ
DO YOU "WANT TO HEAR [IT]? [SURELY] NOT ALSO YOU* WANT HIS

μαθηταὶ γενέσθαι; **9.28** καὶ ἐλοιδόρησαν αὐτὸν καὶ
DISCIPLES TO BECOME? AND THEY REVILED HIM AND

εἶπον, Σὺ μαθητῆς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως
SAID, YOU ARE-A DISCIPLE OF THAT MAN, BUT-WE - OF MOSES

ἐσμέν μαθηταί· **9.29** ἡμεῖς οἶδαμεν ὅτι Μωϋσεὶ
ARE DISCIPLES. WE KNOW THAT TO MOSES

λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν
HAS SPOKEN - GOD, BUT-THIS MAN WE DO NOT KNOW FROM WHERE

ἐστίν. **9.30** ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς,
HE IS. ANSWERED THE MAN AND SAID TO THEM,

Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστίν, ὅτι ὑμεῖς
2IN 3THIS 1FOR 5THE 6THING 4IS, THAT YOU*

οὐκ οἶδατε πόθεν ἐστίν, καὶ ἤνοιξέν μου τοὺς
DO NOT KNOW FROM WHERE HE IS, AND HE OPENED MY -

ὀφθαλμούς. **9.31** οἶδαμεν ὅτι ἁμαρτωλῶν ὁ θεὸς
EYES. WE KNOW THAT SINNERS - GOD

οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῆς ἦ καὶ τὸ
DOES NOT LISTEN [TO], BUT IF ANYONE IS-GOD-FEARING AND THE

θέλημα αὐτοῦ ποιῇ τούτου ἀκούει. **9.32** ἐκ τοῦ αἰῶνος
WILL OF HIM DOES—THIS ONE HE HEARS. FROM THE AGE

οὐκ ἠκούσθη ὅτι ἠνέφξεν τις ὀφθαλμούς τυφλοῦ
IT WAS NOT HEARD THAT ANYONE~OPENED [THE] EYES OF A BLIND MAN

γεγεννημένον· **9.33** εἰ μὴ ἦν οὗτος παρὰ θεοῦ,
HAVING BEEN BORN [THUS]. 1IF 4NOT 3WAS 2THIS MAN FROM GOD,

οὐκ ἠδύνατο ποιεῖν οὐδέν. **9.34** ἀπεκρίθησαν καὶ
HE WOULD NOT BE ABLE TO DO ANYTHING. THEY ANSWERED AND

εἶπαν αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος καὶ
SAID TO HIM, IN SINS YOU WERE BORN TOTALLY AND

σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.
YOU TEACH US? AND THEY THREW HIM OUT.

24 So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." 25 He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." 26 They said to him, "What did he do to you? How did he open your eyes?" 27 He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" 28 Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. 29 We know that God has spoken to Moses, but as for this man, we do not know where he comes from." 30 The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. 31 We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. 32 Never since the world began has it been heard that anyone opened the eyes of a person born blind. 33 If this man were not from God, he could do nothing." 34 They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out.

35 Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?"^x 36 He answered, "And who is he, sir?" Tell me, so that I may believe in him." 37 Jesus said to him, "You have seen him, and the one speaking with you is he." 38 He said, "Lord," I believe." And he worshiped him. 39 Jesus said, "I came into this world for judgment so that those who do not see may see, and those who do see may become blind." 40 Some of the Pharisees near him heard this and said to him, "Surely we are not blind, are we?" 41 Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains.

^x Other ancient authorities read *the Son of God*

^y *Sir* and *Lord* translate the same Greek word

9.35 Ἦκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω καὶ
HEARD JESUS THAT THEY THREW HIM OUT AND
εὐρὼν αὐτὸν εἶπεν, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ
HAVING FOUND HIM SAID, DO YOU BELIEVE IN THE SON -
ἀνθρώπου; **9.36** ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Καὶ τίς
OF MAN? ANSWERED THAT MAN AND SAID, AND WHO
ἐστίν, κύριε, ἵνα πιστεύσω εἰς αὐτόν; **9.37** εἶπεν αὐτῷ
IS HE, SIR, THAT I MAY BELIEVE IN HIM? SAID TO HIM
ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ
- JESUS, BOTH YOU HAVE SEEN HIM AND THE ONE SPEAKING WITH
σοῦ ἐκεῖνός ἐστιν. **9.38** ὁ δὲ ἔφη, Πιστεύω κύριε· καὶ
YOU IS~THAT ONE. - AND~HE SAID, I BELIEVE, LORD; AND
προσεκύνησεν αὐτῷ. **9.39** καὶ εἶπεν ὁ Ἰησοῦς, Εἰς
HE WORSHIPED HIM. AND SAID - JESUS, FOR
κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ
JUDGMENT I INTO - THIS~WORLD CAME, THAT THE ONES NOT
βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.
SEEING MAY SEE AND THE ONES SEEING MAY BECOME~BLIND.

9.40 Ἦκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ
⁴HEARD ¹[SOME] OF ²THE ³PHARISEES THESE THINGS—THE ONES
μετ' αὐτοῦ ὄντες καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς
WITH HIM BEING—AND THEY SAID TO HIM, [SURELY] NOT ALSO WE
τυφλοὶ ἐσμεν; **9.41** εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ
ARE~BLIND? SAID TO THEM - JESUS, IF BLIND ONES
ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι
YOU* WERE, YOU* WOULD NOT HAVE SIN; BUT~NOW [SINCE] YOU* SAY, -
Βλέπομεν, ἡ ἁμαρτία ὑμῶν μένει.
WE SEE, THE SIN OF YOU* REMAINS.

9:35 text: ASVmg RSV NASB NIV NEB TEV NJB NRSV. var. *τον υιον του θεου* (the Son of God): KJV ASV RSVmg NEBmg NRSVmg.

CHAPTER 10

"Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. ²The one who enters by the gate is the shepherd of the sheep. ³The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out.

10.1 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος
TRULY, TRULY I SAY TO YOU*, THE ONE NOT ENTERING
διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ
THROUGH THE DOOR INTO THE FOLD OF THE SHEEP BUT
ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστίν καὶ
GOING UP ANOTHER WAY THAT ONE IS~A THIEF AND
ληστής· **10.2** ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας
A ROBBER. BUT~THE ONE ENTERING THROUGH THE DOOR
ποιμὴν ἐστίν τῶν προβάτων. **10.3** τούτῳ ὁ θυρωρὸς
IS~A SHEPHERD OF THE SHEEP. TO THIS ONE THE DOORKEEPER
ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ
OPENS, AND THE SHEEP THE VOICE OF HIM HEAR AND
τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά.
HIS~OWN SHEEP HE CALLS BY NAME AND LEADS OUT THEM.

10.4 ὅταν τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν
WHEN ²HIS OWN ¹ALL HE PUTS FORTH, BEFORE THEM

πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι
HE GOES, AND THE SHEEP FOLLOW~HIM, BECAUSE

οἶδασιν τὴν φωνὴν αὐτοῦ· **10.5** ἀλλοτρίῳ δὲ
THEY KNOW THE VOICE OF HIM; BUT~A STRANGER

οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι
THEY WILL NEVER FOLLOW BUT WILL FLEE FROM HIM, BECAUSE

οὐκ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν. **10.6** Ταύτην τὴν
THEY DO NOT KNOW - ³OF STRANGERS ¹THE ²VOICE. THIS -

παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς, ἐκεῖνοι δὲ
SIMILITUDE ²TOLD ³THEM - ¹JESUS, BUT~THOSE MEN

οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.
DID NOT UNDERSTAND WHAT THINGS THEY WERE WHICH HE WAS SPEAKING TO THEM.

10.7 Εἶπεν οὖν πάλιν ὁ Ἰησοῦς, Ἀμὴν ἀμὴν
SAID THEREFORE AGAIN - JESUS, TRULY, TRULY

λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.
I SAY TO YOU THAT I AM THE DOOR OF THE SHEEP.

10.8 πάντες ὅσοι ἦλθον [πρὸ ἐμοῦ] κλέπται εἰσὶν καὶ
ALL WHO CAME BEFORE ME ARE~THIEVES AND

λησταί, ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. **10.9** ἐγώ
ROBBERS; BUT DID NOT LISTEN [TO] THEM THE SHEEP. I

εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται
AM THE DOOR; THROUGH ME IF ANYONE ENTERS HE WILL BE SAVED

καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὐρήσει.
AND WILL GO IN AND WILL GO OUT AND WILL FIND~PASTURE.

10.10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ
THE THIEF DOES NOT COME EXCEPT IN ORDER THAT HE MAY STEAL

καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν
AND KILL AND DESTROY. I CAME THAT LIFE THEY MAY HAVE

καὶ περισσὸν ἔχωσιν. **10.11** Ἐγώ εἰμι ὁ ποιμὴν ὁ
AND [THAT] MAY HAVE [IT]~ABUNDANTLY. I AM THE SHEPHERD, THE

καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν
GOOD ONE. THE SHEPHERD, THE GOOD ONE, THE LIFE OF HIM LAYS DOWN

ὑπὲρ τῶν προβάτων· **10.12** ὁ μισθωτὸς καὶ οὐκ ὢν
FOR THE SHEEP. THE HIRED MAN ALSO NOT BEING

ποιμὴν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν
A SHEPHERD, OF WHOM IS(ARE) NOT THE SHEEP HIS OWN, SEES THE

λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ
WOLF COMING AND LEAVES THE SHEEP AND

φευγεί— καὶ ὁ λύκος αρπάζει αὐτὰ καὶ σκορπίζει—
FLEES— AND THE WOLF SEIZES THEM AND SCATTERS [THEM]—

10.13 ὅτι μισθωτὸς ἐστίν καὶ οὐ μέλει αὐτῷ περὶ
BECAUSE HE IS~A HIRED MAN AND IT DOES NOT MATTER TO HIM ABOUT

τῶν προβάτων. **10.14** Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός
THE SHEEP. I AM THE SHEPHERD, THE GOOD ONE,

καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσὶ με τὰ ἐμά,
AND I KNOW - MINE AND ²KNOW ³ME - ¹MINE.

⁴When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. ⁵They will not follow a stranger, but they will run from him because they do not know the voice of strangers." ⁶Jesus used this figure of speech with them, but they did not understand what he was saying to them.

⁷So again Jesus said to them, "Very truly, I tell you, I am the gate for the sheep.

⁸All who came before me are thieves and bandits; but the sheep did not listen to them. ⁹I am the gate.

Whoever enters by me will be saved, and will come in and go out and find pasture.

¹⁰The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.

¹¹"I am the good shepherd. The good shepherd lays down his life for the sheep. ¹²The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. ¹³The hired hand runs away because a hired hand does not care for the sheep. ¹⁴I am the good shepherd. I know my own and my own know me,

¹⁵just as the Father knows me and I know the Father. And I lay down my life for the sheep. ¹⁶I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. ¹⁷For this reason the Father loves me, because I lay down my life in order to take it up again. ¹⁸No one takes^z it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again. I have received this command from my Father.”

¹⁹Again the Jews were divided because of these words. ²⁰Many of them were saying, “He has a demon and is out of his mind. Why listen to him?” ²¹Others were saying, “These are not the words of one who has a demon. Can a demon open the eyes of the blind?”

²²At that time the festival of the Dedication took place in Jerusalem. It was winter, ²³and Jesus was walking in the temple, in the portico of Solomon. ²⁴So the Jews gathered around him and said to him, “How long will you keep us in suspense? If you are the Messiah,^a tell us plainly.” ²⁵Jesus answered,

^z Other ancient authorities read *has taken*

^a Or *the Christ*

10.15 καθὼς γινώσκει με ὁ πατὴρ καὶ γὰρ γινώσκω τὸν
JUST AS KNOWS ME THE FATHER AND I KNOW THE

πατέρα, καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν
FATHER, [SO] ALSO THE LIFE OF ME I LAY DOWN FOR THE

προβάτων. **10.16** καὶ ἄλλα πρόβατα ἔχω ἃ
SHEEP. AND OTHER SHEEP I HAVE WHICH

οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· καὶ κεῖνα δεῖ
ARE NOT OF - THIS~FOLD; THOSE ALSO IT IS NECESSARY [FOR]

με ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ
ME TO BRING, AND THE VOICE OF ME THEY WILL HEAR, AND

ᾗ γενήσονται ἓξ μία ποίμνη, εἰς ποιμήν. **10.17** διὰ τοῦτο
THEY WILL BECOME ONE FLOCK, [WITH] ONE SHEPHERD. THEREFORE

με ὁ πατὴρ ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου,
ME THE FATHER LOVES BECAUSE I LAY DOWN THE LIFE OF ME,

ἵνα πάλιν λάβω αὐτήν. **10.18** οὐδεὶς αἶρει αὐτήν ἀπ’
THAT AGAIN I MAY TAKE IT. NO ONE TAKES IT FROM

ἐμοῦ, ἀλλ’ ἐγὼ τίθημι αὐτήν ἀπ’ ἐμαυτοῦ. ἐξουσίαν ἔχω
ME, BUT I LAY DOWN IT FROM MYSELF. I HAVE~AUTHORITY

θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν·
TO LAY DOWN IT, AND I HAVE~AUTHORITY AGAIN TO RECEIVE IT;

ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς μου.
THIS - COMMAND I RECEIVED FROM THE FATHER OF ME.

10.19 Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις
A DIVISION AGAIN THERE WAS AMONG THE JEWS

διὰ τοὺς λόγους τούτους. **10.20** ἔλεγον δὲ πολλοὶ
BECAUSE OF - THESE~WORDS. AND~WERE SAYING MANY

ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί
OF THEM, HE HAS~A DEMON AND HE IS MAD. WHY

αὐτοῦ ἀκούετε; **10.21** ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα
DO YOU~LISTEN~TO HIM? OTHERS SAID, THESE - WORDS

οὐκ ἔστιν δαιμονιζόμενον· μὴ δαιμόνιον
ARE NOT OF ONE BEING DEMON~POSSESSED. [SURELY] NOT A DEMON

δύναται τυφλῶν ὀφθαλμοὺς ἀνοῖξαι;
IS ABLE ³OF A BLIND MAN ²EYES ¹TO OPEN?

10.22 Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς
THERE WAS THEN THE [FEAST OF] DEDICATION AMONG THE ONES

Ἱεροσολύμοις, χειμῶν ἦν, **10.23** καὶ περιεπάτει ὁ
IN JERUSALEM. IT WAS~WINTER, AND ²WAS WALKING AROUND -

Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶνος.
JESUS IN THE TEMPLE ON THE PORCH - OF SOLOMON.

10.24 ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον
THEN~ENCIRCLED HIM THE JEWS AND WERE SAYING

αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν αἶρεις; εἰ σὺ
TO HIM, UNTIL WHEN ²THE ³SOUL ⁴OF US ¹HOLD [IN SUSPENSE]? IF YOU

εἶ ὁ Χριστός, εἰπὲ ἡμῖν παρρησίᾳ. **10.25** ἀπεκρίθη
ARE THE CHRIST, TELL US OPENLY. ANSWERED

10:16 text: ASV NASB TEV. var γενήσεται (there will be): KJV ASVmg RSV NIV NEB NJB NRSV.

αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ
THEM - JESUS, I TOLD YOU* AND YOU* DO NOT BELIEVE. THE
ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου
WORKS WHICH I DO IN THE NAME OF THE FATHER OF ME
ταῦτα μαρτυρεῖ περὶ ἐμοῦ· 10.26 ἀλλὰ ὑμεῖς
THESE TESTIFY ABOUT ME, BUT YOU*
οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν.
DO NOT BELIEVE, BECAUSE YOU* ARE~NOT OF THE SHEEP - OF ME.
10.27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν,
THE SHEEP - OF ME THE VOICE OF ME HEAR,
καὶ γινώσκω αὐτὰ καὶ ἀκολουθοῦσιν μοι, 10.28 καὶ γὰρ
AND I KNOW THEM AND THEY FOLLOW ME, AND I
δίδωμι αὐτοῖς ζωὴν αἰώνιον καὶ οὐ μὴ ἀπόλωνται εἰς
GIVE TO THEM ETERNAL~LIFE AND THEY WILL NEVER PERISH INTO
τὸν αἰῶνα καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς
THE AGE, AND WILL NOT SNATCH ANYONE THEM OUT OF THE HAND
μου. 10.29 ὁ πατήρ μου ὃς δέδωκεν μοι
OF ME. ²THE ³FATHER ⁴OF ME ¹THAT WHICH HAS GIVEN ME
πάντων μείζων ἐστίν, ⁷ καὶ οὐδεὶς δύναται ἄρπάζειν
GREATER [THAN]~ALL IS, AND NO ONE IS ABLE TO SNATCH
ἐκ τῆς χειρὸς τοῦ πατρός. 10.30 ἐγὼ καὶ ὁ πατήρ
OUT OF THE HAND OF THE FATHER. I AND THE FATHER
ἐν ἐσμέν.
ARE~ONE.

10.31 Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα
AGAIN~TOOK UP STONES THE JEWS THAT
λιθάσωσιν αὐτόν. 10.32 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς,
THEY MIGHT STONE HIM. ANSWERED THEM - JESUS,
Πολλὰ ἔργα καλὰ ἔδειξα ὑμῖν ἐκ τοῦ πατρός· διὰ
MANY GOOD~WORKS I SHOWED YOU* FROM THE FATHER; BECAUSE OF
ποῖον αὐτῶν ἔργον ἐμὲ λιθάσετε; 10.33 ἀπεκρίθησαν
WHICH WORK~OI THEM DO YOU* STONE~ME? ANSWERED
αὐτῷ οἱ Ἰουδαῖοι, Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε
HIM THE JEWS, FOR A GOOD WORK WE DO NOT STONE YOU
ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν
BUT FOR BLASPHEMY, AND BECAUSE YOU BEING~A MAN
ποιεῖς σεαυτὸν θεόν. 10.34 ἀπεκρίθη αὐτοῖς [ὁ]
MAKE YOURSELF GOD. ANSWERED THEM -
Ἰησοῦς, Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι
JESUS, HAS IT NOT BEEN WRITTEN IN THE LAW OF YOU*, -
Ἐγὼ εἶπα, Θεοὶ ἐστε; 10.35 εἰ ἐκείνους εἶπεν θεοὺς
I SAID, YOU* ARE~GODS? IF THOSE ONES HE CALLED GODS,
πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται
TO WHOM THE WORD - OF GOD CAME— AND IS NOT ABLE

"I have told you, and you do not believe. The works that I do in my Father's name testify to me; ²⁶but you do not believe, because you do not belong to my sheep. ²⁷My sheep hear my voice. I know them, and they follow me. ²⁸I give them eternal life, and they will never perish. No one will snatch them out of my hand. ²⁹What my Father has given me is greater than all else, and no one can snatch it out of the Father's hand.^b ³⁰The Father and I are one."

³¹ The Jews took up stones again to stone him. ³²Jesus replied, "I have shown you many good works from the Father. For which of these are you going to stone me?" ³³The Jews answered, "It is not for a good work that we are going to stone you, but for blasphemy, because you, though only a human being, are making yourself God." ³⁴Jesus answered, "Is it not written in your law,^c 'I said, you are gods'?" ³⁵If those to whom the word of God came were called 'gods'—and the scripture cannot

^b Other ancient authorities read *My Father who has given them to me is greater than all, and no one can snatch them out of the Father's hand*

^c Other ancient authorities read *in the law*

10:29 text: ASVmg RSVmg NASBmg NIVmg NEBmg TEV NRSV. var. ο πατηρ μουος δεδωκεν μοι μειζων παντων εστιν (My Father who has given them to me is greater than all): KJV ASV RSV NIV NEB TEVmg NRSVmg. var. ο πατηρ μουο δεδωκεν μοι παντων μειζων εστιν (My Father—as to that which he has given me—is greater than all): NJB. 10:34 Ps. 82:6

be annulled—³⁶can you say that the one whom the Father has sanctified and sent into the world is blaspheming because I said, ‘I am God’s Son’? ³⁷If I am not doing the works of my Father, then do not believe me. ³⁸But if I do them, even though you do not believe me, believe the works, so that you may know and understand^d that the Father is in me and I am in the Father.” ³⁹Then they tried to arrest him again, but he escaped from their hands.

⁴⁰He went away again across the Jordan to the place where John had been baptizing earlier, and he remained there. ⁴¹Many came to him, and they were saying, “John performed no sign, but everything that John said about this man was true.” ⁴²And many believed in him there.

^dOther ancient authorities lack *and understand*; others read *and believe*

λυθῆναι ἡ γραφή, **10.36** ὃν ὁ πατήρ ἡγίασεν
TO BE ABOLISHED THE SCRIPTURE— [OF] HIM WHOM THE FATHER SANCTIFIED

καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι
AND SENT INTO THE WORLD DO YOU SAY THAT

Βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ εἰμι; **10.37** εἰ
HE BLASPHEMES, BECAUSE I SAID, SON - OF GOD I AM? IF

οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι.
I DO NOT PERFORM THE WORKS OF THE FATHER OF ME, DO NOT BELIEVE ME;

10.38 εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεύετε, τοῖς ἔργοις
BUT~IF I DO, EVEN IF ME YOU DO NOT BELIEVE, THE WORKS

πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν
BELIEVE, THAT YOU MAY KNOW AND MAY CONTINUE TO KNOW THAT IN

ἐμοὶ ὁ πατήρ καὶ γὰρ ἐν τῷ πατρὶ. **10.39** Ἐζήτουν
ME THE FATHER [IS] AND I IN THE FATHER. THEY WERE SEEKING

[οὖν] αὐτὸν πάλιν πιάσαι, καὶ ἐξῆλθεν ἐκ τῆς
THEREFORE HIM AGAIN TO SEIZE, AND HE WENT OUT FROM THE

χειρὸς αὐτῶν.
HAND OF THEM.

10.40 Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν
AND HE WENT AWAY AGAIN ACROSS THE JORDAN TO THE

τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων καὶ
PLACE WHERE JOHN WAS AT FIRST BAPTIZING AND

ἔμεινεν ἐκεῖ. **10.41** καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ
HE REMAINED THERE. AND MANY CAME TO HIM AND

ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν,
WERE SAYING, - JOHN INDEED SIGN DID NO,

πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθὴ ἦν.
BUT~EVERYTHING WHICHEVER JOHN SAID ABOUT THIS MAN WAS~TRUE.

10.42 καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.
AND MANY BELIEVED IN HIM THERE.

CHAPTER 11

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. ²Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. ³So the sisters sent a message to Jesus,^e

^eGk *him*

11.1 Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ
NOW~THERE WAS A CERTAIN ONE BEING SICK, LAZARUS FROM

Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς
BETHANY, OF THE VILLAGE OF MARY AND MARTHA THE

ἀδελφῆς αὐτῆς. **11.2** ἦν δὲ Μαριὰμ ἡ ἀλείψασα
SISTER OF HER. NOW~IT WAS MARY THE ONE HAVING ANOINTED

τὸν κύριον μύρω καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ
THE LORD WITH OINTMENT AND HAVING WIPED THE FEET OF HIM

ταῖς θριξίν αὐτῆς, ἥς ὁ ἀδελφὸς Λάζαρος ἦσθένει.
WITH THE HAIRS OF HER, WHOSE - BROTHER LAZARUS WAS SICK.

11.3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν
SENT THEREFORE THE SISTERS TO HIM

λέγουσαι, Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ.
SAYING, LORD, LOOK, THE ONE WHOM YOU ARE FOND OF IS SICK.

11.4 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ ἀσθένεια
AND~HAVING HEARD [THIS] - JESUS SAID, THIS - SICKNESS

οὐκ ἔστιν πρὸς θάνατον ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ,
IS~NOT TO DEATH BUT FOR THE GLORY - OF GOD,

ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς.
THAT MAY BE GLORIFIED THE SON - OF GOD THROUGH IT.

11.5 ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν
NOW~LOVED - JESUS - MARTHA AND THE SISTER

αὐτῆς καὶ τὸν Λάζαρον. **11.6** ὥς οὖν ἤκουσεν ὅτι
OF HER AND - LAZARUS. WHEN THEREFORE HE HEARD THAT

ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο
HE IS SICK, THEN - HE REMAINED IN ²IN WHICH ³HE WAS ¹[THE] PLACE TWO

ἡμέρας. **11.7** ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς,
DAYS. THEN AFTER THIS HE SAYS TO THE DISCIPLES,

Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν. **11.8** λέγουσιν αὐτῷ
LET US GO INTO - JUDEA AGAIN. SAY TO HIM

οἱ μαθηταί, Ῥαββί, νῦν ἐζήτουν σε λιθάσαι οἱ
THE DISCIPLES, RABBI, [JUST] NOW WERE SEEKING TO STONE~YOU THE

Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; **11.9** ἀπεκρίθη
JEWS, AND AGAIN YOU GO THERE? ANSWERED

Ἰησοῦς, Οὐχὶ δώδεκα ὥραί εἰσιν τῆς ἡμέρας; ἐάν
JESUS, NOT TWELVE HOURS ARE THERE OF THE DAY? IF

τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ
ANYONE WALKS AROUND IN THE DAY, HE DOES NOT STUMBLE, BECAUSE THE

φῶς τοῦ κόσμου τούτου βλέπει. **11.10** ἐὰν δέ τις
LIGHT - OF THIS~WORLD HE SEES. BUT~IF ANYONE

περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς
WALKS AROUND DURING THE NIGHT, HE STUMBLES, BECAUSE THE LIGHT

οὐκ ἔστιν ἐν αὐτῷ. **11.11** ταῦτα εἶπεν, καὶ μετὰ
IS NOT IN HIM. THESE THINGS HE SAID, AND AFTER

τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν
THIS HE SAYS TO THEM, LAZARUS, THE FRIEND OF US

κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.
HAS FALLEN ASLEEP, BUT I AM GOING THAT I MAY AWAKEN HIM.

11.12 εἶπαν οὖν οἱ μαθηταὶ αὐτῷ, Κύριε, εἰ
SAID THEREFORE THE DISCIPLES TO HIM, LORD, IF

κεκοίμηται σωθήσεται. **11.13** εἰρήκει δὲ ὁ Ἰησοῦς
HE HAS FALLEN ASLEEP, HE WILL BE HEALED. BUT~HAD SPOKEN - JESUS

περὶ τοῦ θανάτου αὐτοῦ, ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ
ABOUT THE DEATH OF HIM, BUT~THOSE MEN SUPPOSED THAT ABOUT

τῆς κοιμήσεως τοῦ ὕπνου λέγει. **11.14** τότε οὖν
THE REST - OF SLEEP HE SPEAKS. THEN THEREFORE

εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ, Λάζαρος ἀπέθανεν,
TOLD THEM - JESUS PLAINLY, LAZARUS DIED,

11.15 καὶ χαίρω δι' ὑμᾶς ἵνα πιστεύσητε, ὅτι
AND I REJOICE BECAUSE OF YOU* THAT YOU* MAY BELIEVE, THAT

“Lord, he whom you love is ill.”⁴But when Jesus heard it, he said, “This illness does not lead to death; rather it is for God’s glory, so that the Son of God may be glorified through it.”⁵Accordingly, though Jesus loved Martha and her sister and Lazarus, ⁶after having heard that Lazarus/ was ill, he stayed two days longer in the place where he was.

⁷Then after this he said to the disciples, “Let us go to Judea again.”⁸The disciples said to him, “Rabbi, the Jews were just now trying to stone you, and are you going there again?”⁹Jesus answered, “Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. ¹⁰But those who walk at night stumble, because the light is not in them.”¹¹After saying this, he told them, “Our friend Lazarus has fallen asleep, but I am going there to awaken him.”¹²The disciples said to him, “Lord, if he has fallen asleep, he will be all right.”¹³Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. ¹⁴Then Jesus told them plainly, “Lazarus is dead. ¹⁵For your sake I am glad I was not there, so that you may believe.

^fGk he

But let us go to him.”

¹⁶Thomas, who was called the Twin,^g said to his fellow disciples, “Let us also go, that we may die with him.”

¹⁷When Jesus arrived, he found that Lazarus^h had already been in the tomb four days. ¹⁸Now Bethany was near Jerusalem, some two milesⁱ away, ¹⁹and many of the Jews had come to Martha and Mary to console them about their brother. ²⁰When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. ²¹Martha said to Jesus, “Lord, if you had been here, my brother would not have died. ²²But even now I know that God will give you whatever you ask of him.” ²³Jesus said to her, “Your brother will rise again.” ²⁴Martha said to him, “I know that he will rise again in the resurrection on the last day.” ²⁵Jesus said to her, “I am the resurrection and the life.^j Those who believe in me, even though they die, will live, ²⁶and everyone who lives and believes in me will never die. Do you believe this?” ²⁷She said to him, “Yes,

^g Gk. *Didymus*

^h Gk. *he*

ⁱ Gk. *fifteen stadia*

^j Other ancient authorities lack *and the life*

οὐκ ἤμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν. **11.16** εἶπεν
I WAS NOT THERE; BUT LET US GO TO HIM. SAID

οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς
THEREFORE THOMAS, THE ONE BEING CALLED DIDYMUS, TO THE

συμμαθηταῖς, ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν
FELLOW DISCIPLES, LET US GO ALSO THAT-WE MAY DIE

μετ’ αὐτοῦ.
WITH HIM.

11.17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὑρεν αὐτόν
HAVING COME THEREFORE - JESUS FOUND HIM

τέσσαρας ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.
ALREADY~FOUR DAYS HAVING [BEEN] IN THE TOMB.

11.18 ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς
NOW~WAS - BETHANY NEAR - JERUSALEM ABOUT

ἀπὸ σταδίων δεκαπέντε. **11.19** πολλοὶ δὲ ἐκ τῶν
³AWAY ²STADIA ¹FIFTEEN. AND~MANY OF THE

Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαριάμ
JEWS HAD COME TO - MARTHA AND MARY

ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ.
THAT THEY MIGHT CONSOLE THEM ABOUT THE(THEIR) BROTHER.

11.20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται
- THEREFORE MARTHA WHEN SHE HEARD THAT JESUS COMES

ὑπήντησεν αὐτῷ· Μαριάμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.
MET HIM; BUT~MARY IN THE HOUSE WAS SITTING.

11.21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε,
SAID THEREFORE - MARTHA TO - JESUS, LORD,

εἰ ἦς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου·
IF YOU WERE HERE WOULD NOT HAVE DIED THE BROTHER OF ME;

11.22 [ἀλλὰ] καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεόν
BUT EVEN NOW I KNOW THAT WHATEVER YOU ASK - GOD

δώσει σοι ὁ θεός. **11.23** λέγει αὐτῇ ὁ Ἰησοῦς,
²WILL GIVE ³YOU - ¹GOD. SAYS TO HER - JESUS,

Ἄναστήσεται ὁ ἀδελφός σου. **11.24** λέγει αὐτῷ ἡ
WILL RISE AGAIN THE BROTHER OF YOU. SAYS TO HIM -

Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ
MARTHA, I KNOW THAT HE WILL RISE IN THE RESURRECTION ON THE

ἐσχάτῃ ἡμέρᾳ. **11.25** εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι
LAST DAY. SAID TO HER - JESUS, I AM

ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμέ
THE RESURRECTION AND THE LIFE; THE ONE BELIEVING IN ME

κἂν ἀποθάνῃ ζήσεται, **11.26** καὶ πᾶς ὁ ζῶν καὶ
EVEN IF HE SHOULD DIE WILL LIVE, AND EVERYONE LIVING AND

πιστεύων εἰς ἐμέ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα·
BELIEVING IN ME NEVER DIES INTO THE AGE.

πιστεύεις τοῦτο; **11.27** λέγει αὐτῷ, Ναὶ κύριε, ἐγώ
DO YOU BELIEVE THIS? SHE SAYS TO HIM, YES LORD, I

11:25 text: KJV ASV RSV NASB NIV NEB TEV NJBmg NRSV. omit: RSVmg NEBmg NJB NRSVmg.

πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ
HAVE BELIEVED THAT YOU ARE THE CHRIST, THE SON - OF GOD,
ὁ εἰς τὸν κόσμον ἐρχόμενος.
THE ONE INTO THE WORLD COMING.

11.28 Καὶ τοῦτο εἰπούσα ἀπῆλθεν καὶ ἐφώνησεν
AND THIS HAVING SAID SHE DEPARTED AND CALLED

Μαριὰμ τὴν ἀδελφὴν αὐτῆς λάθρα εἰπούσα, Ὁ
MARY THE SISTER OF HER SECRETLY HAVING SAID, THE
διδάσκαλος πάρεστιν καὶ φωνεῖ σε. **11.29** ἐκείνη δὲ
TEACHER IS HERE AND CALLS YOU. AND-THAT WOMAN

ὥς ἤκουσεν ἠγέρθη ταχὺ καὶ ἦρχετο πρὸς αὐτόν·
WHEN SHE HEARD AROSE QUICKLY AND WAS COMING TO HIM.

11.30 οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλή
NOW-NOT YET HAD COME - JESUS INTO THE VILLAGE, BUT

ἦν ἔτι ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.
HE WAS STILL IN THE PLACE WHERE MET HIM - MARTHA.

11.31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετῇ αὐτῆς ἐν τῇ
THEREFORE-THE JEWS, THE ONES BEING WITH HER IN THE

οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριὰμ
HOUSE AND CONSOLING HER, HAVING SEEN - MARY

ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ
THAT QUICKLY SHE ROSE UP AND WENT OUT, FOLLOWED HER,

δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ
HAVING SUPPOSED THAT SHE IS GOING TO THE TOMB THAT SHE MIGHT WEEP

ἐκεῖ. **11.32** ἡ οὖν Μαριὰμ ὥς ἦλθεν ὅπου
THERE. - THEREFORE MARY WHEN SHE CAME WHERE

ἦν Ἰησοῦς ἰδούσα αὐτόν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας
JESUS-WAS— SEEING HIM SHE FELL AT-HIS - FEET,

λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὧδε οὐκ ἂν μου
SAYING TO HIM, LORD, IF YOU WERE HERE ³WOULD NOT MY

ἀπέθανεν ὁ ἀδελφός. **11.33** Ἰησοῦς οὖν ὥς εἶδεν
⁴HAVE DIED - ⁴BROTHER. THEREFORE-JESUS WHEN HE SAW

αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους
HER WEeping AND ¹THE ³HAVING COME WITH ⁴HER ²JEWS

κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν
WEeping, WAS DEEPLY MOVED IN THE(HIS) SPIRIT AND WAS TROUBLED

ἑαυτὸν **11.34** καὶ εἶπεν, Ποῦ τεθείκατε αὐτόν;
IN HIMSELF AND SAID, WHERE HAVE YOU PLACED HIM?

λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἵδε. **11.35** ἐδάκρυσεν
THEY SAY TO HIM, LORD, COME AND SEE. SHED TEARS

ὁ Ἰησοῦς. **11.36** ἔλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε πῶς
- JESUS. WERE SAYING THEREFORE THE JEWS, SEE HOW

ἐφίλει αὐτόν. **11.37** τινὲς δὲ ἐξ αὐτῶν εἶπαν,
FOND HE WAS OF HIM. BUT-SOME OF THEM SAID,

Οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς
WAS NOT ABLE THIS MAN, THE ONE HAVING OPENED THE EYES

τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;
OF THE BLIND MAN, TO BRING [IT ABOUT] THAT EVEN THIS MAN SHOULD NOT DIE?

Lord, I believe that you are the Messiah,^k the Son of God, the one coming into the world."

28 When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." ²⁹And when she heard it, she got up quickly and went to him. ³⁰Now Jesus had not yet come to the village, but was still at the place where Martha had met him. ³¹The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there.

³²When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." ³³When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. ³⁴He said, "Where have you laid him?" They said to him, "Lord, come and see." ³⁵Jesus began to weep. ³⁶So the Jews said, "See how he loved him!" ³⁷But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

^k Or the Christ

38 Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. ³⁹Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." ⁴⁰Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" ⁴¹So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. ⁴²I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." ⁴³When he had said this, he cried with a loud voice, "Lazarus, come out!" ⁴⁴The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."

⁴⁵Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him. ⁴⁶But some of them went to the Pharisees and told them what he had done. ⁴⁷So the chief priests and the Pharisees called a meeting of the council, and

11.38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ
JESUS THEREFORE AGAIN BEING DEEPLY MOVED WITHIN HIMSELF

ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον καὶ λίθος
COMES TO THE TOMB. NOW-IT WAS A CAVE, AND A STONE

ἐπέκειτο ἐπ' αὐτῷ. **11.39** λέγει ὁ Ἰησοῦς, Ἄρατε
WAS LYING ACROSS IT. SAYS - JESUS, LIFT

τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ
THE STONE. SAYS TO HIM THE SISTER OF THE ONE

τετελευτηκότος Μάρθα, Κύριε, ἡδὴ ὀζει,
HAVING DIED, [NAMELY] MARTHA, LORD, ALREADY HE SMELLS,

τεταρταῖος γὰρ ἐστίν. **11.40** λέγει αὐτῇ ὁ Ἰησοῦς,
FOR-[THE] FOURTH [DAY] IT IS. SAYS TO HER - JESUS,

Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς ὅψῃ τὴν δόξαν
DID I NOT TELL YOU THAT IF YOU BELIEVED YOU WILL SEE THE GLORY

τοῦ θεοῦ; **11.41** ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς
- OF GOD? THEREFORE- THEY LIFTED THE STONE. - AND JESUS

ἦρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν, Πάτερ, εὐχαριστῶ
LIFTED THE(HIS) EYES UP AND SAID, FATHER, I THANK

σοι ὅτι ἤκουσάς μου. **11.42** ἐγὼ δὲ ᾔδειν ὅτι πάντοτε
YOU THAT YOU HEARD ME. AND-I KNEW THAT ALWAYS

μου ἀκούεις, ἀλλὰ διὰ τὸν ὄχλον τὸν περιστῶτα
ME YOU HEAR, BUT BECAUSE OF THE CROWD - HAVING STOOD AROUND

εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.
I SAID [IT], THAT THEY MAY BELIEVE THAT YOU SENT-ME.

11.43 καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν,
AND THESE THINGS HAVING SAID, WITH GREAT-VOICE HE CRIED OUT,

Λάζαρε, δεῦρο ἕξω. **11.44** ἐξῆλθεν ὁ τεθνηκὼς
LAZARUS, COME OUT. CAME OUT THE ONE HAVING DIED

δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας
HAVING BEEN BOUND THE(HIS) FEET AND THE(HIS) HANDS

κειρίαις καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ
WITH GRAVE CLOTHES, AND THE FACE OF HIM WITH A FACE CLOTH

περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτὸν
HAD BEEN BOUND AROUND. SAYS TO THEM - JESUS, UNTIE HIM

καὶ ἄφετε αὐτὸν ὑπάγειν.
AND ALLOW HIM TO GO.

11.45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες
MANY THEREFORE OF THE JEWS, THE ONES HAVING COME

πρὸς τὴν Μαριὰμ καὶ θεασάμενοι ἃ
TO - MARY AND HAVING SEEN THE THINGS WHICH

ἐποίησεν ἐπίστευσαν εἰς αὐτόν· **11.46** τινὲς δὲ ἐξ αὐτῶν
HE DID, BELIEVED IN HIM; BUT-SOME OF THEM

ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς
WENT AWAY TO THE PHARISEES AND TOLD THEM

ἃ ἐποίησεν Ἰησοῦς. **11.47** συνήγαγον οὖν
THE THINGS WHICH JESUS-DID. ASSEMBLED THEREFORE

οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον καὶ
THE CHIEF PRIESTS AND THE PHARISEES A SANHEDRIN(COUNCIL) AND

ἔλεγον, Τί ποιούμεν ὅτι οὗτος ὁ ἄνθρωπος
 WERE SAYING, WHAT ARE WE DOING, FOR THIS - MAN
 πολλὰ ποιεῖ σημεῖα; **11.48** ἐὰν ἀφώμεν αὐτὸν οὕτως,
 IS DOING~MANY SIGNS? IF WE LEAVE HIM THUS,
 πάντες πιστεύουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ
 ALL MEN WILL BELIEVE IN HIM, AND WILL COME THE
 Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ
 ROMANS AND WILL TAKE OF US BOTH THE [HOLY] PLACE AND THE
 ἔθνος. **11.49** εἷς δέ τις ἐξ αὐτῶν Καϊάφας,
 NATION. ³ONE ¹BUT ²A CERTAIN OF THEM, CAIPHAS,
 ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς
 BEING~HIGH PRIEST - THAT~YEAR, SAID TO THEM, YOU
 οὐκ οἶδατε οὐδέν, **11.50** οὐδὲ λογίζεσθε ὅτι συμφέρει
 DO NOT KNOW ANYTHING, NOR DO YOU RECKON THAT IT IS BETTER
 ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ
 FOR YOU THAT ONE MAN SHOULD DIE ON BEHALF OF THE PEOPLE
 καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. **11.51** τοῦτο δὲ.
 AND NOT ALL THE NATION SHOULD PERISH. BUT~THIS
 ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ
 FROM HIMSELF HE DID NOT SAY, BUT BEING~HIGH PRIEST -
 ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἐμελλεν Ἰησοῦς
 THAT~YEAR HE PROPHESIED THAT JESUS~WAS ABOUT
 ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, **11.52** καὶ οὐχ
 TO DIE ON BEHALF OF THE NATION, AND NOT
 ὑπὲρ τοῦ ἔθνους μόνον ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ
 ON BEHALF OF THE NATION ONLY BUT THAT ALSO THE CHILDREN -
 θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν. **11.53** ἀπ'
 OF GOD, THE ONES HAVING BEEN SCATTERED, HE MAY GATHER INTO ONE. FROM
 ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα
 THAT ²THEREFORE - ¹DAY THEY TOOK COUNSEL THAT
 ἀποκτείνωσιν αὐτόν.
 THEY MIGHT KILL HIM.
11.54 Ὁ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει
 - THEREFORE JESUS NO LONGER OPENLY WAS WALKING
 ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν
 AMONG THE JEWS, BUT HE WENT AWAY FROM THERE INTO THE
 χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην
 COUNTRY NEAR THE WILDERNESS, INTO ³EPHRAIM ²BEING CALLED
 πόλιν, κακεῖ ἔμεινεν μετὰ τῶν μαθητῶν.
¹A CITY, AND THERE HE REMAINED WITH THE DISCIPLES.
11.55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ
 NOW~WAS NEAR THE PASSOVER OF THE JEWS, AND
 ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ
 WENT UP MANY TO JERUSALEM FROM THE COUNTRY BEFORE
 τοῦ πάσχα ἵνα ἀγνίσωσιν ἑαυτούς. **11.56** ἐζήτουν
 THE PASSOVER THAT THEY MIGHT PURIFY THEMSELVES. THEY WERE SEEKING
 οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ' ἀλλήλων ἐν
 THEREFORE - JESUS AND WERE SPEAKING WITH ONE ANOTHER [WHILE] IN

said, "What are we to do?
 This man is performing
 many signs. ⁴⁸If we let him
 go on like this, everyone will
 believe in him, and the
 Romans will come and
 destroy both our holy place/
 and our nation." ⁴⁹But one
 of them, Caiaphas, who was
 high priest that year, said to
 them, "You know nothing at
 all! ⁵⁰You do not understand
 that it is better for you to
 have one man die for the
 people than to have the
 whole nation destroyed."
⁵¹He did not say this on his
 own, but being high priest
 that year he prophesied that
 Jesus was about to die for the
 nation, ⁵²and not for the
 nation only, but to gather
 into one the dispersed
 children of God. ⁵³So from
 that day on they planned to
 put him to death.

⁵⁴Jesus therefore no
 longer walked about openly
 among the Jews, but went
 from there to a town called
 Ephraim in the region near
 the wilderness; and he
 remained there with the
 disciples.

⁵⁵Now the Passover of
 the Jews was near, and many
 went up from the country
 to Jerusalem before the
 Passover to purify them-
 selves. ⁵⁶They were look-
 ing for Jesus and were
 asking one another as

¹Or our temple; Greek our place

they stood in the temple,
 “What do you think? Surely
 he will not come to the
 festival, will he?” ⁵⁷Now
 the chief priests and the
 Pharisees had given orders
 that anyone who knew
 where Jesus^m was should let
 them know, so that they
 might arrest him.

^mGk *he*

τῷ ἱερῷ ἐστηκότες, τί δοκεῖ ὑμῖν; ὅτι
 THE TEMPLE HAVING STOOD, WHAT DOES [IT] APPEAR TO YOU? -
 οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; **11.57** δεδώκεισαν δὲ οἱ
 [SURELY] HE WILL NOT COME TO THE FEAST? NOW~HAD GIVEN THE
 ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα εἰάν τις
 CHIEF PRIESTS AND THE PHARISEES COMMANDS THAT IF ANYONE
 γνῶ ποῦ ἐστὶν μηνύσῃ, ὅπως πιάσωσιν αὐτόν.
 KNEW WHERE HE IS, HE SHOULD REVEAL [IT] SO THAT THEY MIGHT ARREST HIM.

CHAPTER 12

Six days before the Passover
 Jesus came to Bethany, the
 home of Lazarus, whom he
 had raised from the dead.
²There they gave a dinner for
 him. Martha served, and
 Lazarus was one of those at
 the table with him. ³Mary
 took a pound of costly
 perfume made of pure nard,
 anointed Jesus' feet, and
 wiped themⁿ with her hair.
 The house was filled with
 the fragrance of the perfume.
⁴But Judas Iscariot, one of
 his disciples (the one who
 was about to betray him),
 said, ⁵“Why was this
 perfume not sold for three
 hundred denarii^o and the
 money given to the poor?”
⁶(He said this not because he
 cared about the poor, but
 because he was a thief; he
 kept the common purse and
 used to steal what was put
 into it.) ⁷Jesus said, “Leave
 her alone. She bought it^p so
 that she might keep it for the
 day of my burial. ⁸You
 always have the poor

ⁿGk *his feet*

^o Three hundred denarii would be
 nearly a year's wages for a laborer

^pGk *lacks She bought it*

12.1 Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα
 - THEN JESUS ³BEFORE ¹SIX ²DAYS THE PASSOVER
 ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἥγειρεν
 CAME INTO BETHANY, WHERE LAZARUS~WAS, WHOM ²RAISED
 ἐκ νεκρῶν Ἰησοῦς. **12.2** ἐποίησαν οὖν αὐτῷ δεῖπνον
³FROM ⁴[THE] DEAD ¹JESUS. THEN~THEY MADE HIM A SUPPER
 ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἷς ἦν ἐκ
 THERE, AND - MARTHA WAS SERVING, - AND LAZARUS WAS~ONE OF
 τῶν ἀνακειμένων σὺν αὐτῷ. **12.3** ἡ οὖν Μαριὰμ
 THE ONES RECLINING WITH HIM. - THEN MARY,
 λαβοῦσα λίτρον μύρου νάρδου πιστικῆς πολυτίμου
 HAVING TAKEN A POUND OF OINTMENT ³SPIKENARD ¹OF GENUINE, ²EXPENSIVE,
 ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς
 ANOINTED THE FEET - OF JESUS AND WIPE OFF WITH THE
 θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη
 HAIRS OF HER THE FEET OF HIM; AND~THE HOUSE WAS FILLED
 ἐκ τῆς ὀσμῆς τοῦ μύρου. **12.4** λέγει δὲ Ἰούδας ὁ
 OF(WITH) THE ODOR OF THE OINTMENT. AND~SAYS JUDAS -
 Ἰσκαριώτης εἷς [ἐκ] τῶν μαθητῶν αὐτοῦ, ὁ μέλλων
 ISCARIOT, ONE OF THE DISCIPLES OF HIM, THE ONE BEING ABOUT
 αὐτὸν παραδιδόναι, **12.5** Διὰ τί τοῦτο τὸ μύρον οὐκ
 TO BETRAY~HIM, WHY [WAS] THIS - OINTMENT NOT
 ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;
 SOLD [FOR] THREE HUNDRED DENARII AND GIVEN TO POOR [PEOPLE]?
12.6 εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν
 BUT~HE SAID THIS NOT BECAUSE ABOUT THE POOR IT MATTERED
 αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν καὶ τὸ γλωσσόκομον
 TO HIM, BUT BECAUSE HE WAS~A THIEF AND THE MONEY BOX
 ἔχων τὰ βαλλόμενα ἐβάσταζεν. **12.7** εἶπεν οὖν
 HAVING ²THE THINGS ³BEING PUT [IN IT] ¹HE WAS REMOVING. SAID THEREFORE
 ὁ Ἰησοῦς, Ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ
 - JESUS, LET HER BE, THAT FOR THE DAY OF THE
 ἐνταφιασμοῦ μου τηρήσῃ αὐτό· **12.8** τοὺς πτωχοὺς γὰρ
 BURIAL OF ME SHE MAY KEEP IT. ²THE ³POOR ¹FOR

πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε
ALWAYS YOU* HAVE WITH YOURSELVES, BUT~ME NOT ALWAYS

ἔχετε.

DO YOU* HAVE.

12.9 Ἐγὼ οὖν [ὁ] ὄχλος πολὺς ἐκ τῶν Ἰουδαίων
KNEW THEREFORE THE GREAT~CROWD OF THE JEWS

ὅτι ἐκεῖ ἐστὶν καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν
THAT THERE HE IS(WAS), AND THEY CAME NOT BECAUSE OF - JESUS

μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν
ONLY, BUT THAT ALSO - LAZARUS THEY MAY SEE WHOM

ἤγειρεν ἐκ νεκρῶν. **12.10** ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς
HE RAISED FROM [THE] DEAD. BUT~TOOK COUNSEL THE CHIEF PRIESTS

ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, **12.11** ὅτι πολλοὶ
THAT ALSO - LAZARUS THEY MIGHT KILL, BECAUSE MANY

δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων καὶ
ON ACCOUNT OF HIM WERE GOING AWAY OF THE JEWS AND

ἐπίστευον εἰς τὸν Ἰησοῦν.
WERE BELIEVING IN - JESUS.

12.12 Τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς
ON THE NEXT DAY THE GREAT~CROWD, THE ONE HAVING COME TO

τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς
THE FEAST, HAVING HEARD THAT IS COMING - JESUS TO

Ἱεροσόλυμα **12.13** ἔλαβον τὰ βαῖτα τῶν φοινίκων καὶ
JERUSALEM, TOOK THE BRANCHES OF THE PALM TREES AND

ἐξῆλθον εἰς ὑπάντησιν αὐτῷ καὶ ἐκραύγαζον,
WENT OUT TO A MEETING WITH HIM AND WERE CRYING OUT,

Ὡσαννά·

HOSANNA

εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
HAVING BEEN BLESSED [IS] THE ONE COMING IN [THE] NAME

κυρίου,
OF [THE] LORD,

[καὶ] ὁ βασιλεὺς τοῦ Ἰσραὴλ.
EVEN THE KING - OF ISRAEL,

12.14 εὗρων δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπὶ
AND~HAVING FOUND - JESUS A YOUNG DONKEY, HE SAT ON

αὐτό, καθὼς ἐστὶν γεγραμμένον,
IT, JUST AS IT HAS BEEN WRITTEN,

12.15 Μὴ φοβοῦ, θυγάτηρ Σιών·
DO NOT FEAR, DAUGHTER OF ZION;

ἰδοὺ ὁ βασιλεὺς σου ἔρχεται,
LOOK, THE KING OF YOU IS COMING,

καθήμενος ἐπὶ πῶλον ὄνου.
SITTING ON A FOAL OF A DONKEY.

12.16 ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ
THESE THINGS DID NOT UNDERSTAND HIS - DISCIPLES

12:13 Ps. 118:25-26 **12:15** Zech. 9:9

with you, but you do not always have me.”

9 When the great crowd of the Jews learned that he was there, they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead.

¹⁰So the chief priests planned to put Lazarus to death as well, ¹¹since it was on account of him that many of the Jews were deserting and were believing in Jesus.

12 The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. ¹³So they took branches of palm trees and went out to meet him, shouting,

“Hosanna!

Blessed is the one who comes in the name of the Lord—the King of Israel!”

¹⁴Jesus found a young donkey and sat on it; as it is written:

¹⁵“Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey’s colt!”

¹⁶His disciples did not understand these things

at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him. ¹⁷So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify. ¹⁸It was also because they heard that he had performed this sign that the crowd went to meet him. ¹⁹The Pharisees then said to one another, "You see, you can do nothing. Look, the world has gone after him!"

²⁰Now among those who went up to worship at the festival were some Greeks. ²¹They came to Philip, who was from Bethsaida in Galilee, and said to him, "Sir, we wish to see Jesus." ²²Philip went and told Andrew; then Andrew and Philip went and told Jesus. ²³Jesus answered them, "The hour has come for the Son of Man to be glorified. ²⁴Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. ²⁵Those who love their life lose it, and those who hate their life in this world will keep it for eternal life.

⁴ Other ancient authorities read *with him began to testify that he had called . . . from the dead*

τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν
AT FIRST, BUT WHEN JESUS~WAS GLORIFIED THEN THEY REMEMBERED

ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ
THAT THESE THINGS HAD BEEN ²WITH RESPECT TO ³HIM ¹WRITTEN AND

ταῦτα ἐποίησαν αὐτῷ. 12.17 ἐμαρτύρει οὖν ὁ
THESE THINGS THEY DID TO HIM. WERE TESTIFYING THEREFORE THE

ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν
CROWD, THE ONE BEING WITH HIM WHEN - LAZARUS HE CALLED

ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.
OUT OF THE TOMB AND RAISED HIM FROM [THE] DEAD.

12.18 διὰ τοῦτο [καὶ] ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι
THEREFORE ALSO MET HIM THE CROWD BECAUSE

ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.
THEY HEARD ³THIS ¹HIM ²TO HAVE DONE - ⁴SIGN.

12.19 οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτοὺς,
THEREFORE~THE PHARISEES SAID TO THEMSELVES,

Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος
SEE THAT YOU* DO NOT GAIN ANYTHING. LOOK, THE WORLD.

ὀπίσω αὐτοῦ ἀπῆλθεν.
AFTER HIM WENT.

12.20 Ἦσαν δὲ Ἕλληνες τινες ἐκ τῶν
NOW~THERE WERE SOME~GREEKS AMONG THE ONES

ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ·
GOING UP THAT THEY MIGHT WORSHIP AT THE FEAST.

12.21 οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ
THESE ONES THEREFORE APPROACHED PHILIP - FROM

Βηθσαϊδὰ τῆς Γαλιλαίας καὶ ἠρώτων αὐτὸν λέγοντες,
BETHSAIDA - OF GALILEE, AND WERE ASKING HIM SAYING,

Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. 12.22 ἔρχεται ὁ
SIR, WE WANT - TO SEE~JESUS. COMES -

Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ, ἔρχεται Ἀνδρέας
PHILIP AND TELLS - ANDREW, COMES ANDREW

καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ. 12.23 ὁ δὲ
AND PHILIP AND THEY TELL - JESUS. - AND

Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα
JESUS ANSWERS THEM SAYING, HAS COME THE HOUR

ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. 12.24 ἀμὴν ἀμὴν
THAT MAY BE GLORIFIED THE SON - OF MAN. TRULY, TRULY

λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς
I SAY TO YOU*, UNLESS THE GRAIN - OF WHEAT HAVING FALLEN INTO

τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ
THE GROUND DIES, IT REMAINS~ALONE; BUT~IF

ἀποθάνῃ, πολὺν καρπὸν φέρει. 12.25 ὁ φιλῶν
IT DIES, MUCH FRUIT IT BEARS. THE ONE BEING FOND OF

τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν
THE LIFE OF HIM LOSES IT, AND THE ONE HATING THE

ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον
LIFE OF HIM IN - THIS~WORLD INTO LIFE ETERNAL

φυλάξει αὐτήν. **12.26** ἐὰν ἐμοί τις διακονῇ,
 WILL KEEP IT. IF ME ANYONE SERVES,
 ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου εἰμι ἐγὼ ἐκεῖ καὶ ὁ
 LET HIM FOLLOW~ME, AND WHERE I-AM THERE ALSO THE
 διάκονος ὁ ἐμὸς ἔσται· ἐάν τις ἐμοὶ διακονῇ·
 SERVANT - OF ME WILL BE. IF ANYONE SERVES~ME,
 τιμήσει αὐτὸν ὁ πατήρ.
 WILL HONOR HIM THE FATHER.

12.27 Νῦν ἡ ψυχὴ μου τετάρακται, καὶ τί εἶπω;
 NOW THE SOUL OF ME HAS BEEN TROUBLED, AND WHAT MAY I SAY?

Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ
 FATHER, SAVE ME FROM - THIS~HOUR? BUT BECAUSE OF
 τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. **12.28** πάτερ, δόξασόν
 THIS I CAME TO - THIS~HOUR. FATHER, GLORIFY

σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ,
 YOUR - NAME. CAME THEREFORE A VOICE OUT OF - HEAVEN,

Καὶ ἐδόξασα καὶ πάλιν δοξάσω. **12.29** ὁ οὖν
 BOTH I GLORIFIED [IT] AND AGAIN I WILL GLORIFY [IT]. THEREFORE~THE

ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγεν βροντὴν
 CROWD, THE ONE HAVING STOOD AND HAVING HEARD, WERE SAYING, THUNDER

γεγονέναι, ἄλλοι ἔλεγον, Ἄγγελος αὐτῷ λελάληκεν.
 HAS HAPPENED: OTHERS WERE SAYING, AN ANGEL HAS SPOKEN~TO HIM.

12.30 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν, Οὐ δι' ἐμὲ ἡ
 ANSWERED JESUS AND SAID, NOT BECAUSE OF ME -

φωνὴ αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς. **12.31** νῦν
 THIS~VOICE HAS COME BUT BECAUSE OF YOU. NOW

κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ
 JUDGMENT IS - OF THIS~WORLD, NOW THE RULER -

κόσμου τούτου ἐκβληθήσεται ἔξω· **12.32** καὶ ἐὰν
 OF THIS~WORLD WILL BE CAST OUT; AND I IF

ὑψωθῶ ἐκ τῆς γῆς, πάντα ἐλκύσω πρὸς ἐμαυτόν.
 I AM LIFTED UP FROM THE EARTH, I WILL DRAW~ALL MEN TO MYSELF.

12.33 τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ
 AND~THIS HE WAS SAYING SIGNIFYING BY WHAT KIND OF DEATH

ἤμελλεν ἀποθνήσκειν. **12.34** ἀπεκρίθη οὖν αὐτῷ ὁ
 HE WAS ABOUT TO DIE. THEN~ANSWERED HIM THE

ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ
 CROWD, WE HEARD FROM THE LAW THAT THE

Χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σὺ ὅτι
 CHRIST REMAINS INTO THE AGE, AND HOW DO YOU SAY THAT

δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς
 IT IS NECESSARY [FOR] ⁴TO BE LIFTED UP ¹THE ²SON - ³OF MAN? WHO

ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; **12.35** εἶπεν οὖν
 IS THIS ONE, THE SON - OF MAN? SAID THEREFORE

αὐτοῖς ὁ Ἰησοῦς, Ἐτι μικρὸν χρόνον τὸ φῶς ἐν
 TO THEM - JESUS, YET A LITTLE TIME THE LIGHT AMONG

ὑμῖν ἐστίν. περιπατεῖτε ὥς τὸ φῶς ἔχετε, ἵνα μὴ
 YOU^o IS. WALK WHILE THE LIGHT YOU^o HAVE, LEST

²⁶Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honor.

27 "Now my soul is troubled. And what should I say—'Father, save me from this hour'? No, it is for this reason that I have come to this hour. ²⁸Father, glorify your name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." ²⁹The crowd standing there heard it and said that it was thunder. Others said, "An angel has spoken to him." ³⁰Jesus answered, "This voice has come for your sake, not for mine. ³¹Now is the judgment of this world; now the ruler of this world will be driven out. ³²And I, when I am lifted up from the earth, will draw all people^r to myself." ³³He said this to indicate the kind of death he was to die. ³⁴The crowd answered him, "We have heard from the law that the Messiah^s remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?" ³⁵Jesus said to them, "The light is with you for a little longer. Walk while you have the light, so that

^rOther ancient authorities read *all things*

^sOr *the Christ*

the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. ³⁶While you have the light, believe in the light, so that you may become children of light."

After Jesus had said this, he departed and hid from them. ³⁷Although he had performed so many signs in their presence, they did not believe in him. ³⁸This was to fulfill the word spoken by the prophet Isaiah:

"Lord, who has believed our message, and to whom has the arm of the Lord been revealed?"

³⁹And so they could not believe, because Isaiah also said,

⁴⁰"He has blinded their eyes and hardened their heart, so that they might not look with their eyes, and understand with their heart and turn—and I would heal them."

⁴¹Isaiah said this because¹ he saw his glory and spoke about him. ⁴²Nevertheless many, even of the authorities, believed in him. But because of the Pharisees they did not confess it, for fear that they would be put out of the synagogue;

¹ Other ancient witnesses read *when*

σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ
DARKNESS OVERTAKES~YOU*; AND THE ONE WALKING IN THE

σκοτία οὐκ οἶδεν ποῦ ὑπάγει. **12.36** ὥς τὸ φῶς
DARKNESS DOES NOT KNOW WHERE HE IS GOING. WHILE THE LIGHT

ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς
YOU* HAVE, WALK IN THE LIGHT, THAT SONS OF LIGHT

γένησθε.
YOU* MAY BECOME.

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν
THESE THINGS SPOKE JESUS, AND HAVING GONE AWAY,

ἐκρύβη ἀπ' αὐτῶν. **12.37** Τοσαῦτα δὲ αὐτοῦ σημεῖα
HE WAS HIDDEN FROM THEM. THOUGH~SO MANY SIGNS~HE

πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν,
HAVING DONE BEFORE THEM THEY WERE NOT BELIEVING IN HIM,

12.38 ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ
THAT THE WORD OF ISAIAH THE PROPHET MAY BE FULFILLED

ὃν εἶπεν,
WHICH SAID,

Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;
LORD, WHO BELIEVED THE REPORT OF US?

καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη;
AND THE ARM OF [THE] LORD TO WHOM WAS [IT] REVEALED?

12.39 διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν
THEREFORE THEY WERE NOT ABLE TO BELIEVE, BECAUSE AGAIN

εἶπεν Ἡσαΐας,
SAID ISAIAH,

12.40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς
HE HAS BLINDED THEIR - EYES

καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν,
AND HARDENED THEIR - HEART,

ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς
THAT THEY MIGHT NOT SEE WITH THE EYES

καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν,
AND UNDERSTAND WITH THE HEART AND MIGHT TURN,

καὶ ἰάσομαι αὐτούς.
AND I WILL CURE THEM.

12.41 ταῦτα εἶπεν Ἡσαΐας ὅτι εἶδεν τὴν δόξαν
THESE THINGS ISAIAH~SPOKE BECAUSE HE SAW THE GLORY

αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ. **12.42** ὁμῶς
OF HIM, AND HE SPOKE ABOUT HIM. NEVERTHELESS

μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν
HOWEVER EVEN OF THE RULERS MANY BELIEVED

εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους
IN HIM, BUT BECAUSE OF THE PHARISEES

οὐχ ὡμολόγουν ἵνα μὴ ἀποσυνάγωγοι
THEY WERE NOT CONFESSING [HIM] LEST PUT AWAY FROM [THE] SYNAGOGUE

12:38 Isa. 53:1 LXX **12:40** Isa. 6:10 LXX **12:41** text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. στε (when): KJV NEBmg NJBmg.

γίνονται· 12.43 ἠγάπησαν γὰρ τὴν δόξαν τῶν
 THEY SHOULD BECOME; FOR~THEY LOVED THE GLORY -
 ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ θεοῦ.
 OF MEN MORE THAN THE GLORY - OF GOD.
 12.44 Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν, Ὁ πιστεύων
 BUT~JESUS CRIED OUT AND SAID, THE ONE BELIEVING
 εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά
 IN ME DOES NOT BELIEVE IN ME BUT IN THE ONE HAVING SENT
 με, 12.45 καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά
 ME, AND THE ONE SEEING ME SEES THE ONE HAVING SENT
 με. 12.46 ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ
 ME. I A LIGHT INTO THE WORLD HAVE COME, THAT EVERYONE
 πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνη. 12.47 καὶ
 BELIEVING IN ME IN THE DARKNESS MAY NOT REMAIN. AND
 ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ,
 IF ANYONE HEARS~MY - WORDS AND DOES NOT KEEP [THEM],
 ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν
 I DO NOT JUDGE HIM. FOR~I DID NOT COME THAT I MAY JUDGE THE
 κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. 12.48 ὁ
 WORLD, BUT THAT I MAY SAVE THE WORLD. THE ONE
 ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει
 SETTING ME ASIDE AND NOT RECEIVING THE WORDS OF ME HAS
 τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα ἐκεῖνος
 THE ONE JUDGING HIM. THE WORD WHICH I SPOKE, THAT
 κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 12.49 ὅτι ἐγὼ ἐξ
 WILL JUDGE HIM ON THE LAST DAY. BECAUSE I OF
 ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με
 MYSELF DID NOT SPEAK, BUT THE ONE HAVING SENT ME,
 πατὴρ αὐτός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί
 [THE] FATHER—HE ³TO ME ⁴A COMMAND ²HAS GIVEN WHAT I MAY SAY AND WHAT
 λαλήσω. 12.50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ
 I MAY SPEAK. AND I KNOW THAT THE COMMAND OF HIM LIFE
 αἰώνιος ἐστίν. ἃ οὖν ἐγὼ λαλῶ, καθὼς
 ETERNAL IS. WHAT THINGS THEREFORE I SPEAK, AS
 εἶρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.
 HAS SPOKEN TO ME THE FATHER, SO I SPEAK.

⁴³for they loved human glory more than the glory that comes from God.

44 Then Jesus cried aloud: "Whoever believes in me believes not in me but in him who sent me. ⁴⁵And whoever sees me sees him who sent me. ⁴⁶I have come as light into the world, so that everyone who believes in me should not remain in the darkness. ⁴⁷I do not judge anyone who hears my words and does not keep them, for I came not to judge the world, but to save the world. ⁴⁸The one who rejects me and does not receive my word has a judge; on the last day the word that I have spoken will serve as judge, ⁴⁹for I have not spoken on my own, but the Father who sent me has himself given me a commandment about what to say and what to speak. ⁵⁰And I know that his commandment is eternal life. What I speak, therefore, I speak just as the Father has told me."

CHAPTER 13

13.1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ
 NOW~BEFORE THE FEAST OF THE PASSOVER, HAVING KNOWN -
 Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ
 JESUS THAT CAME HIS - HOUR THAT HE SHOULD PASS FROM -
 κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους
 THIS~WORLD TO THE FATHER, HAVING LOVED HIS OWN
 τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς.
 - IN THE WORLD, TO [THE] END HE LOVED THEM.

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end.

²The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper ³Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, ⁴got up from the table, ⁵took off his outer robe, and tied a towel around himself. ⁶Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. ⁷He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" ⁸Jesus answered, "You do not know now what I am doing, but later you will understand." ⁹Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." ¹⁰Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" ¹¹Jesus said to him, "One who has bathed does not need to wash, except for the feet,^u but is entirely clean. And you^w are clean, though not all of you." ¹²For he knew who was to betray him; for this reason he said, "Not all of you are clean."

^u Gk. *from supper*

^v Other ancient authorities lack *except for the feet*

^w The Greek word for *you* here is plural

13.2 καὶ δείπνου γινομένου, τοῦ διαβόλου ἤδη
AND SUPPER TAKING PLACE, THE DEVIL ALREADY
βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν
HAVING PUT INTO THE HEART ⁴THAT ⁵HE SHOULD BETRAY ⁶HIM
Ἰούδας Σίμωνος Ἰσκαριώτου, **13.3** εἰδὼς ὅτι
¹[OF] JUDAS ²[SON] OF SIMON ³OF ISCARIOT, [AND JESUS] HAVING KNOWN THAT
πάντα ἔδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας καὶ
ALL THINGS GAVE HIM THE FATHER INTO THE(HIS) HANDS AND
ὅτι ἀπὸ θεοῦ ἐξηλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,
THAT FROM GOD HE CAME FORTH AND TO - GOD IS GOING,
13.4 ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια
HE RISES FROM THE SUPPER AND PUTS[ASIDE] HIS GARMENTS
καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν· **13.5** εἶτα
AND HAVING TAKEN A TOWEL HE GIRDED HIMSELF. THEN
βάλλει ὕδωρ εἰς τὸν νιπτῆρα καὶ ἤρξατο νίπτειν τοὺς
HE PUTS WATER INTO THE BASIN AND BEGAN TO WASH THE
πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ
FEET OF THE DISCIPLES AND TO WIPE [THEM] WITH THE TOWEL
ᾧ ἦν διεζωσμένος. **13.6** ἔρχεται οὖν πρὸς Σίμωνα
WITH WHICH HE HAD GIRDED HIMSELF. HE COMES, THEN, TO SIMON
Πέτρον· λέγει αὐτῷ, Κύριε, σύ μου νίπτεις τοὺς
PETER. HE SAYS TO HIM, LORD, YOU ²MY ¹WASH -
πόδας; **13.7** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὁ
³FEET? ANSWERED JESUS AND SAID TO HIM, WHAT
ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ
I AM DOING YOU DO NOT PERCEIVE NOW, BUT YOU WILL UNDERSTAND AFTER
ταῦτα. **13.8** λέγει αὐτῷ Πέτρος, Οὐ μὴ νύψῃς
THESE THINGS. SAYS TO HIM PETER, NEVER WILL YOU WASH
μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς
MY - FEET INTO THE AGE. JESUS~ANSWERED
αὐτῷ, Ἐὰν μὴ νύψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.
HIM, UNLESS I WASH YOU, YOU DO NOT HAVE A SHARE WITH ME.
13.9 λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας
SAYS TO HIM SIMON PETER, LORD, NOT THE FEET
μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.
OF ME ONLY BUT ALSO THE(MY) HANDS AND THE(MY) HEAD.
13.10 λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος
SAYS TO HIM - JESUS, THE ONE HAVING BEEN BATHED
οὐκ ἔχει χρεῖαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ'
DOES NOT HAVE NEED EXCEPT THE(HIS) FEET TO WASH, BUT
ἐστὶν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ'
IS CLEAN WHOLLY; AND YOU ARE~CLEAN, BUT
οὐχὶ πάντες. **13.11** ᾔδει γὰρ τὸν παραδιδόντα αὐτόν·
NOT ALL. FOR~HE KNEW THE ONE BETRAYING HIM;
διὰ τοῦτο εἶπεν ὅτι Οὐχὶ πάντες καθαροὶ ἐστε.
THEREFORE HE SAID, - NOT ALL ARE~CLEAN.

13:10 text: KJV ASV RSV NASB NIV NEBmg TEV NJB NRSV. var. οὐκ ἐχει χρεῖαν νιψασθαι (does not need to wash): ASVmg RSVmg NEB TEVmg NJB NRSVmg.

13.12 Ὅτε οὖν ἐνίψεν τοὺς πόδας αὐτῶν [καὶ]
 WHEN THEREFORE HE WASHED THE FEET OF THEM AND
 ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν
 TOOK THE GARMENTS OF HIM AND RECLINED AGAIN, HE SAID
 αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν; **13.13** ὑμεῖς
 TO THEM, DO YOU^o KNOW WHAT I HAVE DONE TO YOU^o? YOU^o
 φωνεῖτέ με Ὁ διδάσκαλος καὶ Ὁ κύριος, καὶ καλῶς
 CALL ME THE TEACHER AND THE LORD, AND WELL
 λέγετε, εἰμὶ γάρ. **13.14** εἰ οὖν ἐγὼ ἐνίψα ὑμῶν τοὺς
 YOU^o SAY, FOR-I AM. IF THEREFORE I WASHED YOUR^o -
 πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς
 FEET [BEING] THE LORD AND THE TEACHER, YOU^o~ALSO
 ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας·
 OUGHT OF ONE ANOTHER TO WASH THE FEET.
13.15 ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ
 FOR~AN EXAMPLE I GAVE YOU^o THAT AS I
 ἐποίησα ὑμῖν καὶ ὑμεῖς ποιήτε. **13.16** ἀμὴν ἀμὴν
 DID TO YOU^o ALSO YOU^o MAY DO. TRULY, TRULY
 λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου
 I SAY TO YOU^o, A SLAVE~IS NOT GREATER [THAN] THE LORD
 αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος
 OF HIM, NOR A SENT ONE GREATER [THAN] THE ONE HAVING SENT
 αὐτόν. **13.17** εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν
 HIM. IF THESE THINGS YOU^o KNOW, YOU^o ARE~BLESSED IF
 ποιήτε αὐτά. **13.18** οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ
 YOU^o DO THEM. NOT ABOUT ALL OF YOU^o I SPEAK (I
 οἶδα τίνας ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ
 KNOW WHOM I CHOSE); BUT THAT THE SCRIPTURE
 πληρωθῇ, Ὁ τρώγων μου τὸν ἄρτον ἐπῆρεν ἐπ'
 MAY BE FULFILLED, THE ONE EATING MY - BREAD LIFTED UP AGAINST
 ἐμὲ τὴν πτέρναν αὐτοῦ. **13.19** ἀπ' ἄρτι λέγω ὑμῖν
 ME THE HEEL OF HIM. FROM NOW [ON] I TELL YOU^o
 πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι
 BEFORE THE OCCURRENCE, THAT YOU^o MAY BELIEVE WHEN IT OCCURS THAT
 ἐγὼ εἰμι. **13.20** ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ
 I AM [HE]. TRULY, TRULY I SAY TO YOU^o, THE ONE
 λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ
 RECEIVING WHOMEVER I MAY SEND RECEIVES~ME, AND~THE ONE
 ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.
 RECEIVING~ME RECEIVES THE ONE HAVING SENT ME.
13.21 Ταῦτα εἰπὼν [ὁ] Ἰησοῦς ἐταράχθη τῷ
 THESE THINGS HAVING SAID, - JESUS WAS TROUBLED IN THE (HIS)
 πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν, Ἀμὴν ἀμὴν
 SPIRIT AND HE TESTIFIED AND SAID, TRULY, TRULY
 λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.
 I SAY TO YOU^o THAT ONE OF YOU^o WILL BETRAY ME.

13:18 Ps. 41:9

12 After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? ¹³You call me Teacher and Lord—and you are right, for that is what I am. ¹⁴So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵For I have set you an example, that you also should do as I have done to you. ¹⁶Very truly, I tell you, servants^t are not greater than their master, nor are messengers greater than the one who sent them. ¹⁷If you know these things, you are blessed if you do them. ¹⁸I am not speaking of all of you; I know whom I have chosen. But it is to fulfill the scripture, 'The one who ate my bread^d has lifted his heel against me.' ¹⁹I tell you this now, before it occurs, so that when it does occur, you may believe that I am he.^z ²⁰Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me."

21 After saying this Jesus was troubled in spirit, and declared, "Very truly, I tell you, one of you will betray me."

^t Gk. *slaves*

^d Other ancient authorities read *ate bread with me*

^z Gk. *I am*

²²The disciples looked at one another, uncertain of whom he was speaking. ²³One of his disciples—the one whom Jesus loved—was reclining next to him; ²⁴Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. ²⁵So while reclining next to Jesus, he asked him, “Lord, who is it?” ²⁶Jesus answered, “It is the one to whom I give this piece of bread when I have dipped it in the dish.”^a So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot.^b ²⁷After he received the piece of bread,^c Satan entered into him. Jesus said to him, “Do quickly what you are going to do.”²⁸ Now no one at the table knew why he said this to him. ²⁹Some thought that, because Judas had the common purse, Jesus was telling him, “Buy what we need for the festival”; or, that he should give something to the poor. ³⁰So, after receiving the piece of bread, he immediately went out. And it was night.

³¹ When he had gone out, Jesus said, “Now the Son of Man has been glorified, and God has been glorified in him. ³²If God has been glorified in him,^d God will also glorify him in himself

^a Gk. dipped it

^b Other ancient authorities read *Judas Iscariot son of Simon*; others, *Judas son of Simon from Karyot (Kerioth)*

^c Gk. After the piece of bread

^d Other ancient authorities lack *If God has been glorified in him*

13.22 ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι
WERE LOOKING AT ONE ANOTHER THE DISCIPLES, BEING UNCERTAIN

περὶ τίνος λέγει. **13.23** ἦν ἀνακείμενος εἰς ἐκ τῶν
ABOUT WHOM HE SPEAKS. WAS RECLINING ONE OF THE

μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ
DISCIPLES OF HIM ON THE BOSOM - OF JESUS, WHOM ²LOVED -

Ἰησοῦς. **13.24** νεύει οὖν τούτῳ Σίμων Πέτρος
JESUS. ⁴NODS ¹THEREFORE ⁵TO THIS ONE ²SIMON ³PETER

πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.
TO ASK WHO IT MAY BE ABOUT WHOM HE SPEAKS.

13.25 ἀναπεσὼν οὖν ἐκεῖνος οὕτως ἐπὶ τὸ στήθος
HAVING LEANED BACK, THEN, THAT ONE THUS ON THE BREAST

τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἐστίν;
- OF JESUS SAYS TO HIM, LORD, WHO IS [IT]?

13.26 ἀποκρίνεται [ὁ] Ἰησοῦς, Ἐκεῖνός ἐστιν ᾧ ἐγὼ
ANSWERS - JESUS, THAT ONE IT IS TO WHOM I

βάψω τὸ ψωμίον καὶ δώσω αὐτῷ. βάψας οὖν
WILL DIP THE MORSEL AND WILL GIVE TO HIM. HAVING DIPPED THEREFORE

τὸ ψωμίον [λαμβάνει καὶ] δίδωσιν Ἰούδᾳ Σίμωνος
THE MORSEL HE TAKES AND GIVES TO JUDAS [THE SON] OF SIMON

Ἰσκαριώτου. **13.27** καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν
OF ISCARIOT. AND AFTER THE MORSEL THEN ENTERED

εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς,
INTO THAT MAN - SATAN. SAYS THEREFORE TO HIM - JESUS,

Ὅποιεῖς ποίησον τάχιον. **13.28** τοῦτο [δὲ] οὐδεὶς
THAT WHICH YOU DO DO QUICKLY. BUT~THIS NO ONE

ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν
KNEW OF THE ONES RECLINING FOR WHAT [PURPOSE] HE SPOKE

αὐτῷ. **13.29** τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον
TO HIM. FOR~SOME WERE THINKING, SINCE THE MONEY BOX

εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ [ὁ] Ἰησοῦς, Ἀγόρασον
HAD JUDAS, THAT SAYS TO HIM - JESUS, BUY

ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν, ἢ τοῖς
THE THINGS OF WHICH WE HAVE~NEED FOR THE FEAST, OR TO THE

πτωχοῖς ἵνα τι δῷ. **13.30** λαβὼν οὖν
POOR THAT SOMETHING HE SHOULD GIVE. HAVING TAKEN THEREFORE

τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς. ἦν δὲ νύξ.
THE MORSEL THAT MAN WENT OUT IMMEDIATELY; AND~IT WAS NIGHT.

13.31 Ὅτε οὖν ἐξῆλθεν, λέγει Ἰησοῦς, Νῦν
WHEN THEREFORE HE WENT OUT, JESUS~SAYS, NOW

ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς
WAS (IS) GLORIFIED THE SON - OF MAN, AND - GOD

ἐδοξάσθη ἐν αὐτῷ. **13.32** Ἴ[εἰ ὁ θεὸς ἐδοξάσθη ἐν
WAS (IS) GLORIFIED IN HIM. IF - GOD WAS (IS) GLORIFIED IN

αὐτῷ] καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ
HIM, BOTH - GOD WILL GLORIFY HIM IN HIMSELF AND

13:32 text: all. omit: NIVmg NEBmg NJBmg.

εὐθὺς δοξάσει αὐτόν. **13.33** τεκνία, ἔτι μικρὸν
IMMEDIATELY HE WILL GLORIFY HIM. CHILDREN, YET A LITTLE WHILE
μεθ' ὑμῶν εἰμι· ζητήσετέ με, καὶ καθὼς εἶπον τοῖς
WITH YOU^c I AM; YOU^c WILL SEEK ME, AND AS I SAID TO THE
Ἰουδαίοις ὅτι Ὃπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε
JEWS, - WHERE I GO AWAY YOU^c ARE NOT ABLE
ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι. **13.34** ἐντολὴν καινὴν
TO COME, ALSO TO YOU^c I SAY NOW. A NEW~COMMAND
δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα
I GIVE TO YOU^c, THAT YOU^c LOVE ONE ANOTHER— AS I LOVED
ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. **13.35** ἐν τούτῳ
YOU^c THAT ALSO YOU^c LOVE ONE ANOTHER. BY THIS
γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν
WILL KNOW ALL MEN THAT MY DISCIPLES YOU^c ARE, IF
ἀγάπην ἔχητε ἐν ἀλλήλοις.
LOVE YOU^c HAVE AMONG ONE ANOTHER.
13.36 Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις;
• SAYS TO HIM SIMON PETER, LORD, WHERE DO YOU GO?
ἀπεκρίθη [αὐτῷ] Ἰησοῦς, Ὃπου ὑπάγω οὐ δύνασαι
ANSWERED HIM JESUS, WHERE I GO YOU ARE NOT ABLE
μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον.
²ME ³NOW ¹TO FOLLOW, BUT~YOU WILL FOLLOW LATER.
13.37 λέγει αὐτῷ ὁ Πέτρος, Κύριε, διὰ τί οὐ δύναμαί
SAYS TO HIM - PETER, LORD, WHY AM I NOT ABLE
σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ
TO FOLLOW~YOU NOW? THE LIFE OF ME FOR YOU
θήσω. **13.38** ἀποκρίνεται Ἰησοῦς, Τὴν ψυχὴν σου
I WILL LAY DOWN. ANSWERS JESUS, THE LIFE OF YOU
ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι,
FOR ME WILL YOU LAY DOWN? TRULY, TRULY I SAY TO YOU,
οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.
NEVER [WILL] A COCK CROW UNTIL YOU DENY ME THREE TIMES.

and will glorify him at once.

³³Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.'³⁴I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. ³⁵By this everyone will know that you are my disciples, if you have love for one another."

³⁶Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going, you cannot follow me now; but you will follow afterward."

³⁷Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you."³⁸Jesus answered, "Will you lay down your life for me? Very truly, I tell you, before the cock crows, you will have denied me three times.

CHAPTER 14

14.1 Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς
LET NOT BE TROUBLED YOUR^c - HEART; YOU^c BELIEVE IN
τὸν θεὸν καὶ εἰς ἐμὲ πιστεύετε. **14.2** ἐν τῇ οἰκίᾳ τοῦ
- GOD, ALSO IN ME BELIEVE. IN THE HOUSE OF THE
πατρός μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν
FATHER OF ME MANY~ROOMS THERE ARE; BUT~IF NOT, WOULD I HAVE TOLD
ὑμῖν ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν; **14.3** καὶ
YOU^c THAT I GO TO PREPARE A PLACE FOR YOU^c? AND
ἐὰν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι
IF I GO AND PREPARE A PLACE FOR YOU^c, AGAIN I AM COMING
καὶ παραλήμψομαι ὑμᾶς πρὸς ἐμάντόν, ἵνα ὅπου
AND WILL RECEIVE YOU^c TO MYSELF, THAT WHERE

"Do not let your hearts be troubled. Believe^e in God, believe also in me. ²In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you?³ And if I go and prepare a place for you, I will come again and will take you to myself, so that where

^e Or You believe

^f Or If it were not so, I would have told you; for I go to prepare a place for you

I am, there you may be also.

⁴And you know the way to the place where I am going.”⁵Thomas said to him, “Lord, we do not know where you are going. How can we know the way?”

⁶Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me. ⁷If you know me, you will know^h my Father also. From now on you do know him and have seen him.”

⁸Philip said to him, “Lord, show us the Father, and we will be satisfied.”

⁹Jesus said to him, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? ¹⁰Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. ¹¹Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. ¹²Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. ¹³I will do whatever you ask in my

^g Other ancient authorities read *Where I am going you know, and the way you know*

^h Other ancient authorities read *If you had known me, you would have known*

εἰμι ἐγὼ καὶ ὑμεῖς ἦτε. **14.4** καὶ ὅπου [ἐγὼ] ὑπάγω
I-AM ALSO YOU MAY BE. AND WHERE I GO

οἴδατε τὴν ὁδόν. **14.5** Λέγει αὐτῷ Θωμᾶς, Κύριε,
YOU KNOW THE WAY. SAYS TO HIM THOMAS, LORD,

οὐκ οἶδαμεν ποῦ ὑπάγεις· πῶς δυνάμεθα τὴν ὁδόν
WE DO NOT KNOW WHERE YOU GO; HOW ARE WE ABLE THE WAY

εἰδέναι; **14.6** λέγει αὐτῷ [ὁ] Ἰησοῦς, Ἐγὼ εἰμι ἡ
TO KNOW? SAYS TO HIM - JESUS, I AM THE

ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς
WAY AND THE TRUTH AND THE LIFE; NO ONE COMES TO

τὸν πατέρα εἰ μὴ δι’ ἐμοῦ. **14.7** εἰ ἔγνωνκάτέ με,
THE FATHER EXCEPT THROUGH ME. IF YOU HAVE KNOWN ME,

καὶ τὸν πατέρα μου γνώσεσθε· καὶ ἀπ’ ἄρτι
ALSO THE FATHER OF ME YOU WILL KNOW; AND FROM NOW [ON]

γινώσκετε αὐτὸν καὶ ἑώρακατε αὐτόν. **14.8** λέγει αὐτῷ
YOU KNOW HIM AND HAVE SEEN HIM. SAYS TO HIM

Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ
PHILIP, LORD, SHOW US THE FATHER, AND IT IS ENOUGH

ἡμῖν. **14.9** λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνον μεθ’
FOR US. SAYS TO HIM - JESUS, SO LONG A TIME WITH

ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ
YOU I AM AND YOU HAVE NOT KNOWN ME, PHILIP? THE ONE

ἑώρακώς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις,
HAVING SEEN ME HAS SEEN THE FATHER; HOW DO YOU SAY,

Δείξον ἡμῖν τὸν πατέρα; **14.10** οὐ πιστεύεις ὅτι ἐγὼ ἐν
SHOW US THE FATHER? DO YOU NOT BELIEVE THAT I [AM] IN

τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστίν; τὰ ῥήματα
THE FATHER AND THE FATHER IN ME IS? THE WORDS

ἃ ἐγὼ λέγω ὑμῖν ἀπ’ ἐμαυτοῦ οὐ λαλῶ, ὁ δὲ
WHICH I SPEAK TO YOU FROM MYSELF I DO NOT SPEAK, BUT THE

πατὴρ ἐν ἐμοί μένων ποιεῖ τὰ ἔργα αὐτοῦ.
FATHER IN ME ABIDING DOES THE WORKS OF HIM.

14.11 πιστεῦτέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ
BELIEVE ME THAT I [AM] IN THE FATHER AND THE

πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ
FATHER IN ME; BUT-IF NOT, BECAUSE OF THE WORKS THEMSELVES

πιστεύετε. **14.12** ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων
BELIEVE. TRULY, TRULY I SAY TO YOU, THE ONE BELIEVING

εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος ποιήσει καὶ
IN ME THE WORKS WHICH I DO ALSO THAT ONE WILL DO AND

μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα
GREATER [THAN] THESE HE WILL DO, BECAUSE I TO THE FATHER

πορεύομαι· **14.13** καὶ ὅτι ἂν αἰτήσητε ἐν τῷ ὀνόματί
AM GOING. AND WHATEVER YOU ASK IN THE NAME

14:7a text: NIVmg NEBmg TEV NJB NRSV. var. *ἐγνώκετε* (had known): KJV ASV RSV NASB NIV NEB TEVmg NJBmg NRSVmg. **14:7b** text: NIVmg NEBmg TEV NJB NRSV. var. *ἐγνώκετε ἂν* (you would have known) and *ἂν εἰδείτε* (you would have perceived): KJV ASV RSV NASB NIV NEB TEVmg NJBmg NRSVmg.

μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ
OF ME THIS WILL I DO, THAT MAY BE GLORIFIED THE FATHER IN THE

υἱῷ· **14.14** ἐάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου
SON; IF ANYTHING YOU ASK ME IN THE NAME OF ME

ἐγὼ ποιήσω.

I WILL DO [IT].

14.15 Ἐὰν ἀγαπᾷτέ με τὰς ἐντολὰς τὰς ἐμὰς
IF YOU LOVE ME, THE COMMANDS - OF ME

τηρήσετε· **14.16** καὶ ἐρωτήσω τὸν πατέρα καὶ ἄλλον
YOU WILL KEEP; AND I WILL ASK THE FATHER AND ANOTHER

παράκλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα
ENCOURAGER HE WILL GIVE YOU, THAT WITH YOU INTO THE AGE

ᾧ, **14.17** τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος
HE MAY BE, THE SPIRIT - OF TRUTH, WHICH THE WORLD

οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ
IS NOT ABLE TO RECEIVE, BECAUSE IT DOES NOT SEE IT (HIM) NOR

γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν
KNOW (HIM); YOU KNOW IT (HIM), BECAUSE WITH YOU

μένει καὶ ἐν ὑμῖν ἔσται· **14.18** οὐκ ἀφήσω ὑμᾶς
HE REMAINS AND IN YOU HE WILL BE. I WILL NOT LEAVE YOU

ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς. **14.19** ἔτι μικρὸν καὶ
ORPHANS, I AM COMING TO YOU. YET A LITTLE [TIME] AND

ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με,
THE WORLD ME NO LONGER SEES, BUT YOU SEE ME;

ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε. **14.20** ἐν ἐκείνῃ τῇ
BECAUSE I LIVE ALSO YOU WILL LIVE. ON THAT -

ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ
DAY YOU WILL KNOW THAT I [AM] IN THE FATHER OF ME AND

ὑμεῖς ἐν ἐμοὶ καὶ ἐν ὑμῖν. **14.21** ὁ ἔχων τὰς
YOU IN ME AND I IN YOU. THE ONE HAVING THE

ἐντολὰς μου καὶ τηρῶν αὐτάς ἐκεῖνός ἐστιν ὁ
COMMANDS OF ME AND KEEPING THEM THAT ONE IS THE ONE

ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ
LOVING ME; AND THE ONE LOVING ME WILL BE LOVED BY THE

πατρός μου, καὶ ἐρωτήσω αὐτὸν καὶ ἐμφανίσω
FATHER OF ME, AND I WILL LOVE HIM AND WILL MANIFEST

αὐτῷ ἐμαυτόν. **14.22** Λέγει αὐτῷ Ἰούδας, οὐχ ὁ
MYSELF TO HIM. SAYS TO HIM JUDAS, NOT -

Ἰσκαριώτης, Κύριε, [καὶ] τί γέγονεν ὅτι ἡμῖν
ISCARIOT, LORD, AND WHAT HAS OCCURRED THAT TO US

μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ;
YOU ARE ABOUT TO MANIFEST YOURSELF AND NOT TO THE WORLD?

14.23 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις
ANSWERED JESUS AND SAID TO HIM, IF ANYONE

ἀγαπᾷ με τὸν λόγον μου τηρήσει καὶ ὁ πατήρ μου
LOVES ME THE WORD OF ME HE WILL KEEP AND THE FATHER OF ME

name, so that the Father may be glorified in the Son. ¹⁴If in my name you ask me for anything, I will do it.

¹⁵“If you love me, you will keep my commandments. ¹⁶And I will ask the Father, and he will give you another Advocate,^k to be with you forever. ¹⁷This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you.

¹⁸“I will not leave you orphaned; I am coming to you. ¹⁹In a little while the world will no longer see me, but you will see me; because I live, you also will live. ²⁰On that day you will know that I am in my Father, and you in me, and I in you.

²¹They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.” ²²Judas (not Iscariot) said to him, “Lord, how is it that you will reveal yourself to us, and not to the world?” ²³Jesus answered him, “Those who love me will keep my word, and my Father

ⁱ Other ancient authorities lack *me*

^j Other ancient authorities read *me*,

^{keep}

^k Or *Helper*

^l Or *among*

will love them, and we will come to them and make our home with them. ²⁴Whoever does not love me does not keep my words; and the word that you hear is not mine, but is from the Father who sent me.

²⁵‘I have said these things to you while I am still with you. ²⁶But the Advocate,^m the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. ²⁷Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid. ²⁸You heard me say to you, ‘I am going away, and I am coming to you.’ If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. ²⁹And now I have told you this before it occurs, so that when it does occur, you may believe. ³⁰I will no longer talk much with you, for the ruler of this world is coming. He has no power over me; ³¹but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us be on our way.

^mOr Helper

ἀγαπήσει αὐτὸν καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ
WILL LOVE HIM AND TO HIM WE WILL COME AND

μονὴν παρ’ αὐτῷ ποιησόμεθα. **14.24** ὁ μὴ
A DWELLING PLACE WITH HIM WE WILL MAKE. THE ONE NOT

ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος
LOVING ME, THE WORDS OF ME DOES NOT KEEP. AND THE WORD

ὃν ἀκούετε οὐκ ἔστιν ἐμός ἀλλὰ τοῦ πέμψαντός με
WHICH YOU^o HEAR IS NOT MINE BUT ¹OF THE ³HAVING SENT ⁴ME

πατρός.

²FATHER.

14.25 Ταῦτα λελάληκα ὑμῖν παρ’ ὑμῖν μένων·
THESE THINGS I HAVE TOLD YOU^o ²WITH ³YOU ¹[WHILE] ABIDING;

14.26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ
BUT~THE ENCOURAGER, THE ²SPIRIT - ¹HOLY, WHICH

πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος
WILL SEND THE FATHER IN THE NAME OF ME, THAT ONE

ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα
WILL TEACH~YOU^o ALL THINGS AND WILL REMIND YOU^o [OF] ALL THINGS

ἃ εἶπον ὑμῖν [ἐγώ]. **14.27** Εἰρήνην ἀφήμι ὑμῖν,
WHICH ²TOLD ³YOU^o ¹I. PEACE I LEAVE TO YOU^o,

εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος
PEACE - OF ME I GIVE TO YOU^o; NOT AS THE WORLD

δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ
GIVES I GIVE TO YOU. LET NOT BE TROUBLED YOUR^o -

καρδία μηδὲ δειλιάτω. **14.28** ἠκούσατε ὅτι ἐγὼ
HEART NOR LET IT BE COWARDLY. YOU^o HEARD THAT I

εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ
TOLD YOU^o, I AM GOING AND I AM COMING TO YOU^o. IF

ἡγαπᾶτέ με ἐχάρητε ἅν ὅτι πορεύομαι πρὸς
YOU^o WERE LOVING ME YOU^o WOULD HAVE REJOICED BECAUSE I GO TO

τὸν πατέρα, ὅτι ὁ πατήρ μείζων μου ἐστίν.
THE FATHER, FOR THE FATHER GREATER [THAN] ME IS.

14.29 καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν
AND NOW I HAVE TOLD YOU^o BEFORE IT HAPPENS, THAT WHEN

γένηται πιστεύσητε. **14.30** οὐκέτι πολλὰ λαλήσω μεθ’
IT HAPPENS YOU^o MAY BELIEVE. NO LONGER MANY THINGS I WILL SPEAK WITH

ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ
YOU^o, FOR~IS COMING THE ²OF THE ³WORLD ¹RULER; AND IN ME

οὐκ ἔχει οὐδέν, **14.31** ἀλλ’ ἵνα γνῶ ὁ
HE DOES NOT HAVE ANYTHING. BUT IN ORDER THAT MAY KNOW THE

κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό
WORLD THAT I LOVE THE FATHER, AND AS COMMANDED

μοι ὁ πατήρ, οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν
ME THE FATHER, SO I DO. ARISE, LET US GO

ἐντεῦθεν.

FROM HERE.

15.1 Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινὴ καὶ ὁ πατήρ
I AM THE VINE, THE TRUE ONE, AND THE FATHER

μου ὁ γεωργὸς ἐστίν. **15.2** πᾶν κλῆμα ἐν ἐμοὶ μὴ
OF ME THE VINEDRESSER IS. EVERY BRANCH IN ME NOT

φέρον καρπὸν αἶρει αὐτό, καὶ πᾶν τὸ
BEARING FRUIT HE TAKES IT, AND EVERY [BRANCH] -

καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα
BEARING~FRUIT HE PRUNES IT THAT MUCH~FRUIT

φέρη. **15.3** ἤδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν
IT MAY BEAR. ALREADY YOU ARE~CLEAN BECAUSE OF THE

λόγον ὃν λελάληκα ὑμῖν. **15.4** μέντε ἐν ἐμοί, καὶ γὰρ
WORD WHICH I HAVE SPOKEN TO YOU; REMAIN IN ME, AND I

ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν
IN YOU. AS THE BRANCH IS NOT ABLE TO BEAR~FRUIT

ἄφ' ἑαυτοῦ ἐὰν μὴ μένη ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ
FROM ITSELF UNLESS IT REMAINS ON THE VINE, SO NEITHER

ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε. **15.5** ἐγώ εἰμι ἡ
YOU UNLESS IN ME YOU REMAIN. I AM THE

ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοί
VINE, YOU [ARE] THE BRANCHES. THE ONE REMAINING IN ME

καὶ γὰρ ἐν αὐτῷ οὗτος φέρει καρπὸν πολὺν, ὅτι
AND I IN HIM THIS ONE BEARS MUCH~FRUIT, BECAUSE

χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. **15.6** ἐὰν μὴ
APART FROM ME YOU ARE NOT ABLE TO DO ANYTHING. UNLESS

τις μένη ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα
SOMEONE REMAINS IN ME, HE WAS (IS) CAST OUT AS THE BRANCH

καὶ ἐξηράνθη καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ
AND WAS (IS) DRIED UP AND THEY GATHER THEM AND INTO THE FIRE

βάλλουσιν καὶ καίεται. **15.7** ἐὰν μένητε ἐν ἐμοί
THEY THROW [THEM] AND THEY ARE BURNED. IF YOU REMAIN IN ME

καὶ τὰ ῥήματά μου ἐν ὑμῖν μένη, ὃ ἐὰν θέλητε
AND THE WORDS OF ME IN YOU REMAIN, WHATEVER YOU WANT

αἰτήσασθε, καὶ γενήσεται ὑμῖν. **15.8** ἐν τούτῳ
ASK, AND IT WILL BE DONE FOR YOU. BY THIS

ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε
WAS (IS) GLORIFIED THE FATHER OF ME, THAT MUCH~FRUIT YOU BEAR

καὶ γένησθε ἐμοὶ μαθηταί. **15.9** καθὼς ἠγάπησέν με
AND YOU BE TO ME DISCIPLES. AS LOVED ME

ὁ πατήρ, καὶ γὰρ ὑμᾶς ἠγάπησα· μέντε ἐν τῇ ἀγάπῃ
THE FATHER, SO I LOVED~YOU; REMAIN IN THE LOVE

τῇ ἐμῇ. **15.10** ἐὰν τὰς ἐντολάς μου τηρήσητε,
- OF ME. IF THE COMMANDS OF ME YOU KEEP,

μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς
YOU WILL REMAIN IN THE LOVE OF ME, AS I THE COMMANDS

"I am the true vine, and my Father is the vinegrower.

²He removes every branch in me that bears no fruit.

Every branch that bears fruit he prunes^a to make it bear more fruit.

³You have already been cleansed^a by the word that I have spoken to you.

⁴Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me.

⁵I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.

⁶Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned.

⁷If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you.

⁸My Father is glorified by this, that you bear much fruit and become^a my disciples.

⁹As the Father has loved me, so I have loved you; abide in my love.

¹⁰If you keep my commandments, you will abide in my love, just as I have kept my Father's

^a The same Greek root refers to pruning and cleansing

^a Or be

commandments and abide in his love. ¹¹I have said these things to you so that my joy may be in you, and that your joy may be complete.

¹²“This is my commandment, that you love one another as I have loved you. ¹³No one has greater love than this, to lay down one’s life for one’s friends. ¹⁴You are my friends if you do what I command you. ¹⁵I do not call you servants^p any longer, because the servant^q does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. ¹⁶You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. ¹⁷I am giving you these commands so that you may love one another.

¹⁸“If the world hates you, be aware that it hated me before it hated you. ¹⁹If you belonged to the world,^r the world would love you as its own. Because you do not belong to the world, but I have chosen you out of the world—therefore the world hates you.

^p Gk *slaves*

^q Gk *slave*

^r Gk *were of the world*

τοῦ πατρός μου τητήρηκα καὶ μένω αὐτοῦ ἐν τῇ
OF THE FATHER OF ME HAVE KEPT AND I REMAIN IN~HIS -

ἀγάπῃ.
LOVE.

15.11 Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν
THESE THINGS I HAVE SPOKEN TO YOU^o THAT THE JOY - OF ME IN

ὑμῖν ᾗ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. **15.12** αὕτη
YOU^o MAY BE AND THE JOY OF YOU^o MAY BE MADE FULL. THIS

ἐστὶν ἡ ἐντολὴ ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς
IS THE COMMAND - OF ME, THAT YOU^o LOVE ONE ANOTHER AS

ἠγάπησα ὑμᾶς. **15.13** μείζονα ταύτης ἀγάπῃν
I LOVED YOU^o. GREATER LOVE~THAN THIS

οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ
HAS~NO ONE, THAT SOMEONE THE LIFE OF HIM HE LAY DOWN FOR

τῶν φίλων αὐτοῦ. **15.14** ὑμεῖς φίλοι μου ἐστε ἐὰν
THE FRIENDS OF HIM. YOU^o FRIENDS OF ME ARE IF

ποιῇτε ἃ ἐγὼ ἐντέλλομαι ὑμῖν. **15.15** οὐκέτι
YOU^o DO THE THINGS WHICH I COMMAND YOU^o. NO LONGER

λέγω ὑμᾶς δούλους, ὅτι ὁ δούλος οὐκ οἶδεν τί
DO I CALL YOU^o SLAVES, BECAUSE THE SLAVE DOES NOT KNOW WHAT

ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἵρηκα φίλους, ὅτι
DOES HIS - LORD; BUT~YOU^o I HAVE CALLED FRIENDS, BECAUSE

πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα
ALL THINGS WHICH I HEARD FROM THE FATHER OF ME I MADE KNOWN

ὑμῖν. **15.16** οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ’ ἐγὼ
TO YOU^o. NOT YOU^o CHOSE~ME, BUT I

ἐξελεξάμην ὑμᾶς καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε
CHOSE YOU^o AND APPOINTED YOU^o THAT YOU GO

καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα
AND BEAR~FRUIT AND THE FRUIT OF YOU^o REMAINS THAT

ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου
WHATEVER YOU^o ASK THE FATHER IN THE NAME OF ME

δῶ ὑμῖν. **15.17** ταῦτα ἐντέλλομαι ὑμῖν, ἵνα
HE MAY GIVE TO YOU^o. THESE THINGS I COMMAND YOU^o, THAT

ἀγαπᾶτε ἀλλήλους.
YOU^o LOVE ONE ANOTHER.

15.18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ
IF THE WORLD HATES~YOU^o, KNOW THAT ME

πρῶτον ὑμῶν μεμίσηκεν. **15.19** εἰ ἐκ τοῦ κόσμου
BEFORE YOU^o IT HAS HATED. IF OF THE WORLD

ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ
YOU^o WERE, THE WORLD WOULD ITS OWN [HAVE] LOVED; BUT~BECAUSE FROM

τοῦ κόσμου οὐκ ἐστέ, ἀλλ’ ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ
THE WORLD YOU^o ARE NOT, BUT I CHOSE YOU^o OUT OF

τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.
THE WORLD, THEREFORE HATES YOU^o THE WORLD.

15.20 μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν,
 REMEMBER THE SAYING WHICH I TOLD YOU,
 Οὐκ ἔστιν δούλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ
 A SLAVE-IS NOT GREATER [THAN] THE LORD OF HIM. IF ME
 ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου
 THEY PERSECUTED, ALSO YOU° THEY WILL PERSECUTE; IF THE WORD OF ME
 ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. **15.21** ἀλλὰ
 THEY KEPT, ALSO - YOURS° THEY WILL KEEP. BUT
 ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά
 ALL~THESE THINGS THEY WILL DO TO YOU° ON ACCOUNT OF THE NAME
 μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. **15.22** εἰ
 OF ME, BECAUSE THEY DO NOT KNOW THE ONE HAVING SENT ME. IF
 μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχουσιν·
 I DID NOT COME AND SPEAK TO THEM, THEY WOULD NOT HAVE~SIN;
 νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν.
 BUT~NOW A CLOAK THEY DO NOT HAVE AROUND THE SIN OF THEM.
15.23 ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.
 THE ONE HATING~ME ALSO THE FATHER OF ME HATES.
15.24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ
 IF THE WORKS I DID NOT DO AMONG THEM WHICH
 οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἶχουσιν· νῦν δὲ
 NO OTHER MAN DID, THEY WOULD NOT HAVE~SIN; BUT~NOW
 καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν
 BOTH THEY HAVE SEEN AND THEY HAVE HATED BOTH ME AND THE
 πατέρα μου. **15.25** ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν
 FATHER OF ME. BUT THAT MAY BE FULFILLED THE WORD - IN
 τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι Ἐμίσησάν με
 THE LAW OF THEM HAVING BEEN WRITTEN, - THEY HATED ME
 δωρεάν.
 WITHOUT CAUSE.

15.26 Ὄταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω
 WHEN COMES THE ENCOURAGER WHOM I WILL SEND
 ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας ὃ
 TO YOU° FROM THE FATHER, THE SPIRIT - OF TRUTH, WHICH
 παρὰ τοῦ πατρός ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ
 FROM THE FATHER PROCEEDS, THAT ONE WILL TESTIFY ABOUT
 ἐμοῦ· **15.27** καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ'
 ME; 2ALSO 3YOU° 1AND TESTIFY, BECAUSE FROM
 ἀρχῆς μετ' ἐμοῦ ἐστε.
 [THE] BEGINNING WITH ME YOU° ARE.

15:25 Ps. 35:19; 69:4

²⁰Remember the word that I said to you, 'Servants' are not greater than their master.' If they persecuted me, they will persecute you; if they kept my word, they will keep yours also. ²¹But they will do all these things to you on account of my name, because they do not know him who sent me. ²²If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. ²³Whoever hates me hates my Father also. ²⁴If I had not done among them the works that no one else did, they would not have sin. But now they have seen and hated both me and my Father. ²⁵It was to fulfill the word that is written in their law, 'They hated me without a cause.'

²⁶ "When the Advocate¹ comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. ²⁷You also are to testify because you have been with me from the beginning.

¹ Gk. *Slaves*

¹ Or *Helper*

CHAPTER 16

"I have said these things to you to keep you from stumbling. ²They will put you out of the synagogues. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God. ³And they will do this because they have not known the Father or me. ⁴But I have said these things to you so that when their hour comes you may remember that I told you about them.

"I did not say these things to you from the beginning, because I was with you. ⁵But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' ⁶But because I have said these things to you, sorrow has filled your hearts. ⁷Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate^u will not come to you; but if I go, I will send him to you. ⁸And when he comes, he will prove the world wrong about^v sin and righteousness and judgment: ⁹about sin, because they do not believe in me; ¹⁰about righteousness, because I am going to the Father and you will see me no longer; ¹¹about judgment, because the ruler of this world has been condemned.

¹²"I still have many things to say to you, but you cannot

^u Or *Helper*

^v Or *convict the world of*

16.1 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε.
THESE THINGS I HAVE SPOKEN TO YOU° THAT YOU° NOT BE CAUSED TO STUMBLE.

16.2 ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται
³AWAY FROM [THE] SYNAGOGUES ¹THEY WILL PUT ²YOU°; BUT COMES

ώρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ
AN HOUR THAT EVERYONE HAVING KILLED YOU° MAY SUPPOSE

λατρείαν προσφέρειν τῷ θεῷ. **16.3** καὶ ταῦτα
TO OFFER~SERVICE - TO GOD. AND THESE THINGS

ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.
THEY WILL DO BECAUSE THEY DID NOT KNOW THE FATHER NOR ME.

16.4 ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ
BUT THESE THINGS I HAVE SPOKEN TO YOU° THAT WHEN COMES THE

ώρα αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν.
HOUR OF THEM YOU° MIGHT REMEMBER THEM THAT I TOLD YOU°.

Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι
BUT~THESE THINGS TO YOU° FROM [THE] BEGINNING I DID NOT SAY, BECAUSE

μεθ' ὑμῶν ἦμην. **16.5** νῦν δὲ ὑπάγω πρὸς τὸν
WITH YOU° I WAS. BUT~NOW I AM GOING TO THE ONE

πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ
HAVING SENT ME, AND NONE OF YOU° ASKS ME, WHERE

ὑπάγεις; **16.6** ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἡ
ARE YOU GOING? BUT BECAUSE I HAVE SPOKEN~THESE THINGS TO YOU° -

λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. **16.7** ἀλλ' ἐγὼ τὴν
SORROW HAS FILLED YOUR° - HEART. BUT I THE

ἀλήθειαν λέγω ὑμῖν, συμφέρεи ὑμῖν ἵνα ἐγὼ ἀπέλθω.
TRUTH TELL YOU°, IT IS BETTER FOR YOU° THAT I GO AWAY.

ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς
FOR~IF I DO NOT GO AWAY, THE ENCOURAGER WILL NOT COME TO

ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.
YOU°; BUT~IF I GO, I WILL SEND HIM TO YOU°.

16.8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ
AND HAVING COME THAT ONE WILL EXPOSE THE WORLD CONCERNING

ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ
SIN AND CONCERNING RIGHTEOUSNESS AND CONCERNING

κρίσεως· **16.9** περὶ ἁμαρτίας μὲν, ὅτι
JUDGMENT. CONCERNING SIN, - BECAUSE

οὐ πιστεύουσιν εἰς ἐμέ· **16.10** περὶ δικαιοσύνης δέ,
THEY DO NOT BELIEVE IN ME; CONCERNING RIGHTEOUSNESS, -

ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ
BECAUSE TO THE FATHER I GO AND NO LONGER DO YOU° SEE

με· **16.11** περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ
ME; CONCERNING - JUDGMENT, BECAUSE THE RULER -

κόσμου τούτου κέκριται.
OF THIS~WORLD HAS BEEN JUDGED.

16.12 Ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε
YET MANY THINGS I HAVE TO TELL~YOU°, BUT YOU° ARE NOT ABLE

βασιτάζειν ἄρτι· **16.13** ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ
 TO BEAR [THEM] NOW; BUT~WHEN HAS COME THAT ONE, THE
 πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν τῇ
 SPIRIT - OF TRUTH, HE WILL GUIDE YOU* IN -
 ἀληθείᾳ πάσῃ· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ'
 EVERY~TRUTH; FOR~NOT WILL HE SPEAK FROM HIMSELF, BUT
 ὅσα ἀκούσει λαλήσει καὶ τὰ ἐρχόμενα
 WHAT THINGS HE WILL HEAR HE WILL SPEAK AND THE THINGS COMING
 ἀναγγελεῖ ὑμῖν. **16.14** ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ
 HE WILL ANNOUNCE TO YOU*. THAT ONE WILL GLORIFY~ME, BECAUSE OF
 τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν. **16.15** πάντα
 - MINE HE WILL RECEIVE AND WILL ANNOUNCE [IT] TO YOU*. ALL THINGS
 ὅσα ἔχει ὁ πατὴρ ἐμὰ ἐστίν· διὰ τοῦτο εἶπον ὅτι
 WHICH *HAS *THE *FATHER ARE~MINE; THEREFORE I SAID THAT
 ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.
 OF - MINE HE RECEIVES AND WILL ANNOUNCE [IT] TO YOU*.
16.16 Μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν
 A LITTLE [TIME] AND NO LONGER YOU* SEE ME, AND AGAIN
 μικρὸν καὶ ὄψεσθέ με. **16.17** εἶπαν οὖν ἐκ
 A LITTLE [TIME] AND YOU* WILL SEE ME. SAID THEREFORE [SOME] OF
 τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστὶν τοῦτο
 THE DISCIPLES OF HIM TO ONE ANOTHER, WHAT IS THIS
 ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ
 WHICH HE SAYS TO US, A LITTLE [TIME] AND YOU* DO NOT SEE ME, AND
 πάλιν μικρὸν καὶ ὄψεσθέ με; καί, Ὅτι ὑπάγω
 AGAIN A LITTLE [TIME] AND YOU* WILL SEE ME? AND, BECAUSE I GO
 πρὸς τὸν πατέρα; **16.18** ἔλεγον οὖν, Τί ἐστὶν
 TO THE FATHER? THEY WERE SAYING THEREFORE, WHAT IS
 τοῦτο [ὃ λέγει] τὸ μικρόν; οὐκ οἶδαμεν τί λαλεῖ.
 THIS WHICH HE SAYS, THE LITTLE [TIME]? WE DO NOT KNOW WHAT HE SAYS.
16.19 ἔγνω [ὁ] Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν,
 KNEW - JESUS THAT THEY WERE WANTING TO ASK~HIM,
 καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων
 AND HE SAID TO THEM, ABOUT THIS YOU* INQUIRE WITH ONE ANOTHER
 ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν
 THAT I SAID, A LITTLE [TIME] AND YOU* DO NOT SEE ME, AND AGAIN
 μικρὸν καὶ ὄψεσθέ με; **16.20** ἀμὴν ἀμὴν λέγω ὑμῖν
 A LITTLE [TIME] AND YOU* WILL SEE ME? TRULY, TRULY I SAY TO YOU*
 ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος
 THAT *WILL WEEP *AND *WILL MOURN *YOU*, BUT~THE WORLD
 χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς
 WILL REJOICE. YOU* WILL BE GRIEVED, BUT THE GRIEF OF YOU* INTO
 χαρὰν γενήσεται. **16.21** ἡ γυνὴ ὅταν τίκῃ
 JOY WILL BECOME. THE WOMAN WHEN SHE GIVES BIRTH
 λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ
 HAS~GRIEF, BECAUSE HAS COME THE HOUR OF HER; BUT~WHEN
 γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως
 SHE GIVES BIRTH TO THE CHILD, NO LONGER SHE REMEMBERS THE AFFLICTION

bear them now. ¹³When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. ¹⁴He will glorify me, because he will take what is mine and declare it to you. ¹⁵All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.

¹⁶“A little while, and you will no longer see me, and again a little while, and you will see me.” ¹⁷Then some of his disciples said to one another, “What does he mean by saying to us, ‘A little while, and you will no longer see me, and again a little while, and you will see me’; and ‘Because I am going to the Father’?” ¹⁸They said, “What does he mean by this ‘a little while’? We do not know what he is talking about.” ¹⁹Jesus knew that they wanted to ask him, so he said to them, “Are you discussing among yourselves what I meant when I said, ‘A little while, and you will no longer see me, and again a little while, and you will see me’?” ²⁰Very truly, I tell you, you will weep and mourn, but the world will rejoice; you will have pain, but your pain will turn into joy. ²¹When a woman is in labor, she has pain, because her hour has come. But when her child is born, she no longer remembers the anguish

because of the joy of having brought a human being into the world. ²²So you have pain now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you. ²³On that day you will ask nothing of me.” Very truly, I tell you, if you ask anything of the Father in my name, he will give it to you.^x ²⁴Until now you have not asked for anything in my name. Ask and you will receive, so that your joy may be complete.

²⁵“I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures, but will tell you plainly of the Father. ²⁶On that day you will ask in my name. I do not say to you that I will ask the Father on your behalf; ²⁷for the Father himself loves you, because you have loved me and have believed that I came from God.^y ²⁸I came from the Father and have come into the world; again, I am leaving the world and am going to the Father.”

²⁹His disciples said, “Yes, now you are speaking plainly, not in any figure of speech! ³⁰Now we know that you know all things, and do not need to have anyone question you; by this we

^w Or: will ask me no question

^x Other ancient authorities read
Father, he will give it to you in my name

^y Other ancient authorities read the Father

διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν
BECAUSE OF THE JOY THAT WAS BORN A MAN(HUMAN) INTO THE
κόσμον. **16.22** καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε·
WORLD. AND YOU* THEREFORE NOW - HAVE~GRIEF;

πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδιά,
BUT~AGAIN I WILL SEE YOU*, AND WILL REJOICE YOUR* - HEART,

καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ’ ὑμῶν. **16.23** καὶ
AND THE JOY OF YOU* NO ONE TAKES FROM YOU*. AND

ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. ἀμὴν
ON THAT - DAY YOU* WILL NOT ASK~ME ANYTHING. TRULY,

ἀμὴν λέγω ὑμῖν, ἅν τι αἰτήσητε τὸν πατέρα ἔν τῷ
TRULY I SAY TO YOU*, WHATEVER YOU* ASK THE FATHER IN THE

ὀνόματί μου δώσει ὑμῖν. **16.24** ἕως ἄρτι
NAME OF ME HE WILL GIVE [IT] TO YOU*. UNTIL NOW

οὐκ ἠτήσατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ
YOU* DID NOT ASK ANYTHING IN THE NAME OF ME; ASK AND

λήμψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.
YOU* WILL RECEIVE, THAT THE JOY OF YOU* MAY BE FULFILLED.

16.25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται
THESE THINGS IN SIMILITUDES I HAVE SPOKEN TO YOU*; COMES

ώρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ
AN HOUR WHEN NO LONGER IN SIMILITUDES I WILL SPEAK TO YOU*, BUT

παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν.
PLAINLY CONCERNING THE FATHER I WILL ANNOUNCE TO YOU*.

16.26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου
ON THAT - DAY, IN THE NAME OF ME

αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν
YOU* WILL ASK, AND I DO NOT SAY TO YOU* THAT I WILL ASK THE

πατέρα περὶ ὑμῶν· **16.27** αὐτὸς γὰρ ὁ πατήρ
FATHER CONCERNING YOU*. ⁴HIMSELF ¹FOR ²THE ³FATHER

φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ
IS FOND OF OF YOU*, BECAUSE YOU* HAVE BEEN FOND OF~ME AND

πεπιστεύκατε ὅτι ἐγὼ παρὰ [τοῦ] θεοῦ ἐξῆλθον.
HAVE BELIEVED THAT I FROM - GOD CAME FORTH.

16.28 ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν
I CAME FROM THE FATHER AND I HAVE COME INTO THE

κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι
WORLD; AGAIN I LEAVE THE WORLD AND GO

πρὸς τὸν πατέρα. **16.29** Λέγουσιν οἱ μαθηταὶ αὐτοῦ,
TO THE FATHER. SAY THE DISCIPLES OF HIM,

Ἴδε νῦν ἐν παρρησίᾳ λαλεῖς καὶ παροιμίαν οὐδεμίαν
SEE, NOW IN PLAINNESS YOU SPEAK AND SIMILITUDES NO LONGER

λέγεις. **16.30** νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ
DO YOU SPEAK. NOW WE KNOW THAT YOU KNOW ALL THINGS AND NO

χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν
NEED YOU HAVE THAT ANYONE QUESTION~YOU; BY THIS WE BELIEVE

16:23 text: KJV RSV NIV NEB TEV NRSV. var. δώσει ὑμῖν ἐν τῷ ὀνόματί μου (he will give [it] to you in my name); ASV NASB NEBmg TEVmg NJB NRSVmg.

ὅτι ἀπὸ θεοῦ ἐξῆλθες. **16.31** ἀπεκρίθη αὐτοῖς
 THAT FROM GOD YOU CAME FORTH. ANSWERED THEM
 Ἰησοῦς, Ἄρτι πιστεύετε; **16.32** ἰδοὺ ἔρχεται ὥρα καὶ
 JESUS, NOW DO YOU^o BELIEVE? LOOK, IS COMING AN HOUR AND
 ἐλήλυθεν ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια κάμῃ
 HAS COME THAT YOU^o ARE SCATTERED EACH ONE TO HIS OWN AND ME
 μόνον ἀφῆτε· καὶ οὐκ εἰμι μόνος, ὅτι ὁ πατὴρ μετ'
 YOU^o LEAVE~ALONE; AND I AM NOT ALONE, BECAUSE THE FATHER WITH
 ἐμοῦ ἐστίν. **16.33** ταῦτα λελάληκα ὑμῖν ἵνα ἐν
 ME IS. THESE THINGS I HAVE SPOKEN TO YOU^o THAT IN
 ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ
 ME YOU^o MAY HAVE~PEACE; IN THE WORLD YOU^o HAVE~AFFLICTION, BUT
 θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.
 BE CHEERFUL, I HAVE CONQUERED THE WORLD.

believe that you came from God.”³¹ Jesus answered them, “Do you now believe?³² The hour is coming, indeed it has come, when you will be scattered, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me.³³ I have said this to you, so that in me you may have peace. In the world you face persecution. But take courage; I have conquered the world!”

CHAPTER 17

17.1 Ταῦτα ἐλάλησεν Ἰησοῦς καὶ ἐπάρας τοὺς
 THESE THINGS SAID JESUS, AND HAVING LIFTED UP THE
 ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν, Πάτερ,
 EYES OF HIM TO - HEAVEN SAID, FATHER,
 ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς
 HAS COME THE HOUR; GLORIFY YOUR - SON, THAT THE SON
 δοξάσῃ σέ, **17.2** καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης
 MAY GLORIFY YOU; AS YOU GAVE HIM AUTHORITY OF(OVER) ALL
 σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς
 FLESH. THAT [TO] ALL WHICH YOU HAVE GIVEN HIM HE MAY GIVE TO THEM
 ζωὴν αἰώνιον. **17.3** αὕτη δέ ἐστίν ἡ αἰώνιος ζωὴ ἵνα
 ETERNAL~LIFE. AND~THIS IS - ETERNAL LIFE, THAT
 γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν
 THEY MAY KNOW YOU THE ONLY TRUE GOD AND HE WHOM
 ἀπέστειλας Ἰησοῦν Χριστόν. **17.4** ἐγὼ σε ἐδόξασα ἐπὶ
 YOU SENT, JESUS CHRIST. I GLORIFIED~YOU ON
 τῆς γῆς τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα
 THE EARTH, THE WORK HAVING FINISHED WHICH YOU HAVE GIVEN ME THAT
 ποιήσω· **17.5** καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ
 I SHOULD DO. AND NOW ²GLORIFY ³ME ¹YOU, FATHER, ALONG WITH
 σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον
 YOURSELF WITH THE GLORY WHICH ¹I WAS HAVING ⁴BEFORE - ⁵THE ⁶WORLD
 εἶναι παρὰ σοί.
⁷WAS ²WITH ³YOU.

17.6 Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς
 I MANIFESTED YOUR - NAME TO THE MEN WHOM
 ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ᾗσαν κάμοι
 YOU GAVE TO ME OUT OF THE WORLD. THEY WERE~YOURS AND TO ME
 αὐτοὺς ἔδωκας καὶ τὸν λόγον σου τετήρηκαν. **17.7** νῦν
 YOU GAVE~THEM AND THE WORD OF YOU THEY HAVE KEPT. NOW

After Jesus had spoken these words, he looked up to heaven and said, “Father, the hour has come; glorify your Son so that the Son may glorify you, ²since you have given him authority over all people, ²to give eternal life to all whom you have given him. ³And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. ⁴I glorified you on earth by finishing the work that you gave me to do. ⁵So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

6 “I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. ⁷Now

² Gk *flesh*

they know that everything you have given me is from you;⁸ for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me.⁹ I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours.¹⁰ All mine are yours, and yours are mine; and I have been glorified in them.¹¹ And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that^a you have given me, so that they may be one, as we are one.¹² While I was with them, I protected them in your name that^a you have given me. I guarded them, and not one of them was lost except the one destined to be lost,^b so that the scripture might be fulfilled.¹³ But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves.^c ¹⁴I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world.¹⁵ I am not asking you to take them out of the world,

^a Other ancient authorities read *protect in your name those whom*

^b Gk *except the son of destruction*

^c Or *among themselves*

ἐγνώκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ
THEY HAVE KNOWN THAT ALL THINGS WHATSOEVER YOU HAVE GIVEN TO ME FROM

σοῦ εἰσιν· 17.8 ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι
YOU ARE; BECAUSE THE WORDS WHICH YOU GAVE ME

δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἐγνώσαν
I HAVE GIVEN TO THEM, AND THEY RECEIVED AND KNEW

ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ
TRULY THAT FROM YOU I CAME FORTH, AND THEY BELIEVED THAT YOU

με ἀπέστειλας. 17.9 ἐγὼ περὶ αὐτῶν ἐρωτῶ, οὐ
SENT~ME. I CONCERNING THEM ASK; NOT

περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν
CONCERNING THE WORLD I ASK BUT CONCERNING THE ONES

δέδωκάς μοι, ὅτι σοὶ εἰσιν, 17.10 καὶ τὰ ἐμὰ
YOU HAVE GIVEN ME, BECAUSE THEY ARE~YOURS, AND ²THINGS ³OF MINE

πάντα σὰ ἐστίν καὶ τὰ σὰ ἐμά, καὶ
¹ALL ARE~YOURS AND THE THINGS OF YOURS MINE, AND

δεδοξασμαι ἐν αὐτοῖς. 17.11 καὶ οὐκέτι εἰμὶ ἐν τῷ
I HAVE BEEN GLORIFIED IN THEM. AND NO LONGER I AM IN THE

κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, καὶ γὰρ πρὸς σὲ
WORLD, AND THEY IN THE WORLD ARE, AND I TO YOU

έρχομαι. Πάτερ ἅγιε, ἴτηρησον αὐτοὺς ἐν τῷ ὀνόματί
AM COMING. HOLY~FATHER, KEEP THEM IN THE NAME

σου ᾧ δέδωκάς μοι, ἵνα ὧσιν ἓν καθὼς ἡμεῖς.
OF YOU WHICH YOU HAVE GIVEN ME, THAT THEY MAY BE ONE AS WE [ARE].

17.12 ὅτε ἦμην μετ' αὐτῶν ἔγὼ ἐτήρουν αὐτοὺς ἐν τῷ
WHEN I WAS WITH THEM I WAS KEEPING THEM IN THE

ὀνόματί σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ
NAME OF YOU WHICH YOU HAVE GIVEN ME, AND I KEPT WATCH, AND

οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας,
NONE OF THEM PERISHED EXCEPT THE SON - OF PERDITION,

ἵνα ἡ γραφὴ πληρωθῇ. 17.13 νῦν δὲ πρὸς σὲ
THAT THE SCRIPTURE MIGHT BE FULFILLED. AND~NOW TO YOU

έρχομαι καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν
I AM COMING AND THESE THINGS I SPEAK IN THE WORLD THAT THEY MAY HAVE

τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.
THE JOY - OF ME HAVING BEEN FULFILLED IN THEMSELVES.

17.14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου καὶ ὁ
I HAVE GIVEN TO THEM THE WORD OF YOU AND THE

κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ
WORLD HATED THEM, BECAUSE THEY ARE NOT OF THE

κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.
WORLD JUST AS I AM NOT OF THE WORLD.

17.15 οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου,
I DO NOT ASK THAT YOU TAKE THEM OUT OF THE WORLD,

17:11 text: ASV RSV NASB NEBmg TEV NJBmg NRSV. var. *τηρησον αυτους εν τω ονοματι σου ους δεδωκας μοι* (keep in your name those whom you have given me); KJV NEB TEVmg NJB NRSVmg.

17:12 text: ASV RSV NASB NIV NEBmg TEV NRSV. var. *εγω ετηρουν αυτους εν τω ονοματι σου ους δεδωκας μοι* (I was keeping in your name those whom you have given me); KJV NEB TEVmg NJB NRSVmg. var. *εγω ετηρουν αυτους εν τω ονοματι σου* (I was keeping them in your name); none.

ἀλλ' ἵνα τηρήσης αὐτοὺς ἐκ τοῦ πονηροῦ. **17.16** ἐκ
BUT THAT YOU KEEP THEM FROM THE EVIL [ONE]. OF

τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ
THE WORLD THEY ARE NOT JUST AS I AM NOT OF THE

κόσμου. **17.17** ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ·
WORLD. SANCTIFY THEM IN THE TRUTH;

ὁ λόγος ὁ σὸς ἀλήθεια ἐστίν. **17.18** καθὼς
THE WORD - OF YOU IS-TRUTH. AS

ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἐγὼ ἀπέστειλα
YOU SENT-ME INTO THE WORLD, [SO] ALSO I SENT

αὐτοὺς εἰς τὸν κόσμον· **17.19** καὶ ὑπὲρ αὐτῶν ἐγὼ
THEM INTO THE WORLD; AND FOR THEM I

ἀγιάζω ἐμαυτόν, ἵνα ὧσιν καὶ αὐτοὶ ἡγιασμένοι
SANCTIFY MYSELF, THAT ³MAY HAVE BEEN ²ALSO ¹THEY SANCTIFIED

ἐν ἀληθείᾳ.
IN TRUTH.

17.20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ
NOT CONCERNING THESE HOWEVER DO I ASK ONLY, BUT

καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν
ALSO CONCERNING THE ONES BELIEVING ³BECAUSE ⁴THE ⁵WORD ⁶OF THEM

εἰς ἐμέ, **17.21** ἵνα πάντες ἐν ὧσιν, καθὼς σύ, πάτερ, ἐν
¹IN ²ME, THAT ALL MAY BE-ONE, AS YOU, FATHER, IN

ἐμοὶ καὶ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὧσιν, ἵνα
ME [ARE] AND I IN YOU, THAT ALSO THEY IN US MAY BE, THAT

ὁ κόσμος πιστεῦῃ ὅτι σύ με ἀπέστειλας. **17.22** καὶ γὰρ
THE WORLD MAY BELIEVE THAT YOU SENT-ME. AND I

τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα
THE GLORY WHICH YOU HAVE GIVEN ME I HAVE GIVEN THEM, THAT

ὧσιν ἐν καθὼς ἡμεῖς ἐν· **17.23** ἐγὼ ἐν αὐτοῖς καὶ
THEY MAY BE ONE JUST AS WE [ARE] ONE. I IN THEM AND

σύ ἐν ἐμοί, ἵνα ὧσιν τετελειωμένοι εἰς ἓν, ἵνα
YOU IN ME, THAT THEY MAY BE PERFECTED INTO ONE, THAT

γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ
MAY KNOW THE WORLD THAT YOU SENT-ME AND

ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγάπησας. **17.24** Πάτερ,
LOVED THEM JUST AS YOU LOVED-ME. FATHER,

ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ
[AS TO] THAT WHICH YOU HAVE GIVEN ME, I DESIRE THAT WHERE I-AM

κακεῖνοι ὧσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν
THOSE ALSO MAY BE WITH ME, THAT THEY MAY SEE THE GLORY -

ἐμήν, ἣν δέδωκάς μοι ὅτι ἡγάπησάς με πρὸ
OF ME WHICH YOU HAVE GIVEN ME BECAUSE YOU LOVED ME BEFORE

καταβολῆς κόσμου. **17.25** πάτερ δίκαιε, καὶ ὁ
[THE] FOUNDATION OF [THE] WORLD. RIGHTEOUS-FATHER, INDEED THE

κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι
WORLD DID NOT KNOW-YOU, BUT-I KNEW-YOU, AND THESE ONES

ἔγνωσαν ὅτι σύ με ἀπέστειλας· **17.26** καὶ ἐγνώρισα
KNEW THAT YOU SENT-ME; AND I MADE KNOWN

but I ask you to protect them from the evil one.^d ¹⁶They do not belong to the world, just as I do not belong to the world. ¹⁷Sanctify them in the truth; your word is truth. ¹⁸As you have sent me into the world, so I have sent them into the world. ¹⁹And for their sakes I sanctify myself, so that they also may be sanctified in truth.

²⁰“I ask not only on behalf of these, but also on behalf of those who will believe in me through their word,²¹ that they may all be one. As you, Father, are in me and I am in you, may they also be in us,^e so that the world may believe that you have sent me. ²²The glory that you have given me I have given them, so that they may be one, as we are one,²³ in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. ²⁴Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.

²⁵“Righteous Father, the world does not know you, but I know you; and these know that you have sent me. ²⁶I made your name known

^d Or *from evil*

^e Other ancient authorities read *be one in us*

to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them."

αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ
TO THEM THE NAME OF YOU AND WILL MAKE [IT] KNOWN, THAT THE
ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ἢ καὶ γὰρ ἐν
LOVE [WITH] WHICH YOU LOVED ME IN THEM MAY BE AND I IN
αὐτοῖς.
THEM.

CHAPTER 18

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. ²Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. ⁴Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" ⁵They answered, "Jesus of Nazareth." ⁶Jesus replied, "I am he." ⁷Judas, who betrayed him, was standing with them. ⁸When Jesus^f said to them, "I am he,"^g they stepped back and fell to the ground. ⁹Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." ¹⁰Jesus answered, "I told you that I am he.^g So if you are looking for me, let these men go." ¹¹This was to fulfill

^f Gk the Nazorean

^g Gk I am

^h Gk he

18.1 Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς
THESE THINGS HAVING SAID JESUS WENT OUT WITH THE
μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρὼν ὅπου
DISCIPLES OF HIM ACROSS THE ²RAVINE, - ¹KIDRON, WHERE
ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ
THERE WAS A GARDEN, INTO WHICH HE~ENTERED AND THE DISCIPLES
αὐτοῦ. **18.2** ἤδει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν
OF HIM. NOW~KNEW ALSO JUDAS THE ONE BETRAYING HIM
τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ
THE PLACE, BECAUSE OFTEN JESUS~GATHERED THERE WITH
τῶν μαθητῶν αὐτοῦ. **18.3** ὁ οὖν Ἰούδας λαβὼν τὴν
THE DISCIPLES OF HIM. - THEN JUDAS, HAVING TAKEN THE
σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν
BAND OF SOLDIERS AND ²OF ³THE ⁴CHIEF PRIESTS ⁵AND ⁶OF ⁷THE
Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ
⁸PHARISEES ¹SERVANTS, COMES THERE WITH LANTERNS AND
λαμπάδων καὶ ὅπλων. **18.4** Ἰησοῦς οὖν εἰδὼς
LAMPS AND WEAPONS. JESUS THEREFORE HAVING KNOWN
πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξῆλθεν καὶ λέγει
EVERYTHING COMING UPON HIM, WENT OUT AND SAYS
αὐτοῖς, Τίνα ζητεῖτε; **18.5** ἀπεκρίθησαν αὐτῷ,
TO THEM, WHOM DO YOU~SEEK? THEY ANSWERED HIM,
Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς, Ἐγὼ εἰμι.
JESUS THE NAZARENE. HE SAYS TO THEM, I AM [HE].
εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ'
NOW~HAD STOOD ALSO JUDAS, THE ONE BETRAYING HIM, WITH
αὐτῶν. **18.6** ὥς οὖν εἶπεν αὐτοῖς, Ἐγὼ εἰμι,
THEM. WHEN THEREFORE HE TOLD THEM, I AM [HE],
ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί.
THEY WITHDREW BACKWARD AND FELL TO [THE] GROUND.
18.7 πάλιν οὖν ἐπηρώτησεν αὐτούς, Τίνα ζητεῖτε;
AGAIN THEREFORE HE QUESTIONED THEM, WHOM DO YOU~SEEK?
οἱ δὲ εἶπαν, Ἰησοῦν τὸν Ναζωραῖον. **18.8** ἀπεκρίθη
AND~THEY SAID, JESUS THE NAZARENE. ANSWERED
Ἰησοῦς, Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι· εἰ οὖν
JESUS, I TOLD YOU~THAT I AM [HE]; IF THEREFORE
ἐμε ζητεῖτε, ἄφετε τούτους ὑπάγειν· **18.9** ἵνα πληρωθῇ
YOU~SEEK~ME, LET THESE MEN GO AWAY; THAT MAY BE FULFILLED

ὁ λόγος ὃν εἶπεν ὅτι Οὐς δέδωκάς μοι
 THE WORD WHICH SAID, - [THOSE] WHOM YOU HAVE GIVEN ME
 οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα. **18.10** Σίμων οὖν Πέτρος
 I DID NOT LOSE OF THEM ANYONE. THEN~SIMON PETER
 ἔχων μάχαιραν εἰλκυσεν αὐτὴν καὶ ἔπαισεν τὸν τοῦ
 HAVING A SWORD DREW IT AND STRUCK THE ²OF THE
 ἀρχιερέως δούλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτᾶριον τὸ
³HIGH PRIEST ¹SLAVE ⁴AND ⁵CUT OFF ⁶HIS - ⁸EAR -
 δεξιόν· ἣν δὲ ὄνομα τῷ δούλῳ Μάλχος. **18.11** εἶπεν
⁷RIGHT; AND~WAS [THE] NAME TO THE SLAVE MALCHUS. SAID
 οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιραν εἰς
 THEREFORE - JESUS - TO PETER, PUT THE SWORD INTO
 τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ
 THE SHEATH; THE CUP WHICH HAS GIVEN ME THE FATHER
 οὐ μὴ πῖω αὐτό;
 SHOULD I NEVER DRINK IT?

18.12 Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ
 THEN~THE BAND OF SOLDIERS AND THE COMMANDER OF THE COHORT AND
 οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν
 THE SERVANTS OF THE JEWS TOOK - JESUS
 καὶ ἔδησαν αὐτὸν **18.13** καὶ ἤγαγον πρὸς Ἄνναν
 AND BOUND HIM AND LED [HIM] TO ANNAS
 πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν
 FIRST; FOR~HE WAS [THE] FATHER-IN-LAW - OF CAIAPHAS, WHO WAS
 ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου· **18.14** ἦν δὲ
 HIGH PRIEST - THAT~YEAR. NOW~IT WAS
 Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις ὅτι
 CAIAPHAS, THE ONE HAVING GIVEN COUNSEL TO THE JEWS THAT
 συμφέρεи ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.
 IT IS BETTER [FOR] ONE MAN TO DIE FOR THE PEOPLE.

18.15 Ἦκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ
⁷WERE FOLLOWING ¹NOW - ⁸JESUS ²SIMON ³PETER ⁴AND
 ἄλλος μαθητής. ὁ δὲ μαθητής ἐκεῖνος ἦν γνωστὸς
⁵ANOTHER ⁶DISCIPLE. - AND THAT~DISCIPLE WAS KNOWN
 τῷ ἀρχιερεῖ καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν
 TO THE HIGH PRIEST AND HE ENTERED WITH - JESUS - INTO THE
 αὐλὴν τοῦ ἀρχιερέως, **18.16** ὁ δὲ Πέτρος εἰστήκει πρὸς
 COURT OF THE HIGH PRIEST, - BUT PETER HAD STOOD AT
 τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος
 THE DOOR OUTSIDE. WENT OUT THEREFORE THE ²DISCIPLE - ¹OTHER,
 ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ
 THE ONE KNOWN TO THE HIGH PRIEST, AND SPOKE TO THE DOORKEEPER
 καὶ εἰσήγαγεν τὸν Πέτρον. **18.17** λέγει οὖν τῷ
 AND BROUGHT IN - PETER. SAYS THEREFORE -
 Πέτρῳ ἡ παιδίσκη ἡ θυρωρός, Μὴ καὶ σὺ ἐκ
 TO PETER THE MAID, THE DOORKEEPER, [SURELY] NOT ALSO YOU OF
 τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος,
 THE DISCIPLES ARE - OF THIS~MAN? SAYS THAT ONE,

the word that he had spoken, "I did not lose a single one of those whom you gave me." ¹⁰Then Simon Peter, who had a sword; drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. ¹¹Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

¹²So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. ¹³First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

¹⁵Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, ¹⁶but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in: ¹⁷The woman said to Peter, "You are not also one of this man's disciples, are you?"

He said, "I am not."¹⁸ Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

¹⁹ Then the high priest questioned Jesus about his disciples and about his teaching. ²⁰ Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. ²¹ Why do you ask me? Ask those who heard what I said to them; they know what I said."

²² When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?"

²³ Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" ²⁴ Then Annas sent him bound to Caiaphas the high priest.

²⁵ Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not."²⁶ One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?"

Οὐκ εἰμί. **18.18** εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ
I AM NOT. AND~HAD STOOD THE SLAVES AND THE

ὑπηρέται ἀνθρακίαν πεποιηκότες, ὅτι ψυχὸς ἦν, καὶ
SERVANTS— A FIRE HAVING BEEN MADE, FOR IT WAS~COLD, AND

ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετὰ αὐτῶν
THEY WERE WARMING THEMSELVES; AND~WAS ALSO - PETER WITH THEM

ἐστὼς καὶ θερμαινόμενος.
HAVING STOOD AND WARMING HIMSELF.

18.19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν
THEN~THE HIGH PRIEST QUESTIONED - JESUS ABOUT THE

μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.
DISCIPLES OF HIM AND ABOUT THE TEACHING OF HIM.

18.20 ἀπεκρίθη αὐτῷ Ἰησοῦς, Ἐγὼ παρρησίᾳ λελάληκα
ANSWERED HIM JESUS, I IN PUBLIC [VIEW] HAVE SPOKEN

τῷ κόσμῳ, ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν
TO THE WORLD; I ALWAYS TAUGHT IN A SYNAGOGUE AND IN

τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ
THE TEMPLE, WHERE ALL THE JEWS COME TOGETHER, AND

ἐν κρυπτῷ ἐλάλησα οὐδέν. **18.21** τί με ἐρωτᾷς;
IN SECRET I SPOKE NOTHING. WHY DO YOU QUESTION~ME?

ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἴδε
QUESTION THE ONES HAVING HEARD WHAT I SPOKE TO THEM. LOOK,

οὗτοι οἶδασιν ἃ εἶπον ἐγώ. **18.22** ταῦτα δὲ
THESE ONES KNOW WHAT THINGS I~SAID. BUT~THESE THINGS

αὐτοῦ εἰπόντος εἷς παρεστηκὼς τῶν ὑπηρετῶν ἔδωκεν
HE HAVING SAID, ONE ³HAVING STOOD NEARBY ¹OF THE ²SERVANTS GAVE

ράπισμα τῷ Ἰησοῦ εἰπών, Οὕτως ἀποκρίνη τῷ
A BLOW - TO JESUS, HAVING SAID, THUS DO YOU ANSWER THE

ἀρχιερεῖ; **18.23** ἀπεκρίθη αὐτῷ Ἰησοῦς, Εἰ
HIGH PRIEST? ANSWERED HIM JESUS, IF

κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ
I SPOKE~BADLY TESTIFY ABOUT THE BAD; BUT~IF

καλῶς, τί με δέρεις; **18.24** ἀπέστειλεν οὖν αὐτὸν ὁ
GOOD, WHY DO YOU BEAT~ME? ³SENT ¹THEN ⁴HIM -

Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.
²ANNAS, HAVING BEEN BOUND, TO CAIAPHAS THE HIGH PRIEST.

18.25 Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ
NOW~WAS SIMON PETER HAVING STOOD AND

θερμαινόμενος. εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ
WARMING HIMSELF. THEY SAID THEREFORE TO HIM, [SURELY] NOT ALSO YOU

ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἡρνήσατο ἐκεῖνος καὶ
OF THE DISCIPLES OF HIM ARE? ANSWERED THAT ONE AND

εἶπεν, Οὐκ εἰμί. **18.26** λέγει εἷς ἐκ τῶν δούλων τοῦ
SAID, I AM NOT. SAYS ONE OF THE SLAVES OF THE

ἀρχιερέως, συγγενῆς ὧν οὗ ἀπέκοψεν Πέτρος
HIGH PRIEST, BEING~A RELATIVE [OF HIM] OF WHOM PETER~CUT OFF

τὸ ὠτίον, Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;
THE(HIS) EAR, DID I NOT SEE~YOU IN THE GARDEN WITH HIM?

18.27 πάλιν οὖν ἡρνήσατο Πέτρος, καὶ εὐθέως
AGAIN THEREFORE DENIED PETER, AND IMMEDIATELY

ἀλέκτωρ ἐφώνησεν.
A COCK CROWED.

18.28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα
THEY LED THEREFORE - JESUS FROM - CAIAPHAS

εἰς τὸ πραιτώριον· ἦν δὲ πρωΐ· καὶ αὐτοὶ
TO THE PRAETORIUM; AND-IT WAS EARLY; AND THEY

οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μianθῶσιν
DID NOT ENTER INTO THE PRAETORIUM, LEST THEY SHOULD BE DEFILED

ἀλλὰ φάγωσιν τὸ πάσχα. **18.29** ἐξῆλθεν οὖν ὁ
BUT MIGHT EAT THE PASSOVER. WENT FORTH THEREFORE -

Πιλᾶτος ἔξω πρὸς αὐτοὺς καὶ φησίν, Τίνα
PILATE OUTSIDE TO THEM AND SAYS, WHAT

κατηγορίαν φέρετε [κατὰ] τοῦ ἀνθρώπου τούτου;
ACCUSATION DO YOU° BRING AGAINST - THIS~MAN?

18.30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Εἰ μὴ ἦν οὗτος
THEY ANSWERED AND SAID TO HIM, UNLESS THIS MAN~WAS

κακὸν ποιῶν, οὐκ ἄν σοι παρεδώκαμεν αὐτόν.
DOING~EVIL, WOULD NOT WE HAVE DELIVERED~TO YOU HIM.

18.31 εἶπεν οὖν αὐτοῖς ὁ Πιλᾶτος, Λάβετε αὐτόν
SAID THEREFORE TO THEM - PILATE, ²TAKE ³HIM

ὕμεις καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν.
°YOU° AND ACCORDING TO THE LAW OF YOU° JUDGE HIM.

εἶπον αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν
SAID TO HIM THE JEWS, FOR US IT IS NOT LAWFUL

ἀποκτεῖναι οὐδένα· **18.32** ἵνα ὁ λόγος τοῦ Ἰησοῦ
TO KILL ANYONE— THAT THE WORD - OF JESUS

πληρωθῇ ὃν εἶπεν σημαίνων ποίῳ θανάτῳ ἤμελλεν
MAY BE FULFILLED WHICH HE SAID SIGNIFYING BY WHAT DEATH HE WAS ABOUT

ἀποθνήσκειν. **18.33** Εἰσῆλθεν οὖν πάλιν εἰς τὸ
TO DIE. THEREFORE~ENTERED AGAIN INTO THE

πραιτώριον ὁ Πιλᾶτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ
PRAETORIUM - PILATE AND CALLED - JESUS AND

εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;
SAID TO HIM, YOU ARE THE KING OF THE THE JEWS?

18.34 ἀπεκρίθη Ἰησοῦς, Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις
ANSWERED JESUS, FROM YOURSELF YOU SAY~THIS

ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ; **18.35** ἀπεκρίθη ὁ
OR OTHERS TOLD YOU ABOUT ME? ANSWERED -

Πιλᾶτος, Μῆτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν
PILATE, [SURELY] NOT I AM~A JEW? THE NATION - OF YOU

καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;
AND THE HIGH PRIEST DELIVERED YOU TO ME. WHAT DID YOU DO?

18.36 ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν
ANSWERED JESUS, THE KINGDOM - OF ME IS NOT

ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ
OF - THIS~WORLD; IF OF - THIS~WORLD WAS THE

²⁷Again Peter denied it, and at that moment the cock crowed.

²⁸Then they took Jesus from Caiaphas to Pilate's headquarters.ⁱ It was early in the morning. They themselves did not enter the headquarters;ⁱ so as to avoid ritual defilement and to be able to eat the Passover. ²⁹So Pilate went out to them and said, "What accusation do you bring against this man?"

³⁰They answered, "If this man were not a criminal, we would not have handed him over to you." ³¹Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." ³²(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

³³Then Pilate entered the headquartersⁱ again, summoned Jesus, and asked him, "Are you the King of the Jews?" ³⁴Jesus answered, "Do you ask this on your own, or did others tell you about me?" ³⁵Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" ³⁶Jesus answered, "My kingdom is not from this world. If my kingdom were from this world,

ⁱGk. the praetorium

my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.”³⁷Pilate asked him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.”³⁸Pilate asked him, “What is truth?”

After he had said this, he went out to the Jews again and told them, “I find no case against him.”³⁹But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?”⁴⁰They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit.

βασιλεία ἡ ἐμή, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο [ἄν],
KINGDOM - OF ME, THE SERVANTS - OF ME WOULD HAVE FOUGHT,

ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ
THAT I SHOULD NOT BE DELIVERED TO THE JEWS; BUT~NOW THE

βασιλεία ἡ ἐμή οὐκ ἔστιν ἐντεῦθεν. **18.37** εἶπεν οὖν
KINGDOM - OF ME IS NOT FROM HERE. SAID THEREFORE

αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ
TO HIM - PILATE, SO A KING ARE YOU? ANSWERED -

Ἰησοῦς, Σὺ λέγεις ὅτι βασιλεὺς εἰμι. ἐγὼ εἰς τοῦτο
JESUS, YOU SAY THAT I AM~A KING. I FOR THIS

γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα
HAVE BEEN BORN AND FOR THIS HAVE COME INTO THE WORLD, THAT

μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας
I MIGHT TESTIFY TO THE TRUTH; EVERYONE BEING OF THE TRUTH

ἀκούει μου τῆς φωνῆς. **18.38** λέγει αὐτῷ ὁ Πιλάτος,
HEARS MY - VOICE. SAYS TO HIM - PILATE,

Τί ἐστιν ἀλήθεια;
WHAT IS TRUTH?

Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς
AND THIS HAVING SAID, AGAIN HE WENT OUT TO THE

Ἰουδαίους καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν εὐρίσκω ἐν
JEWS AND SAYS TO THEM, I FIND~NOT ANY ²IN

αὐτῷ αἰτίαν. **18.39** ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα
³HIM ¹FAULT. BUT~THERE IS A CUSTOM FOR YOU* THAT ONE

ἀπολύσω ὑμῖν ἐν τῷ πάσχα· βούλεσθε οὖν
I MAY RELEASE TO YOU* DURING THE PASSOVER. DO YOU* WANT THEREFORE

ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;
[THAT] I RELEASE TO YOU* THE KING OF THE JEWS?

18.40 ἐκραύγασαν οὖν πάλιν λέγοντες, Μὴ τοῦτον
THEY CRIED OUT THEREFORE AGAIN SAYING, NOT THIS MAN

ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς
BUT - BARABBAS. ³WAS ¹NOW - ²BARABBAS

ληστής.

⁴A REVOLUTIONARY.

CHAPTER 19

Then Pilate took Jesus and had him flogged.²And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe.³They kept coming up to him, saying, “Hail,

19.1 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ
THEN THEREFORE ²TOOK - ¹PILATE - ³JESUS AND

ἐμαστίγωνσεν. **19.2** καὶ οἱ στρατιῶται πλέξαντες
SCOURGED [HIM]. AND THE SOLDIERS HAVING WOVEN

στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ,
A WREATH OUT OF THORNS PUT [IT] ON HIS - HEAD,

καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν **19.3** καὶ
AND A PURPLE~GARMENT THREW AROUND HIM, AND

ἦρχοντο πρὸς αὐτὸν καὶ ἔλεγον, Χαῖρε ὁ
THEY WERE COMING TO HIM AND WERE SAYING, HAIL, THE

βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ
 KING OF THE JEWS; AND THEY WERE GIVING HIM
 ῥαπίσματα. **19.4** Καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλάτος
 BLOWS. AND WENT FORTH AGAIN OUTSIDE - PILATE
 καὶ λέγει αὐτοῖς, Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα
 AND SAYS TO THEM, LOOK, I BRING ³TO YOU¹ HIM ²OUT, THAT
 γνῶτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ.
 YOU¹ MAY KNOW THAT NOT ANY FAULT I FIND IN HIM.
19.5 ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν
 CAME FORTH THEREFORE - JESUS OUTSIDE, WEARING THE
 ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ
 THORNY WREATH AND THE PURPLE GARMENT. AND
 λέγει αὐτοῖς, Ἴδου ὁ ἄνθρωπος. **19.6** ὅτε οὖν
 HE SAYS TO THEM, SEE THE MAN. WHEN THEREFORE
 εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν
 SAW HIM THE CHIEF PRIESTS AND THE SERVANTS THEY CRIED OUT
 λέγοντες, Σταύρωσον σταύρωσον. λέγει αὐτοῖς ὁ
 SAYING, CRUCIFY, CRUCIFY. SAYS TO THEM -
 Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ
 PILATE, ²TAKE ³HIM ¹YOU¹ AND YOU¹ CRUCIFY, FOR~I
 οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν. **19.7** ἀπεκρίθησαν αὐτῷ
 DO NOT FIND IN HIM FAULT, ANSWERED HIM
 οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν καὶ κατὰ τὸν
 THE JEWS, WE HAVE~A LAW AND ACCORDING TO THE
 νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ
 LAW HE OUGHT TO DIE, BECAUSE [THE] SON OF GOD
 ἐαυτὸν ἐποίησεν.
 HE MADE~HIMSELF.
19.8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν
 WHEN THEREFORE HEARD - PILATE THIS -
 λόγον, μᾶλλον ἐφοβήθη, **19.9** καὶ εἰσῆλθεν εἰς τὸ
 WORD, HE WAS AFRAID~[EVEN] MORE, AND HE ENTERED INTO THE
 πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἰ σὺ;
 PRAETORIUM AGAIN AND SAYS - TO JESUS, FROM WHERE ARE YOU?
 ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. **19.10** λέγει
 - BUT JESUS AN ANSWER DID NOT GIVE HIM. SAYS
 οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλεῖς;
 THEREFORE TO HIM - PILATE, TO ME YOU DO NOT SPEAK?
 οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολύσαι σε καὶ
 DO YOU NOT KNOW THAT I HAVE~AUTHORITY TO FREE YOU AND
 ἐξουσίαν ἔχω σταυρώσαι σε; **19.11** ἀπεκρίθη [αὐτῷ]
 I HAVE~AUTHORITY TO CRUCIFY YOU? ANSWERED HIM
 Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν
 JESUS, YOU DO NOT HAVE AUTHORITY AGAINST ME AT ALL
 εἰ μὴ ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ
 EXCEPT IT HAD BEEN GIVEN TO YOU FROM ABOVE; THEREFORE, THE ONE
 παραδούς μέ σοι μείζονα ἁμαρτίαν ἔχει. **19.12** ἐκ
 HAVING DELIVERED ME TO YOU GREATER SIN HAS. FROM

King of the Jews!" and striking him on the face.
⁴Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." ⁵So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" ⁶When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." ⁷The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

⁸Now when Pilate heard this, he was more afraid than ever. ⁹He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. ¹⁰Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" ¹¹Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." ¹²From then on

¹Gk. the praetorium

Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

13 When Pilate heard these words, he brought Jesus outside and sat^k on the judge's bench at a place called The Stone Pavement, or in Hebrew^l Gabbatha.

14 Now it was the day of Preparation for the Passover, and it was about noon. He said to the Jews, "Here is your King!" 15 They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." 16 Then he handed him over to them to be crucified.

So they took Jesus; 17 and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew^l is called Golgotha. 18 There they crucified him, and with him two others, one on either side, with Jesus between them. 19 Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth,^m the King of the Jews." 20 Many of the Jews read this inscription, because the

^k Or seated him

^l That is, Aramaic

^m Gk the Nazorean

τούτου ὁ Πιλάτος ἐζήτει ἀπολύσαι αὐτόν· οἱ δὲ
THIS [INCIDENT] - PILATE BEGAN SEEKING TO FREE HIM; BUT~THE

Ἰουδαῖοι ἐκραύγασαν λέγοντες, Ἐὰν τοῦτον ἀπολύσῃς,
JEWS CRIED OUT SAYING, IF THIS MAN YOU FREE,

οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα
YOU ARE NOT A FRIEND - OF CAESAR; EVERYONE A KING

ἐαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.
MAKING~HIMSELF SPEAKS AGAINST - CAESAR.

19.13 Ὁ οὖν Πιλάτος ἀκούσας τῶν λόγων τούτων
- THEREFORE PILATE HAVING HEARD - THESE~WORDS

ἤγαγεν ἔξω τὸν Ἰησοῦν καὶ ἐκάθισεν ἐπὶ βήματος εἰς
LED OUT - JESUS AND HE SAT UPON A TRIBUNAL IN

τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθα.
A PLACE BEING CALLED [THE] PAVEMENT, BUT~IN HEBREW, GABBATHA.

19.14 ἣν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν
NOW~IT WAS [THE] PREPARATION [DAY] OF THE PASSOVER, 4HOUR 1IT WAS

ὡς ἕκτη. καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε ὁ
2ABOUT 3[THE] SIXTH. AND HE SAYS TO THE JEWS, BEHOLD THE

βασιλεὺς ὑμῶν. **19.15** ἐκραύγασαν οὖν ἐκεῖνοι, Ἄρον
KING OF YOU*. CRIED OUT THEREFORE THESE ONES, AWAY,

ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος, Τὸν
AWAY, CRUCIFY HIM. SAYS TO THEM - PILATE, THE

βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς,
KING OF YOU* SHALL I CRUCIFY? ANSWERED THE HIGH PRIEST,

Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. **19.16** τότε οὖν
WE DO NOT HAVE A KING EXCEPT CAESAR. THEN THEREFORE

παρέδωκεν αὐτόν αὐτοῖς ἵνα σταυρωθῇ.
HE DELIVERED HIM TO THEM THAT HE SHOULD BE CRUCIFIED.

Παρέλαβον οὖν τὸν Ἰησοῦν, **19.17** καὶ βαστάζων
THEY TOOK THEREFORE - JESUS, AND CARRYING

ἐαυτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον
BY HIMSELF THE CROSS HE WENT OUT TO THE [PLACE] BEING CALLED

Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθᾶ,
[THE] PLACE~OF [THE] SKULL, WHICH IS CALLED IN HEBREW GOLGOTHA,

19.18 ὅπου αὐτὸν ἐσταύρωσαν καὶ μετ' αὐτοῦ
WHERE HIM THEY CRUCIFIED AND WITH HIM

ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν
TWO~OTHERS ON THIS SIDE AND ON THAT, AND~IN [THE] MIDDLE -

Ἰησοῦν. **19.19** ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ
JESUS. AND~WROTE ALSO A TITLE - PILATE AND

ἔθηκεν ἐπὶ τοῦ σταυροῦ ἣν δὲ γεγραμμένον, Ἰησοῦς
PLACED [IT] UPON THE CROSS; AND~IT HAD BEEN WRITTEN, JESUS

ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.
THE NAZARENE THE KING OF THE JEWS.

19.20 τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν
1THIS 3THEREFORE - 2TITLE 4MANY 7READ 5OF THE

Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου
6JEWS, BECAUSE NEAR WAS THE PLACE THE CITY WHERE

ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί,
 WAS CRUCIFIED - JESUS; AND IT HAD BEEN WRITTEN IN HEBREW,

Ῥωμαϊστί, Ἑλληνιστί. 19.21 ἔλεγον οὖν τῷ
 IN LATIN, [AND] IN GREEK. WERE SAYING THEREFORE -

Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφε, Ὁ
 TO PILATE THE CHIEF PRIESTS OF THE JEWS, DO NOT WRITE, THE

βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν,
 KING OF THE JEWS, BUT THAT THAT ONE SAID,

Βασιλεὺς εἰμι τῶν Ἰουδαίων. 19.22 ἀπεκρίθη ὁ
 KING I AM OF THE JEWS. ANSWERED -

Πιλάτος, Ὅ γέγραφα, γέγραφα.
 PILATE, WHAT I HAVE WRITTEN, I HAVE WRITTEN.

19.23 Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν
 THEREFORE-THE SOLDIERS WHEN THEY CRUCIFIED -

Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν
 JESUS, TOOK THE GARMENTS OF HIM AND MADE

τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν
 FOUR PARTS, TO EACH SOLDIER A PART, AND THE

χιτῶνα. ἦν δὲ ὁ χιτῶν ἄραφος, ἐκ τῶν ἄνωθεν
 TUNIC. NOW-WAS THE TUNIC SEAMLESS, FROM THE TOP

ὑφαντὸς δι' ὅλου. 19.24 εἶπαν οὖν πρὸς
 WOVEN THROUGH [THE] WHOLE. THEY SAID THEREFORE TO

ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ
 ONE ANOTHER. LET US NOT SPLIT IT, BUT LET US CAST LOTS FOR

αὐτοῦ τίνας ἔσται· ἵνα ἡ γραφὴ πληρωθῇ [ἡ
 IT OF WHOSE IT WILL BE; THAT THE SCRIPTURE MIGHT BE FULFILLED THE ONE

λέγουσα],
 SAYING,

Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς
 THEY DIVIDED THE GARMENTS OF ME FOR THEMSELVES

καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλήρον.
 AND FOR THE CLOTHING OF ME THEY THREW LOTS.

Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

²THE - ¹THEREFORE ³SOLDIERS DID-~THESE THINGS.

19.25 εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ
 BUT-THERE HAD STOOD BESIDE THE CROSS - OF JESUS THE

μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία
 MOTHER OF HIM AND THE SISTER OF THE MOTHER OF HIM, MARY

ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνῇ.
 THE [WIFE] - OF CLOPAS, AND MARY - MAGDALENE.

19.26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν
 JESUS THEREFORE HAVING SEEN THE(HIS) MOTHER AND THE

μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρί,
 DISCIPLE HAVING STOOD BY WHOM HE WAS LOVING, SAYS TO THE(HIS) MOTHER,

Γύναι, ἶδε ὁ υἱός σου. 19.27 εἶτα λέγει τῷ
 WOMAN, BEHOLD THE SON OF YOU. THEN HE SAYS TO THE

place where Jesus was crucified was near the city; and it was written in Hebrew,ⁿ in Latin, and in Greek. ²¹Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" ²²Pilate answered, "What I have written I have written." ²³When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. ²⁴So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

"They divided my clothes among themselves, and for my clothing they cast lots."

²⁵And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." ²⁷Then he said to the

ⁿ That is, *Aramaic*

disciple, "Here is your mother." And from that hour the disciple took her into his own home.

28 After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty."²⁹ A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth.³⁰ When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

31 Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed.³² Then the soldiers came and broke the legs of the first and of the other who had been crucified with him.³³ But when they came to Jesus and saw that he was already dead, they did not break his legs.³⁴ Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out.³⁵ (He who saw this has testified so that you also may believe. His testimony is true, and he knows^o that he tells the truth.)³⁶ These things

^o Or: there is one who knows

μαθητῇ, Ἴδε ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς
DISCIPLE, BEHOLD THE MOTHER OF YOU. AND FROM THAT -

ώρας ἔλαβεν ὁ μαθητῆς αὐτὴν εἰς τὰ ἴδια.
HOUR ³TOOK ¹THE ²DISCIPLE ⁴HER INTO THE(HIS) OWN [CARE].

19.28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη
AFTER THIS, HAVING KNOWN - JESUS THAT ALREADY

πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει,
EVERYTHING HAS BEEN COMPLETED, THAT MAY BE FULFILLED THE SCRIPTURE, HE SAYS,

Διψῶ. **19.29** σκεῦος ἔκειτο ὄξους μεστόν· σπόγγον οὖν
I THIRST. A VESSEL WAS SET FULL~OF VINEGAR; THEN~A SPONGE

μεστόν τοῦ ὄξους ὑσσώπῳ περιθέντες
FULL - OF VINEGAR HAVING BEEN WRAPPED AROUND~A HYSSOP BRANCH

προσῆνεγκαν αὐτοῦ τῷ στόματι. **19.30** ὅτε οὖν
THEY BROUGHT [IT TO] HIS - MOUTH. WHEN THEREFORE

ἔλαβεν τὸ ὄξος [ὁ] Ἰησοῦς εἶπεν, Τετέλεσται,
²RECEIVED ³THE ⁴VINEGAR - ¹JESUS, HE SAID, IT HAS BEEN ACCOMPLISHED,

καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.
AND HAVING BOWED THE(HIS) HEAD HE GAVE UP THE(HIS) SPIRIT.

19.31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν,
THEREFORE~THE JEWS, SINCE IT WAS~[THE] PREPARATION [DAY],

ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ
THAT MAY NOT STAY UPON THE CROSS THE BODIES DURING THE

σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ
SABBATH, FOR~WAS GREAT THE DAY OF THAT -

σαββάτου, ἥρωτησαν τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν
SABBATH, THEY ASKED - PILATE THAT MIGHT BE BROKEN THEIR

τὰ σκέλη καὶ ἀρθῶσιν. **19.32** ἦλθον οὖν οἱ στρατιῶται
- LEGS AND TAKEN AWAY. THEREFORE~CAME THE SOLDIERS

καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ
AND OF THE - FIRST MAN BROKE THE LEGS AND OF THE

ἄλλου τοῦ συσταυρωθέντος αὐτῷ· **19.33** ἐπὶ δὲ τὸν
OTHER - HAVING BEEN CRUCIFIED WITH HIM; BUT~UPON -

Ἰησοῦν ἐλθόντες ὡς εἶδον ἤδη αὐτὸν τεθνηκότα,
HAVING COME [TO]~JESUS, WHEN THEY SAW [THAT] ALREADY HE HAS DIED,

οὐ κατέαξαν αὐτοῦ τὰ σκέλη, **19.34** ἀλλ' εἰς τῶν
THEY DID NOT BREAK HIS - LEGS, BUT ONE OF THE

στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνύξεν, καὶ
SOLDIERS WITH A SPEAR ²HIS - ³SIDE ¹PIERCED, AND

ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ. **19.35** καὶ ὁ
IMMEDIATELY~OUT CAME BLOOD AND WATER. AND THE ONE

ἑώρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ
HAVING SEEN [THIS] HAS TESTIFIED, AND TRUE IS~HIS -

μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα
TESTIMONY, AND THAT ONE KNOWS THAT TRULY HE SPEAKS, THAT

καὶ ὑμεῖς πιστεύ[σ]ητε. **19.36** ἐγένετο γὰρ ταῦτα
ALSO YOU^o MAY BELIEVE. FOR~HAPPENED THESE THINGS

ἵνα ἡ γραφή πληρωθῇ, ὅσπου οὐ συντριβήσεται
 THAT THE SCRIPTURE MIGHT BE FULFILLED, A BONE SHALL NOT BE BROKEN
 αὐτοῦ. **19.37** καὶ πάλιν ἑτέρα γραφή λέγει, Ὅψονται
 OF HIM. AND AGAIN A DIFFERENT SCRIPTURE SAYS, THEY WILL LOOK
 εἰς ὃν ἐξεκέντησαν.
 AT [HIM] WHOM THEY PIERCED.

19.38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πιλάτον Ἰωσήφ
 NOW~AFTER THESE THINGS ¹⁴ASKED - ¹⁵PILATE ¹JOSEPH
 [ὁ] ἀπὸ Ἀριμαθαίας, ὢν μαθητῆς τοῦ Ἰησοῦ
 - ²FROM ³ARIMATHEA, ⁴BEING ⁵A DISCIPLE - ⁶OF JESUS
 κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων,
⁸SECRETLY ⁷BUT ⁹BECAUSE OF ¹⁰THE ¹¹FEAR ¹²OF THE ¹³JEWS,
 ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐπέτρεψεν ὁ
 THAT HE MIGHT TAKE THE BODY - OF JESUS; AND ALLOWED [IT] -
 Πιλάτος. ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα αὐτοῦ.
 PILATE. HE CAME THEREFORE AND TOOK THE BODY OF HIM.

19.39 ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς
 AND~CAME ALSO NICODEMUS, THE ONE HAVING COME TO
 αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης
 HIM DURING [THE] NIGHT - [AT] FIRST, BEARING A MIXTURE OF MYRRH
 καὶ ἀλόης ὡς λίτρας ἑκατόν. **19.40** ἔλαβον οὖν τὸ
 AND ALOES ABOUT ONE HUNDRED~POUNDS. THEY TOOK THEREFORE THE
 σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν
 BODY - OF JESUS AND BOUND IT IN LINEN CLOTHS WITH -
 ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις
 SPICES, AS IS~[THE] CUSTOM WITH THE JEWS
 ἐνταφιάζειν. **19.41** ἦν δὲ ἐν τῷ τόπῳ ὅπου
 TO BURY. NOW~THERE WAS IN THE PLACE WHERE
 ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν
 HE WAS CRUCIFIED A GARDEN, AND IN THE GARDEN A NEW~TOMB
 ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος· **19.42** ἐκεῖ
 IN WHICH NEVER YET ANYONE HAD BEEN PLACED. THERE
 οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι
 THEREFORE, BECAUSE OF THE PREPARATION OF THE JEWS, BECAUSE
 ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.
 NEAR WAS THE TOMB, THEY PLACED - JESUS.

19:37 Zech. 12:10

occurred so that the scripture might be fulfilled, "None of his bones shall be broken."
³⁷And again another passage of scripture says, "They will look on the one whom they have pierced."

³⁸After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body.
³⁹Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews.
⁴¹Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. ⁴²And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

CHAPTER 20

20.1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ
 NOW~ON THE FIRST [DAY] OF THE WEEK MARY -
 Μαγδαληνὴ ἔρχεται πρῶτ' σκοτίας ἔτι οὔσης εἰς τὸ
 MAGDALENE COMES EARLY, ³DARK ²STILL ¹IT BEING, TO THE
 μνημεῖον καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ
 TOMB AND SEES THE STONE HAVING BEEN TAKEN FROM THE
 μνημεῖου. **20.2** τρέχει οὖν καὶ ἔρχεται πρὸς
 TOMB. SHE RUNS THEREFORE AND COMES TO

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb.
²So she ran and went to

Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." ³Then Peter and the other disciple set out and went toward the tomb. ⁴The two were running together, but the other disciple outran Peter and reached the tomb first. ⁵He bent down to look in and saw the linen wrappings lying there, but he did not go in. ⁶Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, ⁷and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. ⁸Then the other disciple, who reached the tomb first, also went in, and he saw and believed; ⁹for as yet they did not understand the scripture, that he must rise from the dead. ¹⁰Then the disciples returned to their homes.

¹¹ But Mary stood weeping outside the tomb. As she wept, she bent over to look^p into the tomb; ¹²and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. ¹³They said to her, "Woman, why are you weeping?" She said

^p Gk lacks *to look*

Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν
SIMON PETER AND TO THE OTHER DISCIPLE WHOM
ἐφίλει ὁ Ἰησοῦς καὶ λέγει αὐτοῖς, Ἦραν τὸν
²WAS BEING FOND OF - JESUS AND SAYS TO THEM, THEY TOOK THE
κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ
LORD FROM THE TOMB, AND WE DO NOT KNOW WHERE
ἐθήκαν αὐτόν. **20.3** Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ
THEY PLACED HIM. WENT FORTH THEREFORE - PETER AND THE
ἄλλος μαθητής, καὶ ἦρχοντο εἰς τὸ μνημεῖον.
OTHER DISCIPLE, AND THEY WERE COMING TO THE TOMB.
20.4 ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητής
AND~WERE RUNNING THE TWO TOGETHER; AND THE OTHER DISCIPLE
προέδραμεν τάχιον τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς
RAN AHEAD FASTER [THAN] - PETER AND CAME FIRST TO
τὸ μνημεῖον, **20.5** καὶ παρακύψας βλέπει κείμενα
THE TOMB, AND HAVING STOOPED DOWN HE SEES LYING
τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. **20.6** ἔρχεται οὖν καὶ
THE LINEN CLOTHS, ²NOT ³HOWEVER ¹HE ENTERED. THEN~COMES ALSO
Σίμων Πέτρος ἀκολουθῶν αὐτῷ καὶ εἰσῆλθεν εἰς τὸ
SIMON PETER FOLLOWING HIM AND HE ENTERED INTO THE
μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, **20.7** καὶ
TOMB, AND HE SEES THE LINEN CLOTHS LYING, AND
τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ
THE FACE CLOTH, WHICH WAS UPON THE HEAD OF HIM, NOT
μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον
WITH THE LINEN CLOTHS LYING BUT APART, HAVING BEEN FOLDED UP
εἰς ἓνα τόπον. **20.8** τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος
IN ONE PLACE. THEN THEREFORE ENTERED ALSO THE OTHER
μαθητής ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον καὶ
DISCIPLE, THE ONE HAVING COME FIRST TO THE TOMB, AND
εἶδεν καὶ ἐπίστευσεν· **20.9** οὐδέπω γὰρ ᾔδεισαν τὴν
HE SAW AND BELIEVED, FOR NOT YET THEY KNEW THE
γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.
SCRIPTURE THAT IT IS NECESSARY [FOR] HIM FROM [THE] DEAD TO RISE UP.
20.10 ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.
THEN~WENT AWAY AGAIN TO THEIR [OWN PLACES] THE DISCIPLES.
20.11 Μαρία δὲ εἰστήκει πρὸς τῷ μνημείῳ ἔξω
NOW~MARY HAD STOOD AT THE TOMB OUTSIDE
κλαίονσα. ὥς οὖν ἔκλαιεν, παρέκυψεν εἰς τὸ
WEeping. THEN~AS SHE WAS WEeping, SHE STOOPED INTO THE
μνημεῖον **20.12** καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς.
TOMB AND SEES TWO ANGELS IN WHITE
καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς
SITTING, ONE AT THE HEAD AND ONE AT THE
ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. **20.13** καὶ
FEET, WHERE WAS LYING THE BODY - OF JESUS. AND
λέγουσιν αὐτῇ ἐκεῖνοι, Γύναι, τί κλαίεις; λέγει
SAY TO HER THOSE ONES, WOMAN, WHY DO YOU WEEP? SHE SAYS

αὐτοῖς ὅτι Ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ
TO THEM, - THEY TOOK THE LORD OF ME, AND I DO NOT KNOW WHERE
ἔθηκαν αὐτόν. **20.14** ταῦτα εἰπούσα ἐστράφη
THEY PLACED HIM. THESE THINGS HAVING SAID SHE TURNED
εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα καὶ
BACK AROUND, AND SHE SEES - JESUS HAVING STOOD, AND
οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν. **20.15** λέγει αὐτῇ Ἰησοῦς,
DID NOT KNOW THAT IT IS(WAS)~JESUS. SAYS TO HER JESUS,
Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι
WOMAN, WHY DO YOU WEEP? WHOM DO YOU SEEK? THAT ONE SUPPOSING THAT
ὁ κηπουρός ἐστίν λέγει αὐτῷ, Κύριε, εἰ σὺ
THE GARDENER HE IS(WAS) SAYS TO HIM, SIR, IF YOU
ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, καὶ γὰρ
CARRIED AWAY HIM, TELL ME WHERE YOU PLACED HIM, AND I
αὐτὸν ἄρῶ. **20.16** λέγει αὐτῇ Ἰησοῦς, Μαριάμ.
WILL TAKE~HIM. SAYS TO HER JESUS, MARY.
στραφεῖσα ἐκείνη λέγει αὐτῷ Ἑβραϊστί, Ραββουνι
HAVING TURNED THAT WOMAN SAYS TO HIM IN HEBREW, RABBI,
(ὃ λέγεται Διδάσκαλε). **20.17** λέγει αὐτῇ Ἰησοῦς,
(WHICH MEANS TEACHER). SAYS TO HER JESUS,
Μὴ μου ἅπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα·
STOP TOUCHING ME, FOR NOT YET I HAVE ASCENDED TO THE FATHER;
πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπέ αὐτοῖς,
BUT~GO TO THE BROTHERS OF ME AND TELL THEM,
Ἄναβαινω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν
I ASCEND TO THE FATHER OF ME AND FATHER OF YOU*
καὶ θεόν μου καὶ θεὸν ὑμῶν. **20.18** ἔρχεται Μαριάμ ἡ
AND GOD OF ME AND GOD OF YOU*. COMES MARY -
Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι Ἐώρακα
MAGDALENE ANNOUNCING TO THE DISCIPLES, - I HAVE SEEN
τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.
THE LORD, AND THESE THINGS HE SAID TO HER.
20.19 Οὕσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ
BEING THEREFORE EARLY EVENING - THAT~DAY, THE FIRST
σαββάτων καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ
OF THE WEEK, AND THE DOORS HAVING BEEN SHUT WHERE WERE THE
μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ
DISCIPLES BECAUSE OF THE FEAR OF THE JEWS, CAME -
Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς,
JESUS AND STOOD IN THE MIDST AND SAYS TO THEM,
Εἰρήνη ὑμῖν. **20.20** καὶ τοῦτο εἰπὼν ἔδειξεν τὰς
PEACE TO YOU*. AND HAVING SAID~THIS HE SHOWED THE(HIS)
χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν
HANDS AND THE(HIS) SIDE TO THEM. REJOICED THEREFORE
οἱ μαθηταὶ ἰδόντες τὸν κύριον. **20.21** εἶπεν οὖν
THE DISCIPLES [AT]HAVING SEEN THE LORD. SAID THEREFORE
αὐτοῖς [ὁ Ἰησοῦς] πάλιν, Εἰρήνη ὑμῖν· καθὼς
TO THEM - JESUS AGAIN, PEACE TO YOU*. AS

to them, "They have taken away my Lord, and I do not know where they have laid him." ¹⁴When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. ¹⁵Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." ¹⁶Jesus said to her, "Mary!" She turned and said to him in Hebrew,⁹ "Rabbouni!" (which means Teacher). ¹⁷Jesus said to her, "Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" ¹⁸Mary Magdalene went and announced to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.

¹⁹When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." ²⁰After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. ²¹Jesus said to them again, "Peace be with you.

⁹ That is, Aramaic

As the Father has sent me, so I send you.”²²When he had said this, he breathed on them and said to them, “Receive the Holy Spirit.²³If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

²⁴But Thomas (who was called the Twin¹), one of the twelve, was not with them when Jesus came. ²⁵So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.”

²⁶A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, “Peace be with you.”²⁷Then he said to Thomas, “Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.”²⁸Thomas answered him, “My Lord and my God!”²⁹Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.”

³⁰Now Jesus did many

¹Gk *Didymus*

ἀπέσταλκέν με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.
HAS SENT ME THE FATHER, [SO] ALSO I SEND YOU¹.

20.22 καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς,
AND HAVING SAID~THIS HE BREATHED ON [THEM] AND SAYS TO THEM,

Λάβετε πνεῦμα ἅγιον· **20.23** ἄν τινων ἀφήτε τὰς
RECEIVE [THE] HOLY~SPIRIT OF WHOMEVER YOU² FORGIVE THE
ἁμαρτίας ἀφέωνται αὐτοῖς, ἄν τινων κρατῆτε
SINS THEY HAVE BEEN FORGIVEN TO THEM; OF WHOMEVER YOU² HOLD

κεκράτηνται.
THEY HAVE BEEN HELD.

20.24 Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος
BUT~THOMAS, ONE OF THE TWELVE, THE ONE BEING CALLED

Δίδυμος, οὐκ ἦν μετ’ αὐτῶν ὅτε ἦλθεν Ἰησοῦς.
DIDYMUS, WAS NOT WITH THEM WHEN CAME JESUS.

20.25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί,
THEREFORE~WERE SAYING TO HIM THE OTHER DISCIPLES,

Ἐώρακαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ
WE HAVE SEEN THE LORD. BUT~HE SAID TO THEM, UNLESS

ἶδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ
I SEE IN THE HANDS OF HIM THE MARK OF THE NAILS AND

βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ
I PUT THE FINGER OF ME INTO THE PLACE OF THE NAILS AND

βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ,
I PUT MY - HAND INTO THE SIDE OF HIM,

οὐ μὴ πιστεύσω. **20.26** Καὶ μεθ’ ἡμέρας ὀκτὼ πάλιν
I WILL NEVER BELIEVE. AND AFTER EIGHT~DAYS AGAIN

ἦσαν ἔσω οἱ μαθηταί αὐτοῦ καὶ Θωμᾶς μετ’ αὐτῶν.
WERE INSIDE THE DISCIPLES OF HIM AND THOMAS WITH THEM.

ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων καὶ ἔστη
COMES - JESUS— THE DOORS HAVING BEEN SHUT— AND STOOD

εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν. **20.27** εἶτα
IN THE MIDST AND SAID, PEACE TO YOU³. THEN

λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἵδε
HE SAYS - TO THOMAS, BRING THE FINGER OF YOU HERE AND SEE

τὰς χεῖράς μου καὶ φέρε τὴν χεῖρά σου καὶ βάλε
THE HANDS OF ME, AND BRING THE HAND OF YOU AND PUT [IT]

εἰς τὴν πλευρὰν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ
INTO THE SIDE OF ME, AND DO NOT BECOME FAITHLESS BUT

πιστός. **20.28** ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ, Ὁ
FAITHFUL. ANSWERED THOMAS AND SAID TO HIM, THE

κύριός μου καὶ ὁ θεός μου. **20.29** λέγει αὐτῷ ὁ
LORD OF ME AND THE GOD OF ME. SAYS TO HIM -

Ἰησοῦς, Ὅτι ἑώρακάς με πεπίστευκας; μακάριοι
JESUS, BECAUSE YOU HAVE SEEN ME HAVE YOU BELIEVED? BLESSED [ARE]

οἱ μὴ ἰδόντες καὶ πιστεύσαντες.
THE ONES NOT HAVING SEEN AND HAVING BELIEVED.

20.30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν
MANY - THEREFORE ³ALSO ¹OTHER ²SIGNS DID

ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν [αὐτοῦ], ἃ
- JESUS BEFORE THE DISCIPLES OF HIM, WHICH
οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ·
HAVE NOT BEEN WRITTEN IN - THIS~BOOK.

20.31 ταῦτα δὲ γέγραπται ἵνα ᾧ πιστεύ[σ]ητε ὅτι
BUT~THESE THINGS HAVE BEEN WRITTEN THAT YOU~MIGHT BELIEVE THAT
Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα
JESUS IS THE CHRIST, THE SON OF GOD, AND THAT
πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.
BELIEVING, YOU~MAY HAVE~LIFE IN THE NAME OF HIM.

20:31 text: KJV ASV RSV NASB NIV TEV NJB NRSV. var. πιστεῦητε (you may continue to believe): NIVmg NEB TEVmg NRSVmg.

other signs in the presence of his disciples, which are not written in this book. ³¹But these are written so that you may come to believe⁵ that Jesus is the Messiah,⁶ the Son of God, and that through believing you may have life in his name.

⁵ Other ancient authorities read *may continue to believe*
⁶ Or *the Christ*

CHAPTER 21

21.1 Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν ὁ
AFTER THESE THINGS MANIFESTED HIMSELF AGAIN -
Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς
JESUS TO THE DISCIPLES AT THE SEA -
Τιβεριάδος· ἐφάνερωσεν δὲ οὕτως. **21.2** ἦσαν ὁμοῦ
OF TIBERIAS; NOW~HE WAS MANIFESTED THUS. THERE WERE TOGETHER
Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος
SIMON PETER AND THOMAS THE ONE BEING CALLED DIDYMUS
καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ
AND NATHANAEAL THE ONE FROM CANA - OF GALILEE AND
οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ
THE [SONS] - OF ZEBEDEE AND OTHERS OF THE DISCIPLES OF HIM
δύο. **21.3** λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλιεύειν.
TWO. SAYS TO THEM SIMON PETER, I AM GOING TO FISH.
λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί.
THEY SAY TO HIM, ³ARE COMING ²ALSO ¹WE WITH YOU.
ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν
THEY WENT FORTH AND EMBARKED INTO THE BOAT, AND DURING
ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. **21.4** πρωῒας δὲ
THAT - NIGHT THEY CAUGHT NOTHING. NOW~EARLY MORNING
ἤδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν, οὐ
ALREADY HAVING COME, STOOD JESUS ON THE SHORE; NOT
μέντοι ᾗδειςαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.
HOWEVER HAD REALIZED THE DISCIPLES THAT IT IS(WAS)~JESUS.
21.5 λέγει οὖν αὐτοῖς [ὁ] Ἰησοῦς, Παιδιά, μή
SAYS THEREFORE TO THEM - JESUS, CHILDREN, [SURELY] NOT
τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, Οὐ.
ANY FISH YOU~HAVE? THEY ANSWERED HIM, NO.
21.6 ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ
AND~HE SAID TO THEM, THROW TO THE RIGHT SIDE OF THE
πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ἔβαλον
BOAT THE NET, AND YOU~WILL FIND [FISH]. THEY THREW [IT]

After these things Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way.

²Gathered there together were Simon Peter, Thomas called the Twin,⁴ Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. ³Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing.

⁴ Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. ⁵Jesus said to them, "Children, you have no fish, have you?" They answered him, "No." ⁶He said to them, "Cast the net to the right side of the boat, and you will find some." So they cast it,

⁴ Gk *Didymus*

and now they were not able to haul it in because there were so many fish. ⁷That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea. ⁸But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards^v off.

⁹ When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. ¹⁰Jesus said to them, "Bring some of the fish that you have just caught." ¹¹So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. ¹²Jesus said to them, "Come and have breakfast." Now none of the disciples dared to ask him, "Who are you?" because they knew it was the Lord. ¹³Jesus came and took the bread and gave it to them, and did the same with the fish. ¹⁴This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

¹⁵ When they had finished breakfast, Jesus said to Simon Peter,

^v Gk two hundred cubits

οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον
THEREFORE, AND NO LONGER ³IT ²TO DRAW ¹WERE THEY STRONG [ENOUGH]

ἀπὸ τοῦ πλήθους τῶν ἰχθύων. **21.7** λέγει οὖν ὁ
FROM THE MULTITUDE OF THE FISH. SAYS THEREFORE -

μαθητῆς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, ὁ
THAT-DISCIPLE WHOM ²WAS LOVING - ¹JESUS - TO PETER, THE

κύριός ἐστιν. Σίμων οὖν Πέτρος ἀκούσας ὅτι ὁ
LORD IT IS. THEREFORE-SIMON PETER, HAVING HEARD THAT THE

κύριός ἐστιν τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ
LORD IT IS, THE OUTER GARMENT TIED AROUND HIMSELF, FOR-HE WAS

γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν,
UNCLOTHED, AND THREW HIMSELF INTO THE SEA.

21.8 οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ
BUT-THE OTHER DISCIPLES IN THE BOAT CAME, ³NOT

γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ
¹FOR ²THEY WERE FAR FROM THE LAND BUT ABOUT FROM

πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων.
TWO HUNDRED-CUBITS, DRAGGING THE NET OF THE FISH.

21.9 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν
WHEN THEREFORE THEY DISEMBARKED ONTO THE LAND THEY SEE

ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ
A CHARCOAL FIRE LYING AND FISH LYING UPON [IT] AND

ἄρτον. **21.10** λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ
BREAD. SAYS TO THEM - JESUS, BRING FROM

τῶν ὀψαρίων ὧν ἐπιάσατε νῦν. **21.11** ἀνέβη οὖν
THE FISH WHICH YOU^{*} CAUGHT NOW. WENT UP THEREFORE

Σίμων Πέτρος καὶ εἰλκυσε τὸ δίκτυον εἰς τὴν γῆν
SIMON PETER AND DRAGGED THE NET ONTO THE LAND

μεστὸν ἰχθύων μεγάλων ἑκατὸν πενήντην τριῶν
FULL OF LARGE-FISH, A HUNDRED [AND] FIFTY THREE;

καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.
AND [THOUGH] BEING-SO MANY DID NOT SPLIT THE NET.

21.12 λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε.
SAYS TO THEM - JESUS, COME EAT BREAKFAST.

οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ
NOW-NOT ONE ³WAS DARING ¹OF THE ²DISCIPLES TO ASK HIM, ³YOU

τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν. **21.13** ἔρχεται
¹WHO ²ARE? HAVING KNOWN THAT THE LORD IT IS. COMES

Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς,
JESUS AND TAKES THE BREAD AND GIVES TO THEM,

καὶ τὸ ὀψάριον ὁμοίως. **21.14** τοῦτο ἤδη τρίτον
AND THE FISH LIKEWISE. THIS [WAS] NOW [THE] THIRD [TIME]

ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ
JESUS-WAS MANIFESTED TO THE DISCIPLES HAVING BEEN RAISED FROM

νεκρῶν.
[THE] DEAD.

21.15 Ὅτε οὖν ἤρισθησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ
THEN-WHEN THEY ATE SAYS - TO SIMON PETER -

Ἰησοῦς, Σίμων Ἰωάννου, ἀγαπᾷς με πλέον τούτων;
 JESUS, SIMON [SON] OF JOHN, DO YOU LOVE ME MORE [THAN] THESE ONES?
 λέγει αὐτῷ, Ναὶ κύριε, σὺ οἶδας ὅτι φιλῶ σε.
 HE SAYS TO HIM, YES, LORD, YOU KNOW THAT I AM FOND OF YOU.
 λέγει αὐτῷ, Βόσκει τὰ ἀρνία μου. **21.16** λέγει αὐτῷ
 HE SAYS TO HIM, FEED THE LAMBS OF ME. SAYS TO HIM
 πάλιν δεύτερον, Σίμων Ἰωάννου, ἀγαπᾷς με; λέγει
 AGAIN A SECOND [TIME], SIMON [SON] OF JOHN, DO YOU LOVE ME? HE SAYS
 αὐτῷ, Ναὶ κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει
 TO HIM, YES, LORD, YOU KNOW THAT I AM FOND OF YOU. HE SAYS
 αὐτῷ, Ποίμαινε τὰ πρόβατά μου. **21.17** λέγει αὐτῷ τὸ
 TO HIM, SHEPHERD THE SHEEP OF ME. HE SAYS TO HIM THE
 τρίτον, Σίμων Ἰωάννου, φιλεῖς με; ἐλυπήθη ὁ
 THIRD [TIME], SIMON [SON] OF JOHN, ARE YOU FOND OF ME? WAS GRIEVED -
 Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με;
 PETER BECAUSE HE SAID TO HIM THE THIRD [TIME], ARE YOU FOND OF ME?
 καὶ λέγει αὐτῷ, Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις
 AND HE SAYS TO HIM, LORD, ALL THINGS YOU KNOW, YOU KNOW
 ὅτι φιλῶ σε. λέγει αὐτῷ [ὁ Ἰησοῦς], Βόσκει τὰ
 THAT I AM FOND OF YOU. SAYS TO HIM - JESUS, FEED THE
 πρόβατά μου. **21.18** ἀμὴν ἀμὴν λέγω σοι, ὅτε ἡς
 SHEEP OF ME. TRULY, TRULY I SAY TO YOU, WHEN YOU WERE
 νεώτερος, ἐζώννυες σεαυτὸν καὶ περιεπάτεις ὅπου
 YOUNG, YOU WERE GIRDING YOURSELF AND WERE WALKING WHERE
 ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου,
 YOU WANTED; BUT~WHEN YOU GROW OLD, YOU WILL EXTEND THE HANDS OF YOU,
 καὶ ἄλλος σε ζώσει καὶ οἴσει ὅπου σὺ θέλεις.
 AND ANOTHER WILL GIRD~YOU AND CARRY [YOU] WHERE YOU DO NOT WISH [TO GO].
21.19 τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει
 AND~THIS HE SAID SIGNIFYING [BY] WHAT DEATH HE WILL GLORIFY
 τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ, Ἀκολουθεῖ μοι.
 - GOD. AND HAVING SAID~THIS, HE SAYS TO HIM, FOLLOW ME.
21.20 Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν
 HAVING TURNED - PETER SEES THE DISCIPLE
 ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ
 WHOM ²WAS LOVING - ¹JESUS FOLLOWING, WHO ALSO
 ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ
 RECLINED DURING THE SUPPER UPON THE BREAST OF HIM AND
 εἶπεν, Κύριε, τίς ἐστὶν ὁ παραδιδούς σε;
 SAID LORD, WHO IS THE ONE BETRAYING YOU?
21.21 τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ,
⁴THIS ONE ¹THEN ³HAVING SEEN - ²PETER SAYS - TO JESUS,
 Κύριε, οὗτος δὲ τίς; **21.22** λέγει αὐτῷ ὁ
 LORD, ³THIS MAN ¹AND ²WHAT [ABOUT]? SAYS TO HIM -
 Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι,
 JESUS, IF I WANT~HIM TO REMAIN UNTIL I COME,
 τί πρὸς σέ; σύ μοι ἀκολουθεῖ. **21.23** ἐξῆλθεν
 WHAT [IS THAT] TO YOU? YOU FOLLOW~ME. WENT OUT

"Simon son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Feed my lambs." ¹⁶A second time he said to him, "Simon son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Tend my sheep." ¹⁷He said to him the third time, "Simon son of John, do you love me?" Peter felt hurt because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. ¹⁸Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go." ¹⁹(He said this to indicate the kind of death by which he would glorify God.) After this he said to him, "Follow me."

²⁰Peter turned and saw the disciple whom Jesus loved following them; he was the one who had reclined next to Jesus at the supper and had said, "Lord, who is it that is going to betray you?" ²¹When Peter saw him, he said to Jesus, "Lord, what about him?" ²²Jesus said to him, "If it is my will that he remain until I come, what is that to you? Follow me!" ²³So the rumor

spread in the community^w that this disciple would not die. Yet Jesus did not say to him that he would not die, but, “If it is my will that he remain until I come, what is that to you?”^x

24 This is the disciple who is testifying to these things and has written them, and we know that his testimony is true. ²⁵But there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written.

^w Gk. *among the brothers*

^x Other ancient authorities lack *what is that to you*

οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ
THEREFORE THIS ONE - SAYING TO THE BROTHERS THAT -
μαθητῆς ἐκεῖνος οὐκ ἀποθνήσκει· οὐκ εἶπεν δὲ αὐτῷ ὁ
THAT~DISCIPLE WOULD NOT DIE. BUT~DID NOT TELL HIM -

Ἰησοῦς ὅτι οὐκ ἀποθνήσκει ἀλλ', Ἐὰν αὐτὸν θέλω
JESUS THAT HE WOULD NOT DIE BUT, IF I WANT~HIM

μένειν ἕως ἔρχομαι[, τί πρὸς σέ];
TO REMAIN UNTIL I COME, WHAT [IS THAT] TO YOU?

21.24 Οὗτός ἐστιν ὁ μαθητῆς ὁ μαρτυρῶν περὶ
THIS IS THE DISCIPLE, THE ONE TESTIFYING ABOUT

τούτων καὶ ὁ γράψας ταῦτα, καὶ οἶδαμεν
THESE THINGS AND THE ONE HAVING WRITTEN THESE THINGS, AND WE KNOW

ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.
THAT TRUE HIS - TESTIMONY IS.

21.25 Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ
AND~THERE IS(ARE) ALSO MANY~OTHER THINGS WHICH DID -

Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδ' αὐτὸν
JESUS, WHICH IF THEY ARE WRITTEN ONE BY ONE, ⁵NOT ⁴ITSELF

οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.
¹I THINK ²THE ³WORLD ⁶TO HAVE ROOM FOR THE BOOKS~BEING WRITTEN.

THE ACTS OF THE APOSTLES

CHAPTER 1

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ

ACTS OF [THE] APOSTLES

1.1 Τὸν μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων,
THE - FIRST WORD I MADE ABOUT EVERYTHING,
ὦ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ
O THEOPHILUS, WHICH BEGAN - JESUS BOTH~TO DO AND
διδάσκειν, 1.2 ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς
TO TEACH, UNTIL [THE] DAY HAVING GIVEN ORDERS TO THE
ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο
APOSTLES THROUGH [THE] HOLY~SPIRIT WHOM HE CHOSE,
ἀνελήμφθη· 1.3 οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα
HE WAS TAKEN UP. TO WHOM ALSO HE PRESENTED HIMSELF LIVING,
μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι'
AFTER - HE~DIED, BY MANY PROOFS, DURING
ἡμερῶν τεσσεράκοντα ὀπτανόμενος αὐτοῖς καὶ λέγων
FORTY~DAYS APPEARING TO THEM AND SAYING
τὰ περὶ τῆς βασιλείας τοῦ θεοῦ· 1.4 καὶ
THINGS CONCERNING THE KINGDOM - OF GOD. AND
συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων
[WHILE] EATING TOGETHER HE GAVE INSTRUCTIONS TO THEM FROM JERUSALEM
μὴ χωρίζεσθαι ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ
NOT TO DEPART, BUT TO WAIT FOR THE PROMISE OF THE
πατρὸς ἣν ἠκούσατέ μου, 1.5 ὅτι Ἰωάννης
FATHER WHICH YOU~HEARD FROM ME, BECAUSE JOHN
μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι
ON THE ONE HAND BAPTIZED WITH WATER, BUT~YOU~²IN ⁴SPIRIT
βαπτισθήσεσθε ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.
¹WILL BE BAPTIZED ³[THE] HOLY NOT AFTER THESE~MANY DAYS.
1.6 Οἱ μὲν οὖν συνελθόντες ἠρώτων αὐτὸν
²THE ONES - ¹THEN HAVING COME TOGETHER WERE QUESTIONING HIM
λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις
SAYING, LORD, IF IN - THIS~TIME YOU ARE RESTORING
τὴν βασιλείαν τῷ Ἰσραὴλ; 1.7 εἶπεν δὲ πρὸς αὐτούς,
THE KINGDOM - TO ISRAEL? BUT~HE SAID TO THEM,
Οὐχ ὑμῶν ἐστὶν γινῶναι χρόνους ἢ καιροὺς οὓς ὁ
NOT FOR YOU~ IS IT TO KNOW TIMES OR SEASONS WHICH THE
πατὴρ ἔθετο ἐν τῇ ιδίᾳ ἐξουσίᾳ, 1.8 ἀλλὰ λήμψεσθε
FATHER HAS SET BY - HIS OWN AUTHORITY, BUT YOU~ WILL RECEIVE
δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς καὶ
POWER HAVING COME THE HOLY SPIRIT UPON YOU~ AND

In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning ²until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. ³After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. ⁴While staying^a with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. "This," he said, "is what you have heard from me; ⁵for John baptized with water, but you will be baptized with^b the Holy Spirit not many days from now."

⁶So when they had come together, they asked him, "Lord, is this the time when you will restore the kingdom to Israel?" ⁷He replied, "It is not for you to know the times or periods that the Father has set by his own authority. ⁸But you will receive power when the Holy Spirit has come upon you; and

^aOr *eating*

^bOr *by*

you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”⁹ When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight.¹⁰ While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them.¹¹ They said, “Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.”

¹² Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day’s journey away.¹³ When they had entered the city, they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon the Zealot, and Judas son of James.¹⁴ All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers.

¹⁵ In those days Peter stood up among

^c Or the brother of

ἔσεσθέ μου μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ [ἐν]
YOU^c WILL BE MY WITNESSES IN BOTH JERUSALEM AND IN
πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου
ALL - JUDEA AND SAMARIA AND AS FAR AS [THE] END
τῆς γῆς. **1.9** καὶ ταῦτα εἰπὼν βλέπόντων αὐτῶν
OF THE EARTH. AND THESE THINGS HAVING SAID, [WHILE] THEY~[WERE] LOOKING
ἐπήρθη καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν
HE WAS TAKEN UP, AND A CLOUD TOOK UP HIM FROM THE
ὀφθαλμῶν αὐτῶν. **1.10** καὶ ὥς ἀτενίζοντες ἦσαν εἰς τὸν
EYES OF THEM. AND AS THEY WERE LOOKING INTENTLY INTO -
οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο
HEAVEN HE~GOING, AND BEHOLD TWO~MEN
παρειστήκεισαν αὐτοῖς ἐν ἐσθήσεσι λευκαῖς, **1.11** οἱ
HAD BEEN PRESENT WITH THEM IN WHITE~CLOTHING, WHO
καὶ εἶπαν, Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε
ALSO SAID, MEN OF GALILEE, WHY HAVE YOU^c STOOD
[ἐμ]βλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ
LOOKING INTO - HEAVEN? THIS - JESUS, THE ONE
ἀναλημφθεὶς ἀφ’ ὑμῶν εἰς τὸν οὐρανὸν οὕτως
HAVING BEEN TAKEN UP FROM YOU^c INTO - HEAVEN, THUS
ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον
WILL COME IN WHICH MANNER YOU^c SAW HIM GOING
εἰς τὸν οὐρανόν.
INTO - HEAVEN.
1.12 Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους
THEN THEY RETURNED TO JERUSALEM FROM [THE] MOUNTAIN
τοῦ καλουμένου Ἑλαιῶνος, ὃ ἐστὶν ἐγγὺς
- BEING CALLED OF OLIVES, WHICH IS NEAR
Ἱερουσαλὴμ σαββάτου ἔχον ὁδόν. **1.13** καὶ
JERUSALEM ³OF A SABBATH ¹BEING SITUATED ²A JOURNEY. AND
ὅτε εἰσῆλθον, εἰς τὸ ὑπερῶν ἀνέβησαν οὗ
WHEN THEY ENTERED, INTO THE UPSTAIRS THEY WENT UP WHERE
ἦσαν καταμένοντες, ὃ τε Πέτρος καὶ Ἰωάννης καὶ
THEY WERE STAYING, - BOTH PETER AND JOHN AND
Ἰάκωβος καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς,
JAMES AND ANDREW, PHILIP AND THOMAS,
Βαρθολομαῖος καὶ Μαθθαῖος, Ἰάκωβος Ἀλφαίου
BARTHOLOMEW AND MATTHEW, JAMES [THE SON] OF ALPHEUS
καὶ Σίμων ὁ Ζηλωτὴς καὶ Ἰούδας Ἰακώβου.
AND SIMON THE ZEALOT AND JUDAS [THE SON OF] JAMES.
1.14 οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ
THESE ALL WERE DEVOTING THEMSELVES WITH ONE MIND -
προσευχῇ σὺν γυναιξίν καὶ Μαρίας τῇ μητρὶ τοῦ
TO PRAYER WITH [THE] WOMEN AND MARY THE MOTHER -
Ἰησοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ.
OF JESUS AND THE BROTHERS OF HIM.
1.15 Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν
AND IN - THESE~DAYS HAVING ARISEN PETER IN

μέσῳ τῶν ἀδελφῶν εἶπεν· ἦν τε ὄχλος
 [THE] MIDST OF THE BROTHERS SAID: AND~WAS [THE] CROWD
 ὀνομάτων ἐπὶ τὸ αὐτὸ ὥσει ἑκατὸν εἴκοσι·
 OF NAMES (PERSONS) AT THE SAME [PLACE] ABOUT A HUNDRED [AND] TWENTY.
1.16 Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν
 MEN, BROTHERS, IT WAS NECESSARY TO BE FULFILLED THE
 γραφὴν ἣν προείπεν τὸ πνεῦμα τὸ ἅγιον διὰ
 SCRIPTURE WHICH FORETOLD THE ²SPIRIT - ¹HOLY THROUGH
 στόματος Δαυὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ
 [THE] MOUTH OF DAVID CONCERNING JUDAS, THE ONE HAVING BECOME A GUIDE
 τοῖς συλλαβοῦσιν Ἰησοῦν, **1.17** ὅτι κατηριθμημένος ἦν
 TO THE ONES HAVING SEIZED JESUS, FOR HE HAD BEEN NUMBERED
 ἐν καὶ ἔλαχεν τὸν κλῆρον τῆς
 AMONG AND HE RECEIVED THE PORTION -
 διακονίας ταύτης. **1.18** Οὗτος μὲν οὖν ἐκτήσατο
 OF THIS~MINISTRY. ²THIS ONE - ¹THEREFORE ACQUIRED
 χωρίον ἐκ μισθοῦ τῆς ἀδικίας καὶ
 A FIELD OUT OF [THE] REWARD - OF UNRIGHTEOUSNESS AND
 πρηνὴς γενόμενος ἐλάκησεν μέσος καὶ ἐξεχύθη
 HAVING FALLEN~HEADLONG HE BURST OPEN [IN] [THE] MIDDLE AND WAS POURED OUT
 πάντα τὰ σπλάγχνα αὐτοῦ· **1.19** καὶ γνωστὸν ἐγένετο
 ALL THE INWARD PARTS OF HIM. AND IT BECAME~KNOWN
 πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ
 TO ALL THE ONES INHABITING JERUSALEM, SO AS TO BE CALLED -
 χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμάχ,
 THAT~FIELD IN THEIR OWN LANGUAGE OF THEM, AKELDAMA,
 τοῦτ' ἐστὶν Χωρίον Αἵματος. **1.20** Γέγραπται γὰρ ἐν
 THAT IS, FIELD OF BLOOD. FOR~IT HAS BEEN WRITTEN IN
 βίβλῳ ψαλμῶν,
 [THE] BOOK OF PSALMS,

Γενηθήτω ἡ ἐπαυλις αὐτοῦ ἔρημος
 LET BECOME THE RESIDENCE OF HIM DESOLATE

καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ,
 AND LET NOT BE THE ONE DWELLING IN IT,

καί,
 AND,

Τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος.
 THE OFFICE OF HIM LET RECEIVE ANOTHER.

1.21 δεῖ οὖν τῶν συνελθόντων ἡμῖν
 IT IS NECESSARY THEREFORE [THAT] THE ²HAVING ACCOMPANIED ³US
 ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ εἰσῆλθεν καὶ ἐξῆλθεν
¹MEN DURING ALL [THE] TIME IN WHICH WENT IN AND WENT OUT
 ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, **1.22** ἀρξάμενος ἀπὸ τοῦ
 AMONG US THE LORD JESUS, HAVING BEGUN FROM THE
 βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἣς ἀνελήμφθη
 BAPTISM OF JOHN UNTIL THE DAY WHEN HE WAS TAKEN UP

1:20a Ps. 69:25 **1:20b** Ps. 109:8

the believers^d (together the crowd numbered about one hundred twenty persons) and said, ¹⁶“Friends,^e the scripture had to be fulfilled, which the Holy Spirit through David foretold concerning Judas, who became a guide for those who arrested Jesus— ¹⁷for he was numbered among us and was allotted his share in this ministry.” ¹⁸(Now this man acquired a field with the reward of his wickedness; and falling headlong,^f he burst open in the middle and all his bowels gushed out. ¹⁹This became known to all the residents of Jerusalem, so that the field was called in their language Hakeldama, that is, Field of Blood.) ²⁰“For it is written in the book of Psalms,

‘Let his homestead become desolate, and let there be no one to live in it’;

and
 ‘Let another take his position of overseer.’
²¹So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, ²²beginning from the baptism of John until the day when he was taken up

^d Gk brothers

^e Gk Men, brothers

^f Or swelling up

from us—one of these must become a witness with us to his resurrection.”²³ So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias.²⁴ Then they prayed and said, “Lord, you know everyone’s heart. Show us which one of these two you have chosen²⁵ to take the place⁸ in this ministry and apostleship from which Judas turned aside to go to his own place.”²⁶ And they cast lots for them, and the lot fell on Matthias; and he was added to the eleven apostles.

⁸ Other ancient authorities read *the share*

ἀφ’ ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ σὺν ἡμῖν
FROM US, A WITNESS OF THE RESURRECTION OF HIM WITH US
γενέσθαι ἓνα τούτων. **1.23** καὶ ἔστησαν δύο,
TO BECOME ONE OF THESE. AND THEY PUT FORWARD TWO [MEN],
Ἰωσήφ τὸν καλούμενον Βαρσαββάν ὃς ἐπεκλήθη
JOSEPH THE ONE BEING CALLED BARSABBAS, WHO WAS ALSO CALLED
Ἰούστος, καὶ Μαθθίαν. **1.24** καὶ προσευξάμενοι εἶπαν,
JUSTUS, AND MATTHIAS. AND HAVING PRAYED THEY SAID,
Σὺ κύριε καρδιογνώστα πάντων, ἀνάδειξον ὃν
YOU, LORD, KNOWER OF [THE] HEARTS OF ALL, REVEAL WHOM
ἐξελέξω ἐκ τούτων τῶν δύο ἓνα. **1.25** λαβεῖν τὸν τόπον
YOU CHOSE OF THESE - TWO, ONE TO TAKE THE PLACE
τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἀφ’ ἧς παρέβη
- OF THIS ~MINISTRY AND APOSTLESHIP, FROM WHICH TURNED ASIDE
Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. **1.26** καὶ
JUDAS TO GO TO - ²PLACE - ¹HIS OWN. AND
ἔδωκαν κλήρους αὐτοῖς καὶ ἔπεσεν ὁ κλῆρος ἐπὶ
THEY CAST LOTS FOR THEM AND FELL THE LOT TO
Μαθθίαν καὶ συγκατεψηφίσθη μετὰ τῶν ἑνδεκα
MATTHIAS AND HE WAS NUMBERED WITH THE ELEVEN
ἀποστόλων.
APOSTLES.

CHAPTER 2

When the day of Pentecost had come, they were all together in one place.² And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting.³ Divided tongues, as of fire, appeared among them, and a tongue rested on each of them.⁴ All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

⁵ Now there were devout Jews from every nation under

2.1 Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς
AND WHEN IS FULFILLED THE DAY -
πεντηκοστῆς ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό.
OF PENTECOST THEY WERE ALL TOGETHER AT THE SAME [PLACE].
2.2 καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ
AND THERE WAS SUDDENLY FROM - HEAVEN A SOUND LIKE
φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν
[THE] RUSHING OF A VIOLENT ~WIND AND IT FILLED [THE] WHOLE -
οἶκον οὗ ἦσαν καθήμενοι. **2.3** καὶ ὠφθῆσαν αὐτοῖς
HOUSE WHERE THEY WERE SITTING. AND APPEARED TO THEM
διαμεριζόμεναι γλῶσσαι ὥσεὶ πυρὸς καὶ ἐκάθισεν ἐφ’
TONGUES ~BEING DIVIDED AS FIRE AND IT SAT ON
ἓνα ἕκαστον αὐτῶν, **2.4** καὶ ἐπλήσθησαν πάντες
EACH ~ONE OF THEM, AND ALL ~WERE FILLED
πνεύματος ἁγίου καὶ ἤρξαντο λαλεῖν ἑτέροις γλώσσαις
WITH [THE] HOLY ~SPIRIT AND THEY BEGAN TO SPEAK IN OTHER LANGUAGES
καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς.
AS THE SPIRIT WAS GIVING [THE ABILITY] TO SPEAK TO THEM.
2.5 Ἦσαν δὲ εἰς Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι,
NOW ~THERE WERE IN JERUSALEM JEWS ~LIVING,
ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν
DEVOUT ~MEN FROM ALL [THE] NATIONS - UNDER -

οὐρανόν. **2.6** γενομένης δὲ τῆς φωνῆς ταύτης συνήλθεν
HEAVEN. AND~HAVING HAPPENED - THIS~SOUND, ASSEMBLED

τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον
THE MULTITUDE AND IT WAS CONFUSED, BECAUSE THEY WERE HEARING

εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν.
EACH~ONE - IN HIS OWN LANGUAGE THEM~SPEAKING.

2.7 ἐξίσταντο δὲ καὶ ἐθαύμαζον λέγοντες, Οὐχ ἰδοὺ
AND~THEY WERE AMAZED AND WERE MARVELING SAYING, ³NOT ¹BEHOLD,

ἅπαντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; **2.8** καὶ
⁴ALL ⁵THESE ²ARE - SPEAKING GALILEANS? AND

πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν
HOW ARE HEARING~WE EACH - IN HIS OWN LANGUAGE OF US

ἐν ᾗ ἐγεννήθημεν; **2.9** Πάρθοι καὶ Μῆδοι καὶ
IN WHICH WE WERE BORN? PARTHIANS AND MEDES AND

Ἑλαμίται καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν,
ELAMITES, AND THE ONES LIVING IN - MESOPOTAMIA,

Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν
BOTH~JUDEA AND CAPPADOCIA, PONTUS AND -

Ἀσίαν, **2.10** Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον
ASIA, BOTH~PHRYGIA AND PAMPHYLIA, EGYPT

καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ
AND THE REGIONS - OF LIBYA - TOWARD CYRENE, AND

οἱ ἐπιδημοῦντες Ῥωμαῖοι, **2.11** Ἰουδαῖοί τε καὶ
THE VISITING ROMANS, BOTH~JEWS AND

προσήλυτοι, Κρήτες καὶ Ἄραβες, ἀκούομεν
PROSELYTES, CRETANS AND ARABS, WE HEAR

λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα
THEM~SPEAKING - IN OTHER LANGUAGES THE MIGHTY ACTS

τοῦ θεοῦ. **2.12** ἐξίσταντο δὲ πάντες καὶ διηπόρουν,
- OF GOD. AND WERE AMAZED ALL AND WERE PERPLEXED,

ἄλλος πρὸς ἄλλον λέγοντες, Τί θέλει τοῦτο εἶναι;
ONE TO ANOTHER SAYING, WHAT CAN THIS MEAN?

2.13 ἕτεροι δὲ διαχλευάζοντες ἔλεγον ὅτι Γλεύκους
BUT~OTHERS MOCKING WERE SAYING - OF SWEET WINE

μεμεστωμένοι εἰσίν.
THEY HAVE BEEN FILLED.

2.14 Σταθείς δὲ ὁ Πέτρος σὺν τοῖς ἑνδεκα ἐπήρην
AND~HAVING STOOD - PETER WITH THE ELEVEN, HE LIFTED UP

τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγγετο αὐτοῖς, Ἄνδρες
THE VOICE OF HIM AND HE DECLARED TO THEM, MEN,

Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες,
JEWS, AND THE ONES INHABITING JERUSALEM ALL,

τοῦτο ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε τὰ ῥήματά
THIS TO YOU* LET IT BE~KNOWN AND GIVE EAR TO THE WORDS

μου. **2.15** οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι
OF ME. FOR~NOT AS YOU* SUPPOSE THESE ONES

μεθύουσιν, ἔστιν γὰρ ὥρα τρίτη τῆς ἡμέρας,
ARE DRUNK, FOR~IT IS [THE] THIRD~HOUR OF THE DAY,

heaven living in Jerusalem.

⁶And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each.

⁷Amazed and astonished, they asked, "Are not all these who are speaking Galileans?" ⁸And how is it that we hear, each of us, in our own native language?

⁹Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, ¹¹Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power." ¹²All were amazed and perplexed, saying to one another, "What does this mean?"

¹³But others sneered and said, "They are filled with new wine."

¹⁴But Peter, standing with the eleven, raised his voice and addressed them, "Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. ¹⁵Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning.

¹⁶No, this is what was
spoken through the prophet
Joel:

¹⁷ 'In the last days it will be,
God declares,
that I will pour out
my Spirit upon
all flesh,
and your sons and your
daughters shall
prophesy,
and your young men
shall see visions,
and your old men shall
dream dreams.

¹⁸ Even upon my slaves,
both men and
women,
in those days I will pour
out my Spirit;
and they shall
prophesy.

¹⁹ And I will show portents
in the heaven above
and signs on the
earth below,
blood, and fire, and
smoky mist.

²⁰ The sun shall be turned
to darkness
and the moon to blood,
before the coming of
the Lord's great and
glorious day.

2.16 ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ
BUT THIS IS THE THING HAVING BEEN SPOKEN BY THE
προφήτου Ἰωήλ,
PROPHET JOEL,

2.17 Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ
AND IT WILL BE IN THE LAST DAYS, SAYS -
θεός,
GOD,
ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν
I WILL POUR OUT FROM THE SPIRIT OF ME ON ALL
σάρκα,
FLESH,

καὶ προφητεύουσιν οἱ υἱοὶ ὑμῶν
AND WILL PROPHECY THE SONS OF YOU*

καὶ αἱ θυγατέρες ὑμῶν
AND THE DAUGHTERS OF YOU*

καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται
AND THE YOUNG MEN OF YOU* WILL SEE~VISIONS

καὶ οἱ πρεσβύτεροι ὑμῶν
AND THE ELDERS OF YOU*

ἐνυπνίοις ἐνυπνιασθήσονται·
WILL DREAM~DREAMS.

2.18 καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς
AND - UPON THE MALE SLAVES OF ME AND UPON THE
δούλας μου
FEMALE SLAVES OF ME

ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ
IN - THOSE~DAYS I WILL POUR OUT FROM

τοῦ πνεύματός μου,
THE SPIRIT OF ME,

καὶ προφητεύουσιν.
AND THEY WILL PROPHECY.

2.19 καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω
AND I WILL GIVE WONDERS IN THE HEAVEN ABOVE

καὶ σημεῖα ἐπὶ τῆς γῆς κάτω,
AND SIGNS ON THE EARTH BELOW,

αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ
BLOOD AND FIRE AND A VAPOR OF SMOKE.

2.20 ὁ ἥλιος μεταστραφήσεται εἰς σκότος
THE SUN WILL BE TRANSFORMED INTO DARKNESS

καὶ ἡ σελήνη εἰς αἷμα,
AND THE MOON INTO BLOOD,

πρὶν ἔλθειν ἡμέραν κυρίου τὴν
BEFORE TO COME ⁵DAY ⁶OF [THE] LORD ¹THE

μεγάλην καὶ ἐπιφανῇ.
²GREAT ³AND ⁴GLORIOUS.

2.21 καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσῃται τὸ
AND IT WILL BE [THAT] EVERYONE WHOEVER CALLS UPON THE
ὄνομα κυρίου σωθήσεται.
NAME OF [THE] LORD WILL BE SAVED.

2.22 Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς
MEN, ISRAELITES, LISTEN -
λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα
TO THESE~WORDS: JESUS THE NAZARENE, A MAN
ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ εἰς ὑμᾶς δυνάμεσι καὶ
HAVING BEEN ATTESTED BY - GOD TO YOU* WITH MIRACLES AND
τέρασι καὶ σημείοις οἷς ἐποίησεν δι' αὐτοῦ ὁ
WONDERS AND SIGNS WHICH ²DID ³THROUGH ⁴HIM -
θεὸς ἐν μέσῳ ὑμῶν καθὼς αὐτοὶ οἶδατε, **2.23** τοῦτον
¹GOD IN [THE] MIDST OF YOU* JUST AS YOURSELVES YOU* KNOW, THIS ONE
τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ
BY THE HAVING BEEN DETERMINED PURPOSE AND FOREKNOWLEDGE - OF GOD [WAS]
ἐκδοτον διὰ χειρὸς ἀνόμων προσπήξαντες
DELIVERED UP BY [THE] HAND OF LAWLESS MEN, HAVING NAILED [HIM TO THE CROSS]
ἀνείλατε, **2.24** ὃν ὁ θεὸς ἀνέστησεν λύσας τὰς
YOU* KILLED [HIM], WHOM - GOD RAISED HAVING DESTROYED THE
ὥδινας τοῦ θανάτου, καθότι οὐκ ἦν δυνατόν
BIRTH PAINS - OF DEATH, BECAUSE IT WAS NOT POSSIBLE [FOR]
κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. **2.25** Δαυὶδ γὰρ λέγει εἰς
HIM~TO BE HELD BY IT. FOR~DAVID SAYS OF
αὐτόν,
HIM,

Προορώμην τὸν κύριον ἐνώπιόν μου διὰ παντός,
I WAS FORESEEING THE LORD BEFORE ME AIWAYS,
ὅτι ἐκ δεξιῶν μου ἔστιν ἵνα μὴ σαλευθῶ.
BECAUSE ON [THE] RIGHT OF ME HE IS THAT I MAY NOT BE SHAKEN.

2.26 διὰ τοῦτο ηὐφράνθη ἡ καρδία μου καὶ
THEREFORE, WAS CHEERED UP THE HEART OF ME AND
ἠγαλλιάσατο ἡ γλῶσσά μου,
EXULTED THE TONGUE OF ME,
ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει
AND~IN ADDITION ALSO THE BODY OF ME WILL LIVE
ἐπ' ἐλπίδι,
IN HOPE,

2.27 ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς
BECAUSE YOU WILL NOT ABANDON THE SOUL OF ME TO
ἄδην
DESTRUCTION
οὐδὲ δώσεις τὸν ὅσιόν σου
NOR WILL YOU GIVE THE HOLY ONE OF YOU
ἰδεῖν διαφθοράν.
TO SEE CORRUPTION.

²¹ Then everyone who calls on the name of the Lord shall be saved.'

²² "You that are Israelites,^h listen to what I have to say: Jesus of Nazareth,ⁱ a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know—²³this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. ²⁴But God raised him up, having freed him from death,^j because it was impossible for him to be held in its power. ²⁵For David says concerning him, 'I saw the Lord always before me, for he is at my right hand so that I will not be shaken; ²⁶therefore my heart was glad, and my tongue rejoiced; moreover my flesh will live in hope. ²⁷For you will not abandon my soul to Hades, or let your Holy One experience corruption.

^h Gk Men, Israelites

ⁱ Gk the Nazorean

^j Gk the pains of death

²⁸ You have made known to me the ways of life; you will make me full of gladness with your presence.'

29 "Fellow Israelites,^k I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. ³⁰Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne. ³¹Foreseeing this, David spoke of the resurrection of the Messiah,^m saying,

'He was not abandoned to Hades, nor did his flesh experience corruption.'

³²This Jesus God raised up, and of that all of us are witnesses. ³³Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you both see and hear. ³⁴For David did not ascend into the heavens, but he himself says,

'The Lord said to my Lord,
"Sit at my right hand,
³⁵ until I make your enemies your footstool."'

^k Gk. Men, brothers

^l Gk. he

^m Or the Christ

ⁿ Or by

2.28 ἐγνώρισάς μοι ὁδοὺς ζωῆς,
YOU MADE KNOWN TO ME [THE] WAYS OF LIFE,

πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου
YOU WILL FILL ME WITH JOY WITH THE PRESENCE

σου.
OF YOU.

2.29 Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ
MEN, BROTHERS, IT IS PERMITTED TO SPEAK WITH

παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ ὅτι
CONFIDENCE TO YOU ABOUT THE PATRIARCH DAVID THAT

καὶ ἐτελεύτησεν καὶ ἐτάφη, καὶ τὸ μνήμα αὐτοῦ
ALSO HE DIED AND WAS BURIED, AND THE TOMB OF HIM

ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης.
IS WITH US UNTIL - THIS-DAY.

2.30 προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ
THEREFORE-A PROPHET BEING, AND HAVING KNOWN THAT WITH AN OATH

ῥώμοσεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ
SWORE TO HIM - GOD FROM [THE] FRUIT OF THE LOINS OF HIM

καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ, **2.31** προῖδὼν
TO SIT UPON THE THRONE OF HIM, HAVING FORESEEN [IT]

ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ ὅτι
HE SPOKE ABOUT THE RESURRECTION - OF CHRIST -

οὔτε ἐγκατελείφθη εἰς ᾄδην
NEITHER WAS HE ABANDONED TO DESTRUCTION

οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν.
NOR THE BODY OF HIM SAW CORRUPTION.

2.32 τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὗ
THIS - JESUS ²RAISED - ¹GOD, OF WHICH

πάντες ἡμεῖς ἐσμεν μάρτυρες· **2.33** τῇ δεξιᾷ οὖν τοῦ
WE-ALL ARE WITNESSES. TO THE RIGHT THEN -

θεοῦ ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ πνεύματος
OF GOD HAVING BEEN EXALTED, AND-THE PROMISE OF THE ²SPIRIT

τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεεν τοῦτο
- ¹HOLY HAVING RECEIVED FROM THE FATHER, HE POURED OUT THIS

ὃ ὑμεῖς [καὶ] βλέπετε καὶ ἀκούετε. **2.34** οὐ γὰρ
WHICH YOU ALSO SEE AND HEAR. FOR-NOT

Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός,
DAVID ASCENDED INTO THE HEAVENS, BUT-SAYS HE,

Εἶπεν [ὁ] κύριος τῷ κυρίῳ μου,
SAID THE LORD TO THE LORD OF ME,

Κάθου ἐκ δεξιῶν μου,
SIT DOWN AT [THE] RIGHT OF ME,

2.35 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον
UNTIL I MAKE THE ENEMIES OF YOU A FOOTSTOOL

τῶν ποδῶν σου.
OF THE FEET OF YOU.

2.36 ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ
THEREFORE~ASSUREDLY LET KNOW ALL [THE] HOUSE OF ISRAEL

ὅτι καὶ κύριον αὐτὸν καὶ Χριστὸν ἐποίησεν ὁ θεός,
THAT ⁴BOTH ⁵LORD ³HIM ⁶AND ⁷CHRIST ²MADE - ¹GOD,

τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.
THIS - JESUS WHOM YOU⁹ CRUCIFIED.

2.37 Ἀκούσαντες δὲ κατενύγησαν τὴν καρδίαν
AND~HAVING HEARD [THIS] THEY WERE PIERCED IN THE HEART

εἰπὸν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς
AND~THEY SAID TO - PETER AND THE OTHER

ἀποστόλους, Τί ποιήσωμεν, ἄνδρες ἀδελφοί;
APOSTLES, WHAT SHOULD WE DO, MEN, BROTHERS?

2.38 Πέτρος δὲ πρὸς αὐτούς, Μετανοήσατε, [φησὶν,] καὶ
AND~PETER [SAID] TO THEM, REPENT, HE SAYS, AND

βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ
LET BE BAPTIZED EACH OF YOU⁹ IN THE NAME OF JESUS

Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν καὶ
CHRIST FOR [THE] FORGIVENESS OF THE SINS OF YOU⁹ AND

λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος.
YOU⁹ WILL RECEIVE THE GIFT OF THE HOLY SPIRIT.

2.39 ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις
FOR~TO YOU⁹ IS THE PROMISE AND TO THE CHILDREN

ὑμῶν καὶ πᾶσιν τοῖς εἰς μακρὰν, ὅσους ἂν
OF YOU⁹ AND TO ALL THE ONES AT A DISTANCE, AS MANY AS

προσκαλέσεται κύριος ὁ θεὸς ἡμῶν. **2.40** ἑτέροις τε
MAY CALL TO [THE] LORD THE GOD OF US. AND~WITH OTHER

λόγοις πλείοσιν διεμαρτύρατο καὶ παρεκάλει αὐτοὺς
WORDS MANY HE TESTIFIED AND WAS APPEALING TO THEM

λέγων, Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.
SAYING, BE SAVED FROM - ³GENERATION - ²CROOKED ¹THIS.

2.41 οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ
THE ONES - THEN HAVING WELCOMED THE WORD OF HIM

ἐβαπτίσθησαν καὶ προσετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ
WERE BAPTIZED AND THERE WERE ADDED IN - THAT~DAY

ψυχαὶ ὥσει τρισχίλια. **2.42** ἦσαν δὲ προσκαρτεροῦντες
SOULS ABOUT THREE THOUSAND. AND~THEY WERE DEVOTING [THEMSELVES]

τῇ διδασκῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ
TO THE TEACHING OF THE APOSTLES AND TO THE FELLOWSHIP, THE

κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.
BREAKING - OF BREAD, AND - TO PRAYERS.

2.43 Ἐγίνετο δὲ πάσῃ ψυχῇ φόβος, πολλά τε τέρατα
AND~WAS OCCURRING IN EVERY SOUL AWE, AND~MANY WONDERS

καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο.
AND SIGNS THROUGH THE APOSTLES WERE BEING PERFORMED.

2.44 πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ
AND~ALL THE ONES BELIEVING WERE AT THE SAME [PLACE]

καὶ εἶχον ἅπαντα κοινά **2.45** καὶ τὰ κτήματα
AND THEY WERE HAVING ALL THINGS IN COMMON, AND THE PROPERTIES

³⁶Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah,^o this Jesus whom you crucified."

³⁷Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, "Brothers,^p what should we do?" ³⁸Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. ³⁹For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him." ⁴⁰And he testified with many other arguments and exhorted them, saying, "Save yourselves from this corrupt generation." ⁴¹So those who welcomed his message were baptized, and that day about three thousand persons were added. ⁴²They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.

⁴³Awe came upon everyone, because many wonders and signs were being done by the apostles. ⁴⁴All who believed were together and had all things in common; ⁴⁵they would sell

^o Or Christ
^p Gk Men, brothers

their possessions and goods and distribute the proceeds⁹ to all, as any had need.

⁴⁶Day by day, as they spent much time together in the temple, they broke bread at home^r and ate their food with glad and generous^s hearts, ⁴⁷praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

⁹ Gk. *them*

^r Or *from house to house*

^s Or *sincere*

καὶ τὰς ὑπάρξεις ἐπίπρασκον καὶ διεμέριζον
AND THE POSSESSIONS THEY WERE SELLING AND WERE DISTRIBUTING

αὐτὰ πᾶσιν καθότι ἅ τις χρεῖαν εἶχεν·
THESE THINGS TO EVERYONE AS SOMEONE HAD~NEED.

2.46 καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν
AND~DAY BY DAY DEVOTING [THEMSELVES] WITH ONE MIND

ἐν τῷ ἱερῷ, κλώντες τε κατ' οἶκον ἄρτον,
IN THE TEMPLE, AND~BREAKING ²FROM HOUSE TO HOUSE 'BREAD,

μετελαμβάνον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι
THEY WERE SHARING FOOD WITH EXULTATION AND SIMPLICITY

καρδίας **2.47** αἰνοῦντες τὸν θεὸν καὶ ἔχοντες χάριν
OF HEART, PRAISING - GOD AND HAVING FAVOR

πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος προσετίθει τοὺς
WITH ALL THE PEOPLE. AND~THE LORD WAS ADDING TO THE ONES

σωζομένους καθ' ἡμέραν ἐπὶ τὸ αὐτό.
BEING SAVED DAY BY DAY IN THE SAME [PLACE].

CHAPTER 3

One day Peter and John were going up to the temple at the hour of prayer, at three o'clock in the afternoon.

²And a man lame from birth was being carried in. People would lay him daily at the gate of the temple called the Beautiful Gate so that he could ask for alms from those entering the temple.

³When he saw Peter and John about to go into the temple, he asked them for alms. ⁴Peter looked intently at him, as did John, and said, "Look at us." ⁵And he fixed his attention on them, expecting to receive something from them. ⁶But Peter said, "I have no silver or gold, but what I have I give you; in the name of Jesus Christ of Nazareth, stand up and

¹ Gk. *the Nazorean*

3.1 Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερόν
NOW~PETER AND JOHN WERE GOING UP TO THE TEMPLE

ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην. **3.2** καὶ
AT THE HOUR - OF PRAYER THE NINTH. AND

τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ
A CERTAIN MAN LAME FROM [THE] WOMB OF [THE] MOTHER OF HIM

ὑπάρχων ἐβαστάζετο, ὃν ἐτίθουν καθ' ἡμέραν
BEING, WAS BEING CARRIED, WHOM THEY WERE PUTTING DAY BY DAY

πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὠραίαν
AT THE DOOR OF THE TEMPLE, THE ONE BEING CALLED BEAUTIFUL

τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων
- TO BEG ALMS FROM THE ONES ENTERING

εἰς τὸ ἱερόν· **3.3** ὃς ἰδὼν Πέτρον καὶ Ἰωάννην
INTO THE TEMPLE; WHO HAVING SEEN PETER AND JOHN

μέλλοντας εἰσιέναι εἰς τὸ ἱερόν, ἠρώτα
BEING ABOUT TO ENTER INTO THE TEMPLE, WAS BEGGING

ἐλεημοσύνην λαβεῖν. **3.4** ἀτενίσας δὲ Πέτρος εἰς αὐτὸν
TO RECEIVE~ALMS. BUT~HAVING GAZED PETER AT HIM

σὺν τῷ Ἰωάννῃ εἶπεν, Βλέψον εἰς ἡμᾶς. **3.5** ὁ δὲ
WITH - JOHN HE SAID, LOOK AT US. - AND

ἐπεῖχεν αὐτοῖς προσδοκῶν τι παρ' αὐτῶν
HE WAS PAYING ATTENTION TO THEM EXPECTING SOMETHING FROM THEM

λαβεῖν. **3.6** εἶπεν δὲ Πέτρος, Ἀργύριον καὶ χρυσίον
TO RECEIVE. AND~SAID PETER, SILVER AND GOLD

οὐχ ὑπάρχει μοι, ὃ δὲ ἔχω τοῦτό σοι δίδωμι· ἐν τῷ
IS NOT POSSESSED BY ME, BUT~WHAT I HAVE, THIS I GIVE~TO YOU: IN THE

ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου [ἔγειρε καὶ]
NAME OF JESUS CHRIST, THE NAZARENE GET UP AND

περιπάτει. **3.7** καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς
WALK. AND HAVING GRASPED HIM BY THE RIGHT HAND

ἤγειρεν αὐτόν· παραχρῆμα δὲ ἐστερεώθησαν αἱ
HE RAISED UP HIM. AND-IMMEDIATELY WERE STRENGTHENED THE

βάσεις αὐτοῦ καὶ τὰ σφυδρά, **3.8** καὶ ἐξαλλόμενος
FEET OF HIM AND THE ANKLES, AND LEAPING UP

ἔστη καὶ περιεπάτει καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς
HE STOOD AND WAS WALKING AROUND AND HE ENTERED WITH THEM INTO

τὸ ἱερὸν περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν
THE TEMPLE WALKING AND LEAPING AND PRAISING -

θεόν. **3.9** καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν περιπατοῦντα
GOD. AND SAW ALL THE PEOPLE HIM WALKING

καὶ αἰνοῦντα τὸν θεόν· **3.10** ἐπεγίνωσκον δὲ αὐτὸν ὅτι
AND PRAISING - GOD. AND-THEY RECOGNIZED HIM THAT

αὐτὸς ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ
HE WAS THE ONE FOR - ALMS SITTING AT

τῇ Ὠραίᾳ Πύλῃ τοῦ ἱεροῦ καὶ ἐπλήσθησαν θάμβους
THE BEAUTIFUL GATE OF THE TEMPLE AND THEY WERE FILLED WITH WONDER

καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.
AND AMAZEMENT AT THE THING HAVING HAPPENED TO HIM.

3.11 Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν
NOW-[WHILE] HOLDING HIM, - PETER AND -

Ἰωάννην συνέδραμεν πᾶς ὁ λαὸς πρὸς αὐτοὺς ἐπὶ
JOHN RAN TOGETHER ALL THE PEOPLE TO THEM AT

τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος ἑκθαμβοί.
THE PORTICO THE ONE BEING CALLED OF SOLOMON, UTTERLY ASTONISHED.

3.12 ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο πρὸς τὸν
AND-HAVING SEEN [THIS] - PETER ANSWERED TO THE

λαόν, Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ
PEOPLE, MEN, ISRAELITES, WHY ARE YOU^u MARVELING AT THIS

ἢ ἡμῖν τί ἀτενίζετε ὥς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ
OR AT US WHY ARE YOU^u GAZING AS [IF] BY OUR OWN POWER OR GODLINESS

πεποιηκόσιν τοῦ περιπατεῖν αὐτόν; **3.13** ὁ θεὸς
HAVING MADE - HIM-TO WALK? THE GOD

Ἀβραάμ καὶ [ὁ θεὸς] Ἰσαὰκ καὶ [ὁ θεὸς] Ἰακώβ, ὁ
OF ABRAHAM AND THE GOD OF ISAAC AND THE GOD OF JACOB, THE

θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ
GOD OF THE FATHERS OF US, GLORIFIED THE SERVANT OF HIM

Ἰησοῦν ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἡρνήσασθε
JESUS, WHOM YOU^v - DELIVERED OVER AND DENIED

κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου
IN THE PRESENCE OF PILATE, HAVING DECIDED THAT [OTHER] ONE

ἀπολύειν· **3.14** ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον
TO RELEASE. BUT-YOU^u THE HOLY AND RIGHTEOUS ONE

ἡρνήσασθε καὶ ἡτήσασθε ἄνδρα φονέα χαρισθῆναι
DENIED, AND YOU^u REQUESTED A MAN, A MURDERER TO BE GRANTED

walk.”⁷ And he took him by the right hand and raised him up; and immediately his feet and ankles were made strong. ⁸Jumping up, he stood and began to walk, and he entered the temple with them, walking and leaping and praising God. ⁹All the people saw him walking and praising God, ¹⁰and they recognized him as the one who used to sit and ask for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him.

¹¹ While he clung to Peter and John, all the people ran together to them in the portico called Solomon's Portico, utterly astonished. ¹² When Peter saw it, he addressed the people, “You Israelites,” why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk? ¹³ The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant^u Jesus, whom you handed over and rejected in the presence of Pilate, though he had decided to release him. ¹⁴ But you rejected the Holy and Righteous One and asked to have a murderer

^u Gk. Men, Israelites

^v Or child

given to you, ¹⁵and you killed the Author of life, whom God raised from the dead. To this we are witnesses. ¹⁶And by faith in his name, his name itself has made this man strong, whom you see and know; and the faith that is through Jesus^w has given him this perfect health in the presence of all of you.

¹⁷“And now, friends,^x I know that you acted in ignorance, as did also your rulers. ¹⁸In this way God fulfilled what he had foretold through all the prophets, that his Messiah^y would suffer. ¹⁹Repent therefore, and turn to God so that your sins may be wiped out, ²⁰so that times of refreshing may come from the presence of the Lord, and that he may send the Messiah^z appointed for you, that is, Jesus, ²¹who must remain in heaven until the time of universal restoration that God announced long ago through his holy prophets. ²²Moses said, ‘The Lord your God will raise up for you from your own people^a a prophet like me. You must listen to whatever he tells you. ²³And it will be that everyone who does not listen to that prophet will be utterly rooted out of the people.’

^w Gk *him*

^x Gk *brothers*

^y Or *his Christ*

^z Or *the Christ*

ὑμῖν, **3.15** τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε ὃν ὁ
TO YOU^o, BUT~THE AUTHOR - OF LIFE YOU^o KILLED, WHOM -

θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν.
GOD RAISED FROM [THE] DEAD, OF WHICH WE ARE~WITNESSES.

3.16 καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ
AND ON THE BASIS OF THE FAITH IN THE NAME OF HIM,

τοῦτον ὃν θεωρεῖτε καὶ οἴδατε, ἐστερέωσεν τὸ ὄνομα
THIS ONE WHOM YOU^o SEE AND KNOW, ⁴MADE STRONG ¹THE ²NAME

αὐτοῦ, καὶ ἡ πίστις ἣ δι’ αὐτοῦ ἔδωκεν αὐτῷ τὴν
³OF HIM, AND THE FAITH - THROUGH HIM GAVE TO HIM -

ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν. **3.17** καὶ
THIS~WHOLENESS BEFORE ALL OF YOU^o. AND

νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε
NOW, BROTHERS, I KNOW THAT ACCORDING TO IGNORANCE YOU^o ACTED,

ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν· **3.18** ὁ δὲ θεός,
AS ALSO THE AUTHORITIES OF YOU^o. - BUT GOD,

ἃ προκατήγγειλεν διὰ στόματος πάντων
THE THINGS WHICH HE ANNOUNCED BEFOREHAND THROUGH [THE] MOUTH OF ALL

τῶν προφητῶν παθεῖν τὸν Χριστὸν αὐτοῦ, ἐπλήρωσεν
THE PROPHETS[THAT] TO SUFFER THE CHRIST OF HIM HE FULFILLED

οὕτως. **3.19** μετανοήσατε οὖν καὶ ἐπιστρέψατε εἰς
THUS. THEREFORE,~REPENT AND TURN IN ORDER THAT

τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἀμαρτίας, **3.20** ὅπως ἂν
- TO BE REMOVED OF YOU^o THE SINS, IN ORDER THAT

έλθωσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου
MAY COME TIMES OF REST FROM [THE] PRESENCE OF THE LORD

καὶ ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν
AND HE MAY SEND THE ONE HAVING BEEN PROCLAIMED BEFOREHAND TO YOU^o,

Χριστὸν Ἰησοῦν, **3.21** ὃν δεῖ οὐρανὸν μὲν
[THE] CHRIST, JESUS, WHOM IT IS NECESSARY FOR HEAVEN -

δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν
TO RECEIVE UNTIL [THE] TIMES OF RESTORATION OF ALL THINGS OF WHICH

ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ’
SPOKE - GOD THROUGH [THE] MOUTH OF THE HOLY ²FROM

αἰῶνος αὐτοῦ προφητῶν. **3.22** Μωϋσῆς μὲν εἶπεν ὅτι
³[THE] AGE ⁴OF HIM ¹PROPHETS. MOSES INDEED SAID -

Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ὑμῶν ἐκ
A PROPHET FOR YOU^o WILL RAISE UP [THE] LORD THE GOD OF YOU^o FROM

τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ
THE BROTHERS OF YOU^o LIKE ME. YOU^o WILL LISTEN~TO HIM ACCORDING TO

ἐκ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.
- EVERYTHING WHATEVER HE MAY SPEAK TO YOU^o.

3.23 ἔσται δὲ πᾶσα ψυχὴ ἣτις ἐὰν μὴ ἀκούσῃ τοῦ
AND~IT WILL BE [THAT] EVERY SOUL WHOEVER DOES NOT LISTEN TO -

προφήτου ἐκείνου ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ.
THAT~PROPHET WILL BE UTTERLY DESTROYED FROM THE PEOPLE.

3:22 Deut. 18:15-16 **3:23a** Deut. 18:19 **3:23b** Lev. 23:29

3.24 καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν
AND ALSO~ALL THE PROPHETS FROM SAMUEL AND THE
καθεξῆς ὅσοι ἐλάλησαν καὶ κατήγγειλαν τὰς
SUCCESSORS[OF HIM], AS MANY AS SPOKE ALSO ANNOUNCED -
ἡμέρας ταύτας. **3.25** ὑμεῖς ἐστε οἱ υἱοὶ τῶν προφητῶν
THIS~DAY. YOU° ARE THE SONS OF THE PROPHETS
καὶ τῆς διαθήκης ἧς διέθετο ὁ θεὸς πρὸς τοὺς
AND OF THE COVENANT WHICH DECREED - GOD TO THE
πατέρας ὑμῶν λέγων πρὸς Ἀβραάμ, Καὶ ἐν τῷ
FATHERS OF YOU° SAYING TO ABRAHAM, AND IN THE
σπέρματί σου [ἐν]εὐλογηθήσονται πᾶσαι αἱ πατριαὶ
SEED OF YOU WILL BE BLESSED ALL THE FAMILIES
τῆς γῆς. **3.26** ὑμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν
OF THE EARTH. TO YOU° FIRST 2HAVING RAISED - 1GOD THE
παῖδα αὐτοῦ ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν
SERVANT OF HIM HE SENT HIM BLESSING YOU° BY
τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.
THE TURNING AWAY EACH[ONE] FROM THE WICKED[WAYS] OF YOU°.

3:25 Gen. 22:18; 26:4

24 And all the prophets, as many as have spoken, from Samuel and those after him, also predicted these days.
25 You are the descendants of the prophets and of the covenant that God gave to your ancestors, saying to Abraham, 'And in your descendants all the families of the earth shall be blessed.'
26 When God raised up his servant,^a he sent him first to you, to bless you by turning each of you from your wicked ways."

^aOr child

CHAPTER 4

4.1 Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν ἐπέστησαν
NOW~[WHILE] 2WERE SPEAKING 1THEY TO THE PEOPLE, APPROACHED
αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ
THEM THE PRIESTS AND THE CAPTAIN OF THE TEMPLE AND
οἱ Σαδδουκαῖοι, **4.2** διαπονούμενοι διὰ τὸ
THE SADDUCEES, BEING GREATLY ANNOYED BECAUSE -
διδάσκειν αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν ἐν τῷ
THEY~TEACH THE PEOPLE AND ANNOUNCE BY -
Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν, **4.3** καὶ
JESUS THE RESURRECTION - FROM [THE] DEAD, AND
ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο εἰς
THEY LAID ON THEM THE[THEIR] HANDS AND PUT [THEM] IN
τῆρησιν εἰς τὴν αὔριον· ἦν γὰρ ἑσπέρα ἤδη.
JAIL INTO THE NEXT DAY. FOR~IT WAS EVENING ALREADY.
4.4 πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον
AND~MANY OF THE ONES HAVING LISTENED TO THE WORD
ἐπίστευσαν καὶ ἐγενήθη [ὁ] ἀριθμὸς τῶν ἀνδρῶν
BELIEVED, AND BECAME THE NUMBER OF THE MEN
[ὥς] χιλιάδες πέντε.
ABOUT FIVE~THOUSAND.

4.5 Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν
AND~IT CAME ABOUT ON THE NEXT DAY TO BE ASSEMBLED OF THEM
τοὺς ἄρχοντας καὶ τοὺς πρεσβυτέρους καὶ τοὺς
THE RULERS AND THE ELDERS AND THE
γραμματεῖς ἐν Ἱερουσαλὴμ, **4.6** καὶ Ἄννας ὁ
SCRIBES IN JERUSALEM, AND ANNAS THE

While Peter and John^b were speaking to the people, the priests, the captain of the temple, and the Sadducees came to them, ²much annoyed because they were teaching the people and proclaiming that in Jesus there is the resurrection of the dead. ³So they arrested them and put them in custody until the next day, for it was already evening.
⁴But many of those who heard the word believed; and they numbered about five thousand.

5 The next day their rulers, elders, and scribes assembled in Jerusalem, ⁶with Annas the high

^bGk While they

priest, Caiaphas, John,^c and Alexander, and all who were of the high-priestly family.

⁷When they had made the prisoners^d stand in their midst, they inquired, "By what power or by what name did you do this?"

⁸Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders,^e if we are questioned today because of a good deed done to someone who was sick and are asked how this man has been healed,^f let it be known to all of you, and to all the people of Israel, that this man is standing before you in good health by the name of Jesus Christ of Nazareth,^g whom you crucified, whom God raised from the dead. ¹¹This Jesus^h is

‘the stone that was rejected by you, the builders; it has become the cornerstone.’⁸

¹²There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved."

¹³Now when they saw the boldness of Peter and John and realized that they were uneducated and ordinary men, they were amazed and recognized them as companions of Jesus. ¹⁴When they saw the

^c Other ancient authorities read *Jonathan*

^d Gk *them*

^e Gk *the Nazorean*

^f Gk *This*

^g Or *keystone*

ἀρχιερεὺς καὶ Καϊάφας καὶ Ἰωάννης καὶ
HIGH PRIEST AND CAIAPHAS AND JOHN AND

Ἀλέξανδρος καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ,
ALEXANDER AND AS MANY AS WERE OF HIGH-PRIESTLY~DESCENT,

4.7 καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπυνθάνοντο,
AND HAVING PLACED THEM IN THE MIDST THEY WERE INQUIRING,

Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο
BY WHAT POWER OR BY WHAT NAME DID THIS

ὑμεῖς; **4.8** τότε Πέτρος πλησθεὶς πνεύματος ἁγίου
YOU? THEN PETER HAVING BEEN FILLED WITH [THE] HOLY~SPIRIT

εἶπεν πρὸς αὐτούς, Ἄρχοντες τοῦ λαοῦ καὶ
SAID TO THEM, RULERS OF THE PEOPLE AND

πρεσβύτεροι, **4.9** εἰ ἡμεῖς σήμερον ἀνακρινόμεθα
ELDERS, IF WE TODAY ARE BEING EXAMINED

ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς ἐν
ON ACCOUNT OF [THE] KINDNESS [SHOWN TO] A HANDICAPPED~MAN, BY

τίνι οὗτος σέσωται, **4.10** γνωστὸν ἔστω πᾶσιν
WHAT [MEANS] THIS ONE HAS BEEN HEALED, LET IT BE~KNOWN TO ALL

ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ ὅτι ἐν τῷ ὀνόματι
YOU* AND TO ALL THE PEOPLE OF ISRAEL THAT IN THE NAME

Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ὃν ὑμεῖς ἐσταυρώσατε,
OF JESUS CHRIST THE NAZARENE WHOM YOU* CRUCIFIED,

ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος
WHOM - GOD RAISED FROM [THE] DEAD, BY THIS [NAME] THIS ONE

παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. **4.11** οὗτός ἐστιν
HAS STOOD BEFORE YOU* HEALTHY. THIS IS

ὁ λίθος, ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδόμων,
THE STONE - HAVING BEEN REJECTED BY YOU* THE [ONES] BUILDING,

ὁ γενόμενος εἰς κεφαλὴν γωνίας.
THE ONE HAVING BECOME - [THE] HEAD OF [THE] CORNER.

4.12 καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία, οὐδὲ
AND THERE IS NOT IN ANY~OTHER, - SALVATION, ⁹NO

γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ
¹FOR ⁵NAME ²THERE IS ⁴OTHER UNDER - HEAVEN -

δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ
HAVING BEEN GIVEN AMONG MEN BY WHICH IT IS NECESSARY

σωθῆναι ἡμᾶς. **4.13** Θεωροῦντες δὲ τὴν τοῦ
FOR YOU*~TO BE SAVED. AND~OBSERVING THE -

Πέτρου παρρησίαν καὶ Ἰωάννου καὶ καταλαβόμενοι
CONFIDENCE~OF PETER AND JOHN AND HAVING PERCEIVED

ὅτι ἄνθρωποι ἀγράμματοί εἰσιν καὶ ἰδιῶται,
THAT UNEDUCATED~MEN THEY ARE AND UNTRAINED,

ἐθαύμαζον ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ
THEY WERE MARVELING AND~WERE RECOGNIZING THEM THAT WITH -

Ἰησοῦ ἦσαν, **4.14** τὸν τε ἄνθρωπον βλέποντες σὺν
JESUS THEY WERE, ³THE ¹AND ⁴MAN ²SEEING WITH

αὐτοῖς ἐστῶτα τὸν τεθεραπευμένον οὐδὲν εἶχον
THEM HAVING STOOD, THE ONE HAVING BEEN HEALED, THEY HAD~NOTHING

ἀντειπεῖν. **4.15** κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ
TO SAY IN REPLY. AND~HAVING COMMANDED THEM OUTSIDE THE

συνεδρίου ἀπελθεῖν συνέβαλλον πρὸς ἀλλήλους
COUNCIL TO DEPART, THEY WERE CONFERRING WITH ONE ANOTHER

4.16 λέγοντες, Τί ποιήσωμεν τοῖς ἀνθρώποις τούτοις;
SAYING WHAT SHOULD WE DO - WITH THESE~MEN?

ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονεν δι' αὐτῶν
FOR THAT INDEED A REMARKABLE SIGN HAS OCCURRED THROUGH THEM,

πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν καὶ
TO ALL THE ONES INHABITING JERUSALEM [IS] CLEAR AND

οὐ δυνάμεθα ἀρνεῖσθαι· **4.17** ἀλλ' ἵνα μὴ ἐπὶ πλείον
WE ARE NOT ABLE TO DENY [IT]. BUT LEST FURTHER

διανεμηθῇ εἰς τὸν λαὸν ἀπειλησώμεθα αὐτοῖς
IT MAY BE SPREAD TO THE PEOPLE, WE MAY WARN THEM

μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδεὶ ἀνθρώπων.
TO SPEAK~NO LONGER IN - THIS~NAME TO ANY MEN.

4.18 καὶ καλέσαντες αὐτοὺς παρήγγειλαν τὸ καθόλου
AND HAVING CALLED THEM, THEY GAVE ORDERS - ?AT ALL

μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ
?NOT TO SPEAK NOR TO TEACH IN THE NAME -

Ἰησοῦ. **4.19** ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες
OF JESUS. - BUT PETER AND JOHN HAVING ANSWERED

εἶπον πρὸς αὐτούς, Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ
SAID TO THEM, IF IT IS~RIGHT BEFORE -

θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ θεοῦ, κρίνατε·
GOD TO LISTEN~TO YOU? RATHER THAN - GOD, YOU? DECIDE.

4.20 οὐ δυνάμεθα γὰρ ἡμεῖς ἃ εἶδαμεν καὶ
?ARE NOT ABLE ?FOR ?WE WHAT WE SAW AND

ἠκούσαμεν μὴ λαλεῖν. **4.21** οἱ δὲ προσαπειλησάμενοι
HEARD NOT TO SPEAK. - AND HAVING THREATENED [THEM] FURTHER,

ἀπέλυσαν αὐτούς, μηδὲν εὐρίσκοντες τὸ πῶς
THEY RELEASED THEM, FINDING~NOTHING - HOW

κολάσωνται αὐτούς, διὰ τὸν λαόν, ὅτι πάντες
THEY MIGHT PUNISH THEM, BECAUSE OF THE PEOPLE, BECAUSE ALL

ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι·
WERE GLORIFYING - GOD ON ACCOUNT OF THE THING HAVING HAPPENED.

4.22 ἐτῶν γὰρ ἦν πλείονων τεσσεράκοντα ὁ ἄνθρωπος
FOR~OF YEARS WAS MORE [THAN] FORTY THE MAN

ἐφ' ᾧ γεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.
UPON WHOM HAD HAPPENED - THIS~SIGN - OF HEALING.

4.23 Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους
AND~[AFTER] HAVING BEEN RELEASED THEY CAME TO THEIR OWN [PEOPLE]

καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ
AND REPORTED WHAT THINGS TO THEM THE CHIEF PRIESTS AND

οἱ πρεσβύτεροι εἶπαν. **4.24** οἱ δὲ ἀκούσαντες
THE ELDERS SAID. - AND~HAVING HEARD,

man who had been cured standing beside them, they had nothing to say in opposition'. ¹⁵So they ordered them to leave the council while they discussed the matter with one another. ¹⁶They said, "What will we do with them? For it is obvious to all who live in Jerusalem that a notable sign has been done through them; we cannot deny it. ¹⁷But to keep it from spreading further among the people, let us warn them to speak no more to anyone in this name." ¹⁸So they called them and ordered them not to speak or teach at all in the name of Jesus. ¹⁹But Peter and John answered them, "Whether it is right in God's sight to listen to you rather than to God, you must judge; ²⁰for we cannot keep from speaking about what we have seen and heard." ²¹After threatening them again, they let them go, finding no way to punish them because of the people, for all of them praised God for what had happened. ²²For the man on whom this sign of healing had been performed was more than forty years old.

²³ After they were released, they went to their friends^h and reported what the chief priests and the elders had said to them.

²⁴ When they heard it,

^h Gk. *their own*

priest, Caiaphas, John,^c and Alexander, and all who were of the high-priestly family.

⁷When they had made the prisoners^d stand in their midst, they inquired, "By what power or by what name did you do this?"

⁸Then Peter, filled with the Holy Spirit, said to them: "Rulers of the people and elders, if we are questioned today because of a deed done to someone, let it be known to all who live in Jerusalem that a notable sign was sick and are among spreading this man has been among the people; let it be known to you, and to all who are in this of Israel, that they called standing before them not health by the ¹⁹But Peter Christ of Nazareth, raised from the dead, Jesus is just what I do not keep your mind to take

man who had been cured standing beside them, they had nothing to say in opposition. ¹⁵So they ordered them to leave the council while they discussed the matter with one another. They said, "What will we do to all who live in Jerusalem that a notable sign was sick and are among spreading this man has been among the people; let it be known to you, and to all who are in this of Israel, that they called standing before them not health by the ¹⁹But Peter Christ of Nazareth, raised from the dead, Jesus is just what I do not keep your mind to take

¹²Then, Lord, or servants^k to word with all while you stretch your hand to heal, and wonders are formed through the name of your holy servant Jesus."

³¹When they had prayed, the place in which they were gathered together was shaken; and they were all filled with the

ⁱ Or child

^j Or his Christ

^k Gk slaves

ACTS 4:24

φωνήν πρὸς τὸν θεὸν καὶ εἶπαν,
VOICE TO - GOD AND SAID,

τὸν οὐρανὸν καὶ τὴν γῆν
THE HEAVEN AND THE EARTH

πάντα τὰ ἐν αὐτοῖς,
ALL THE THINGS IN THEM,

ἡμῶν διὰ πνεύματος ἁγίου⁷
⁹OF US ²THROUGH ⁴SPIRIT ³[THE] HOLY

παιδός σου εἰπών,
¹⁰[THE] SERVANT ¹¹OF YOU ¹HAVING SPOKEN,

οργίσαντες ἔθνη
RAGED [THE] NATIONS

καὶ λαοὶ ἐμελέτησαν κενά;
AND [THE] PEOPLE IMAGINED EMPTY THINGS?

ἀρέστησαν οἱ βασιλεῖς τῆς γῆς
TOOK THEIR STAND THE KINGS OF THE EARTH

καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ
AND THE RULERS ASSEMBLED TOGETHER

κατὰ τοῦ κυρίου καὶ κατὰ τοῦ Χριστοῦ
AGAINST THE LORD AND AGAINST THE CHRIST

αὐτοῦ.
OF HIM.

4.27 συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ
FOR~WERE ASSEMBLED IN TRUTH IN - THIS~CITY

ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν ὃν ἔχρισας,
AGAINST THE HOLY SERVANT OF YOU, JESUS, WHOM YOU ANOINTED,

Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσιν καὶ
BOTH~HEROD AND PONTIUS PILATE WITH [THE] GENTILES AND

λαοῖς Ἰσραὴλ, **4.28** ποιῆσαι ὅσα ἡ χεὶρ σου καὶ
[THE] PEOPLE OF ISRAEL, TO DO WHATEVER THE HAND OF YOU AND

ἡ βουλή [σου] προώρισεν γενέσθαι. **4.29** καὶ τὰ νῦν,
THE WILL OF YOU PREDESTINED TO OCCUR. AND - NOW,

κύριε, ἐπίδε ἐπὶ τὰς ἀπειλὰς αὐτῶν καὶ δὸς τοῖς
LORD, LOOK UPON THE THREATS OF THEM AND GIVE TO THE

δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον
SLAVES OF YOU WITH ALL~BOLDNESS TO SPEAK THE WORD

σου, **4.30** ἐν τῷ τὴν χεῖρά [σου] ἐκτείνειν σε εἰς ἰάσιν
OF YOU, WHILE - YOUR~HAND YOU~STRETCH OUT FOR HEALING

καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ
AND SIGNS AND WONDERS TO OCCUR THROUGH THE

ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ. **4.31** καὶ
NAME OF THE HOLY SERVANT OF YOU, JESUS. AND

δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ
[AFTER] THEY~HAVING PRAYED WAS SHAKEN THE PLACE IN WHICH

ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες τοῦ
THEY HAD ASSEMBLED, AND EVERYONE~WAS FILLED WITH THE

4:25 text: ASV RSV NASB NIV NEB TEV NJB NRSV. omit: KJV NEBmg. **4:25-26** Ps. 2:1-2 LXX

ἀγίου πνεύματος καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ
HOLY SPIRIT AND THEY WERE SPEAKING THE WORD - OF GOD
μετὰ παρρησίας.
WITH BOLDNESS.

4.32 Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν
NOW~THE NUMBER OF THE ONES HAVING BELIEVED WERE
καρδία καὶ ψυχὴ μία, καὶ οὐδὲ εἷς τι τῶν
²HEART ³AND ⁴SOUL ¹ONE [IN], AND NOT ONE ANY OF THE
ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι ἀλλ' ἦν
POSSESSIONS [BELONGING] TO HIM WAS SAYING (THAT) IT WAS~HIS OWN, BUT WAS
αὐτοῖς ἅπαντα κοινά. **4.33** καὶ δυνάμει μεγάλη
TO THEM EVERYTHING [IN] COMMON. AND WITH GREAT~POWER
ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως
WERE GIVING - TESTIMONY THE APOSTLES OF THE RESURRECTION
τοῦ κυρίου Ἰησοῦ, χάρις τε μεγάλη ἦν ἐπὶ
OF THE LORD JESUS, ³GRACE ¹AND ²GREAT WAS UPON
πάντας αὐτούς. **4.34** οὐδὲ γὰρ ἐνδεής τις ἦν ἐν
THEM~ALL. FOR~NOT NEEDY WAS~ANYONE AMONG
αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον,
THEM. FOR~AS MANY AS OWNERS OF LANDS OR HOUSES WERE,
πωλοῦντες ἔφερον τὰς τιμὰς τῶν
SELLING [THEM]. THEY WERE BRINGING THE PROCEEDS OF THE THINGS
πιπρασκομένων **4.35** καὶ ἐτίθουν παρὰ τοὺς πόδας
BEING SOLD AND WERE PLACING [THEM] AT THE FEET
τῶν ἀποστόλων, διεδίδετο δὲ ἐκάστῳ καθότι ἅν
OF THE APOSTLES. AND~THEY WERE DISTRIBUTING TO EACH [ONE] AS
τις χρεῖαν εἶχεν. **4.36** Ἰωσήφ δὲ ὁ ἐπικληθεὶς
ANYONE WAS HAVING~NEED. AND~JOSEPH, THE ONE HAVING BEEN NAMED
Βαρναβᾶς ἀπὸ τῶν ἀποστόλων, ὁ
BARNABAS BY THE APOSTLES, WHICH
ἐστὶν μεθερμηνευόμενον υἱὸς παρακλήσεως, Λευίτης,
BEING TRANSLATED MEANS SON OF ENCOURAGEMENT, A LEVITE,
Κύπριος τῷ γένει, **4.37** ὑπάρχοντιος αὐτῷ ἀγροῦ
OF CYPRUS BY NATIONALITY, BELONGING TO HIM A FIELD,
πωλήσας ἤνεγκεν τὸ χρήμα καὶ ἔθηκεν πρὸς τοὺς
HAVING SOLD [IT] HE BROUGHT THE MONEY AND LAID [IT] AT THE
πόδας τῶν ἀποστόλων.
FEET OF THE APOSTLES.

Holy Spirit and spoke the word of God with boldness.

32 Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. 33 With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. 34 There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. 35 They laid it at the apostles' feet, and it was distributed to each as any had need. 36 There was a Levite, a native of Cyprus, Joseph, to whom the apostles gave the name Barnabas (which means "son of encouragement"). 37 He sold a field that belonged to him, then brought the money, and laid it at the apostles' feet.

CHAPTER 5

5.1 Ἄνὴρ δέ τις Ἀνανίας ὀνόματι σὺν Σαπφίρῃ
³MAN ¹AND ²A CERTAIN ANANIAS BY NAME WITH SAPPHIRA
τῇ γυναικὶ αὐτοῦ ἐπώλησεν κτήμα **5.2** καὶ ἐνοσφίσατο
THE WIFE OF HIM SOLD PROPERTY AND HE MISAPPROPRIATED
ἀπὸ τῆς τιμῆς, συνειδυίης καὶ τῆς γυναικός, καὶ
FROM THE PRICE, HAVING KNOWN ALSO THE WIFE, AND

But a man named Ananias, with the consent of his wife Sapphira, sold a piece of property; ²with his wife's knowledge, he kept back some of the proceeds,

and brought only a part and laid it at the apostles' feet.

³"Ananias," Peter asked, "why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the proceeds of the land? ⁴While it remained unsold, did it not remain your own? And after it was sold, were not the proceeds at your disposal? How is it that you have contrived this deed in your heart? You did not lie to us^l but to God!" ⁵Now when Ananias heard these words, he fell down and died. And great fear seized all who heard of it. ⁶The young men came and wrapped up his body,^m then carried him out and buried him.

⁷ After an interval of about three hours his wife came in, not knowing what had happened. ⁸Peter said to her, "Tell me whether you and your husband sold the land for such and such a price." And she said, "Yes, that was the price." ⁹Then Peter said to her, "How is it that you have agreed together to put the Spirit of the Lord to the test? Look, the feet of those who have buried your husband are at the door, and they will carry you out." ¹⁰Immediately she fell down at his feet and died. When the young men came in they found her dead, so they carried her out and buried her beside her husband. ¹¹And great fear seized the whole

^l Gk. to men

^m Meaning of Gk. uncertain

ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων
HAVING BROUGHT A CERTAIN~PART AT THE FEET OF THE APOSTLES

ἔθηκεν. **5.3** εἶπεν δὲ ὁ Πέτρος, Ἀνανία, διὰ τί
HE LAID [IT]. BUT~SAID - PETER, ANANIAS, WHY

ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου,
FILLED - SATAN THE HEART OF YOU, [THAT]

ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσασθαι
YOU~LIED TO THE ²SPIRIT - ¹HOLY AND MISAPPROPRIATED

ἀπὸ τῆς τιμῆς τοῦ χωρίου; **5.4** οὐχὶ μένον σοὶ
FROM THE PRICE OF THE LAND? NOT [WHILE] REMAINING WITH YOU

ἔμενεν καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν;
IT WAS REMAINING AND HAVING BEEN SOLD IN - YOUR AUTHORITY IT WAS?

τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο;
WHY WAS PUT IN THE HEART OF YOU - THIS~DEED?

οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ θεῷ. **5.5** ἀκούων δὲ ὁ
YOU DID NOT LIE TO MEN BUT - TO GOD. AND~HEARING -

Ἀνανίας τοὺς λόγους τούτους πεσὼν ἐξέψυξεν,
ANANIAS - THESE~WORDS HAVING FALLEN DOWN, HE DIED,

καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας.
AND THERE CAME GREAT~FEAR UPON ALL THE ONES LISTENING.

5.6 ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν καὶ
AND~HAVING ARISEN, THE YOUNG MEN WRAPPED UP HIM AND

ἐξενέγκαντες ἔθαψαν.
HAVING CARRIED [HIM] OUT THEY BURIED [HIM].

5.7 Ἐγένετο δὲ ὥς ὥρων τριῶν διάστημα καὶ ἡ
AND~THERE WAS ²ABOUT ⁴HOURS ³THREE ¹AN INTERVAL OF AND THE

γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονός εἰσῆλθεν.
WIFE OF HIM NOT HAVING KNOWN THE THING HAVING HAPPENED, ENTERED.

5.8 ἀπεκρίθη δὲ πρὸς αὐτὴν Πέτρος, Εἰπέ μοι, εἰ
AND~HAVING ANSWERED TO HER PETER [SAID], TELL ME, IF

τοσούτου τὸ χωρίον ἀπέδοσθε; ἡ δὲ εἶπεν, Ναί,
FOR SO MUCH THE LAND YOU SOLD? - AND SHE SAID, YES,

τοσούτου. **5.9** ὁ δὲ Πέτρος πρὸς αὐτήν, Τί ὅτι
FOR SO MUCH. - AND PETER TO HER, WHY

συνεφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα κυρίου; ἰδοὺ
WAS IT AGREED BY YOU^l TO TEST THE SPIRIT OF [THE] LORD? BEHOLD

οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ
THE FEET OF THE ONES HAVING BURIED THE HUSBAND OF YOU [ARE] AT THE

θύρᾳ καὶ ἐξοίσουσίν σε. **5.10** ἔπεσεν δὲ παραχρῆμα
DOOR AND THEY WILL CARRY OUT YOU. AND~SHE FELL IMMEDIATELY

πρὸς τοὺς πόδας αὐτοῦ καὶ ἐξέψυξεν· εἰσελθόντες δὲ
AT THE FEET OF HIM AND DIED. AND~HAVING ENTERED

οἱ νεανίσκοι εὗρον αὐτὴν νεκρὰν καὶ
THE YOUNG MEN THEY FOUND HER DEAD AND

ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς,
HAVING CARRIED [HER] OUT, THEY BURIED [HER] WITH THE HUSBAND OF HER,

5.11 καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν
AND THERE CAME GREAT~FEAR UPON [THE] WHOLE -

ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.
CHURCH AND UPON ALL THE ONES HEARING THESE THINGS.

5.12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο
NOW-BY THE HANDS OF THE APOSTLES WERE BEING PERFORMED

σημεῖα καὶ τέρατα πολλὰ ἐν τῷ λαῷ. καὶ ἦσαν
SIGNS AND WONDERS MANY AMONG THE PEOPLE. AND WERE

ὁμοθυμαδὸν ἅπαντες ἐν τῇ Στοᾷ Σολομῶντος,
WITH ONE MIND EVERYONE IN THE PORTICO OF SOLOMON,

5.13 τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς,
BUT-OF THE REST NO ONE WAS DARING TO ASSOCIATE WITH THEM,

ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός. **5.14** μᾶλλον δὲ
BUT WERE EXALTING THEM THE PEOPLE. AND-MORE

προσέτιθεντο πιστεύοντες τῷ κυρίῳ, πλήθη ἀνδρῶν τε
WERE BEING ADDED [ONES] BELIEVING IN THE LORD, MULTITUDES OF BOTH-MEN

καὶ γυναικῶν, **5.15** ὥστε καὶ εἰς τὰς πλατείας ἐκφέρειν
AND WOMEN, SO AS EVEN INTO THE STREETS TO CARRY OUT

τοὺς ἀσθενεῖς καὶ τιθέναι ἐπὶ κλιναρίων καὶ
THE SICK AND TO PUT [THEM] ON BEDS AND

κραβάττων, ἵνα ἐρχομένου Πέτρου καὶ ἡ σκιά
MATS, THAT COMING, OF PETER AT LEAST THE SHADOW

ἐπισκιάσῃ τινὲς αὐτῶν. **5.16** συνήρχετο δὲ καὶ τὸ
MIGHT FALL UPON SOME OF THEM. AND-WAS ASSEMBLING ALSO THE

πλῆθος τῶν πέριξ πόλεων Ἱερουσαλὴμ φέροντες
MULTITUDE OF THE CITIES-SURROUNDING JERUSALEM CARRYING

ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ
[THE] SICK AND [THE ONES] BEING TORMENTED BY

πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.
UNCLEAN-SPIRITS, WHO ALL-WERE BEING HEALED.

5.17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν
AND-HAVING ARISEN THE HIGH PRIEST AND ALL THE ONES WITH

αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν
HIM (BEING-THE SECT OF THE SADDUCEES), THEY WERE FILLED

ζήλου **5.18** καὶ ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς
WITH JEALOUSY AND LAID THE(THEIR) HANDS UPON THE

ἀποστόλους καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ.
APOSTLES AND PUT THEM IN [THE] PUBLIC-JAIL.

5.19 ἄγγελος δὲ κυρίου διὰ νυκτὸς ἀνοίξας τὰς
AND-AN ANGEL OF [THE] LORD DURING [THE] NIGHT HAVING OPENED THE

θύρας τῆς φυλακῆς ἐξαγαγὼν τε αὐτοὺς εἶπεν,
DOORS OF THE JAIL AND-HAVING LED OUT THEM SAID,

5.20 Πορεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ
GO AND HAVING STOOD, SPEAK IN THE TEMPLE

τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.
TO THE PEOPLE ALL THE WORDS - OF THIS-LIFE.

5.21 ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ
AND-HAVING HEARD THEY ENTERED ABOUT - DAYBREAK INTO THE

ἱερὸν καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ ἀρχιερεὺς
TEMPLE AND WERE TEACHING. AND-HAVING COME THE HIGH PRIEST

church and all who heard of these things.

12 Now many signs and wonders were done among the people through the apostles. And they were all together in Solomon's Portico. 13 None of the rest dared to join them, but the people held them in high esteem. 14 Yet more than ever believers were added to the Lord, great numbers of both men and women, 15 so that they even carried out the sick into the streets, and laid them on cots and mats, in order that Peter's shadow might fall on some of them as he came by. 16 A great number of people would also gather from the towns around Jerusalem, bringing the sick and those tormented by unclean spirits, and they were all cured.

17 Then the high priest took action; he and all who were with him (that is, the sect of the Sadducees), being filled with jealousy, 18 arrested the apostles and put them in the public prison. 19 But during the night an angel of the Lord opened the prison doors, brought them out, and said, 20 "Go, stand in the temple and tell the people the whole message about this life." 21 When they heard this, they entered the temple at day-break and went on with their teaching.

When the high priest and those with him arrived,

they called together the council and the whole body of the elders of Israel, and sent to the prison to have them brought. ²²But when the temple police went there, they did not find them in the prison; so they returned and reported, ²³“We found the prison securely locked and the guards standing at the doors, but when we opened them, we found no one inside.” ²⁴Now when the captain of the temple and the chief priests heard these words, they were perplexed about them, wondering what might be going on. ²⁵Then someone arrived and announced, “Look, the men whom you put in prison are standing in the temple and teaching the people!” ²⁶Then the captain went with the temple police and brought them, but without violence, for they were afraid of being stoned by the people.

²⁷ When they had brought them, they had them stand before the council. The high priest questioned them, ²⁸saying, “We gave you strict orders not to teach in this name,ⁿ yet here you have filled Jerusalem with your teaching and you are determined to bring this man’s blood on us.”

²⁹But Peter and the

ⁿ Other ancient authorities read *Did we not give you strict orders not to teach in this name?*

καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ
AND THE ONES WITH HIM, THEY CALLED TOGETHER THE COUNCIL AND

πάσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ καὶ
ALL THE ASSEMBLY OF ELDERS OF THE SONS OF ISRAEL AND

ἀπέστειλαν εἰς τὸ δεσμωτήριον ἀχθῆναι αὐτούς.
THEY SENT TO THE JAIL [FOR THE PRISONERS] TO BE BROUGHT TO THEM.

5.22 οἱ δὲ παραγενόμενοι ὑπηρέται οὐχ εὔρον αὐτούς ἐν
BUT~THE SERVANTS~HAVING COME DID NOT FIND THEM IN

τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν
THE JAIL. AND~HAVING RETURNED THEY REPORTED [THESE THINGS]

5.23 λέγοντες ὅτι Τὸ δεσμωτήριον εὔρομεν κεκλεισμένον
SAYING, - THE JAIL WE FOUND HAVING BEEN CLOSED

ἐν πάσῃ ἀσφαλείᾳ καὶ τοὺς φύλακας ἐστῶτας ἐπὶ
WITH ALL SECURITY AND THE GUARDS HAVING STOOD AT

τῶν θυρῶν, ἀνοίξαντες δὲ ἔσω οὐδένα εὔρομεν.
THE DOORS, BUT~HAVING OPENED [IT], INSIDE WE FOUND~NO ONE.

5.24 ὥς δὲ ἤκουσαν τοὺς λόγους τούτους ὅ τε
AND~WHEN THEY HEARD - THESE~WORDS BOTH~THE

στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν
CAPTAIN OF THE TEMPLE AND THE CHIEF PRIESTS, WERE PERPLEXED

περὶ αὐτῶν τί ἂν γένοιτο τοῦτο.
ABOUT THEM, WHAT THIS~MIGHT COME TO BE.

5.25 παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς ὅτι
AND~HAVING COME SOMEONE REPORTED TO THEM, -

Ἴδου οἱ ἄνδρες οὓς ἔθεσθε ἐν τῇ φυλακῇ εἰσὶν ἐν
BEHOLD THE MEN WHOM YOU* PUT IN THE JAIL ARE IN

τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν.
THE TEMPLE HAVING STOOD AND TEACHING THE PEOPLE.

5.26 τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς
THEN HAVING DEPARTED, THE CAPTAIN [OF THE TEMPLE] WITH THE

ὑπηρέταις ἤγεν αὐτοὺς οὐ μετὰ βίας,
SERVANTS WERE LEADING THEM NOT WITH FORCE,

ἐφοβοῦντο γὰρ τὸν λαὸν μὴ λιθασθῶσιν.
FOR~THEY FEARED THE PEOPLE LEST THEY SHOULD BE STONED.

5.27 Ἀγαγόντες δὲ αὐτοὺς ἕστησαν ἐν τῷ συνεδρίῳ.
AND~HAVING BROUGHT THEM, THEY STOOD IN THE COUNCIL.

καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς **5.28** λέγων,
AND QUESTIONED THEM THE HIGH PRIEST SAYING,

[Οὐ] παραγγελία παρηγγείλαμεν ὑμῖν μὴ
[DID WE] NOT WITH A STRICT COMMAND CHARGE YOU* NOT

διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ, καὶ ἰδοὺ
TO TEACH IN - THIS~NAME, AND BEHOLD

πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν καὶ
YOU HAVE FILLED - JERUSALEM WITH THE TEACHING OF YOU* AND

βούλεσθε ἐπαγαγεῖν ἐφ’ ἡμᾶς τὸ αἷμα τοῦ
ARE DETERMINED TO BRING UPON US THE BLOOD -

ἀνθρώπου τούτου. **5.29** ἀποκριθεὶς δὲ Πέτρος καὶ οἱ
OF THIS~MAN. AND~HAVING ANSWERED, PETER AND THE

ἀπόστολοι εἶπαν, Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ
 APOSTLES SAID, IT IS NECESSARY ~ TO OBEY GOD RATHER THAN
 ἀνθρώποις. **5.30** ὁ θεὸς τῶν πατέρων ἡμῶν ἤγειρεν
 MEN. THE GOD OF THE FATHERS OF US RAISED
 Ἰησοῦν ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ
 JESUS WHOM YOU* KILLED HAVING HUNG ON
 ξύλου· **5.31** τοῦτον ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ὑψωσεν
 A TREE. THIS ONE, - GOD [AS] A PRINCE AND SAVIOR EXALTED
 τῇ δεξιᾷ αὐτοῦ [τοῦ] δοῦναι μετάνοιαν τῷ Ἰσραὴλ
 TO THE RIGHT OF HIM - TO GRANT REPENTANCE - TO ISRAEL
 καὶ ἄφεσιν ἁμαρτιῶν. **5.32** καὶ ἡμεῖς ἐσμεν μάρτυρες
 AND FORGIVENESS OF SINS. AND WE ARE WITNESSES
 τῶν ῥημάτων τούτων καὶ τὸ πνεῦμα τὸ ἅγιον ὃ
 - OF THESE ~ MATTERS AND THE ² SPIRIT - ¹ HOLY ³ WHICH
 ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.
⁵ GAVE - ⁴ GOD TO THE ONES OBEYING HIM.
5.33 Οἱ δὲ ἀκούσαντες διεπρίοντο καὶ ἐβούλοντο
 AND ~ THE ONES HAVING HEARD WERE INFURIATED AND WERE DECIDING
 ἀνελεῖν αὐτούς. **5.34** ἀναστὰς δέ τις ἐν τῷ
 TO DO AWAY WITH THEM. BUT ~ HAVING ARISEN A CERTAIN ² IN ³ THE
 συνεδρίῳ Φαρισαῖος ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος
⁴ COUNCIL ¹ PHARISEE BY NAME GAMALIEL, A TEACHER OF THE LAW,
 τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχὺ
 RESPECTED BY ALL THE PEOPLE, COMMANDED OUTSIDE [FOR] A LITTLE [WHILE]
 τοὺς ἀνθρώπους ποιῆσαι **5.35** εἰπέν τε πρὸς αὐτούς,
 THE MEN TO PUT AND ~ SAID TO THEM,
 Ἄνδρες Ἰσραηλίται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς
 MEN, ISRAELITES, PAY ATTENTION TO YOURSELVES WITH -
 ἀνθρώποις τούτοις τί μέλλετε πράσσειν. **5.36** πρὸ γὰρ
 THESE ~ MEN WHAT YOU* ARE ABOUT TO DO. FOR ~ BEFORE
 τούτων τῶν ἡμερῶν ἀνέστη Θεοδᾶς λέγων εἶναι τινα
 THESE - DAYS AROSE THEUDAS SAYING TO BE SOMEONE
 ἑαυτόν, ᾧ προσεκλίθη ἀνδρῶν ἀριθμὸς ὡς
 HIMSELF, TO WHOM WERE ASSOCIATED A NUMBER ~ OF MEN, ABOUT
 τετρακοσίων· ὃς ἀνηρέθη, καὶ πάντες ὅσοι
 FOUR HUNDRED; WHO WAS DONE AWAY WITH, AND ALL AS MANY AS
 ἐπείθοντο αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς οὐδέν.
 WERE OBEYING HIM WERE DISPERSED AND IT CAME TO NOTHING.
5.37 μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς
 AFTER THIS AROSE JUDAS THE GALILEAN IN THE
 ἡμέραις τῆς ἀπογραφῆς καὶ ἀπέστησεν λαὸν
 DAYS OF THE CENSUS AND MISLED [THE] PEOPLE
 ὀπίσω αὐτοῦ· κἀκεῖνος ἀπώλετο καὶ πάντες
 [TO] FOLLOW AFTER HIM. AND THAT ONE PERISHED AND ALL
 ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθησαν. **5.38** καὶ τὰ
 AS MANY AS WERE OBEYING HIM WERE SCATTERED. AND -
 νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων
 NOW I SAY TO YOU*, STAY AWAY FROM - THESE ~ MEN

apostles answered, "We must obey God rather than any human authority."³⁰ The God of our ancestors raised up Jesus, whom you had killed by hanging him on a tree.³¹ God exalted him at his right hand as Leader and Savior that he might give repentance to Israel and forgiveness of sins.³² And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him."

³³ When they heard this, they were enraged and wanted to kill them.³⁴ But a Pharisee in the council named Gamaliel, a teacher of the law, respected by all the people, stood up and ordered the men to be put outside for a short time.³⁵ Then he said to them, "Fellow Israelites,^P consider carefully what you propose to do to these men.³⁶ For some time ago Theudas rose up, claiming to be somebody, and a number of men, about four hundred, joined him; but he was killed, and all who followed him were dispersed and disappeared.³⁷ After him Judas the Galilean rose up at the time of the census and got people to follow him; he also perished, and all who followed him were scattered.³⁸ So in the present case, I tell you, keep away from these men

^O Gk. *than men*

^P Gk. *Men, Israelites*

and let them alone; because if this plan or this undertaking is of human origin, it will fail; ³⁹but if it is of God, you will not be able to overthrow them—in that case you may even be found fighting against God!”

They were convinced by him, ⁴⁰and when they had called in the apostles, they had them flogged. Then they ordered them not to speak in the name of Jesus, and let them go. ⁴¹As they left the council, they rejoiced that they were considered worthy to suffer dishonor for the sake of the name. ⁴²And every day in the temple and at home⁹ they did not cease to teach and proclaim Jesus as the Messiah.⁷

⁹ Or from house to house

⁷ Or the Christ

καὶ ἄφετε αὐτούς· ὅτι ἐὰν ᾗ ἐξ ἀνθρώπων ἡ
AND LEAVE THEM [ALONE]. BECAUSE IF IT IS OF MEN -
βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται, **5.39** εἰ δὲ
THIS-PLAN OR - THIS-MATTER, IT WILL BE OVERTHROWN, BUT-IF
ἐκ θεοῦ ἐστίν, οὐ δυνήσεσθε καταλύσαι αὐτούς μήποτε
FROM GOD IT IS, YOU* ARE NOT ABLE TO OVERTHROW THEM LEST
καὶ θεομάχοι εὑρεθῇτε. ἐπείσθησαν δὲ αὐτῷ
ALSO YOU* MAY BE FOUND~OPPOSING GOD. AND~THEY WERE PERSUADED BY HIM
5.40 καὶ προσκαλεσάμενοι τοὺς ἀποστόλους δείραντες
AND HAVING CALLED TOGETHER THE APOSTLES, [AND] HAVING BEAT [THEM]
παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ
THEY WARNED [THEM] NOT TO SPEAK IN THE NAME - OF JESUS
καὶ ἀπέλυσαν. **5.41** Οἱ μὲν οὖν ἐπορεύοντο
AND THEY RELEASED [THEM]. - - THEREFORE THEY WERE GOING
χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι
REJOICING FROM [THE] PRESENCE OF THE COUNCIL THAT
κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος ἀτιμασθῆναι,
THEY WERE CONSIDERED WORTHY FOR THE NAME TO SUFFER SHAME,
5.42 πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον
AND~EVERY DAY IN THE TEMPLE AND FROM HOUSE TO HOUSE
οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι τὸν
THEY DID NOT STOP TEACHING AND PREACHING -
Χριστὸν Ἰησοῦν.
CHRIST JESUS.

CHAPTER 6

Now during those days, when the disciples were increasing in number, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food. ²And the twelve called together the whole community of the disciples and said, “It is not right that we should neglect the word of God in order to wait on tables.” ³Therefore, friends,⁴ select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task, ⁴while we, for our part, will devote ourselves to prayer

³ Or keep accounts

⁴ Gk brothers

6.1 Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν
NOW-IN - THESE-DAYS OF BEING INCREASED THE
μαθητῶν ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς
DISCIPLES, THERE WAS A COMPLAINT BY THE HELLENISTS AGAINST
τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ
THE HEBREWS, THAT WERE BEING OVERLOOKED IN THE ²SUPPORT -
καθημερινῇ αἱ χήραι αὐτῶν. **6.2** προσκαλεσάμενοι δὲ
¹DAILY THE WIDOWS OF THEM. ⁴HAVING CALLED TOGETHER ¹AND
οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν εἶπαν, Οὐκ ἀρεστόν
²THE ³TWELVE THE MULTITUDE OF THE DISCIPLES SAID, NOT DESIRABLE
ἐστίν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ θεοῦ
IS IT FOR US HAVING NEGLECTED THE WORD - OF GOD
διακονεῖν τραπέζαις. **6.3** ἐπισκέψασθε δέ, ἀδελφοί,
TO SERVE TABLES. BUT~SELECT, BROTHERS,
ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἐπτά, πλήρεις
MEN AMONG YOU* SEVEN~BEING WELL SPOKEN OF, FULL
πνεύματος καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς
OF [THE] SPIRIT AND WISDOM, WHOM WE WILL APPOINT OVER -
χρείας ταύτης, **6.4** ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ
THIS~DUTY, BUT~WE - TO PRAYER AND TO THE

διακονία τοῦ λόγου προσκαρτερήσομεν. **6.5** καὶ ἤρεσεν
SERVICE OF THE WORD WILL BE DEVOTED. AND ³PLEASED

ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους καὶ ἐξελέξαντο
¹THE ²WORD BEFORE ALL THE MULTITUDE AND THEY CHOSE

Στέφανον, ἄνδρα πλήρης πίστεως καὶ πνεύματος ἁγίου,
STEPHEN, A MAN FULL OF FAITH AND [THE] HOLY~SPIRIT,

καὶ Φίλιππον καὶ Πρόχορον καὶ Νικάνορα καὶ
AND PHILIP AND PROCHORUS AND NICANOR AND

Τίμωνα καὶ Παρμενᾶν καὶ Νικόλαον προσήλυτον
TIMON AND PARMENAS, AND NICOLAS A PROSELYTE

Ἀντιοχέα, **6.6** οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων,
OF ANTIOCH, WHOM THEY PLACED BEFORE THE APOSTLES,

καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.
AND HAVING PRAYED THEY LAID UPON THEM THE(THEIR) HANDS.

6.7 Καὶ ὁ λόγος τοῦ θεοῦ ἤξανε καὶ
AND THE WORD - OF GOD WAS INCREASING AND

ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ
WAS BEING MULTIPLIED THE NUMBER OF THE DISCIPLES IN JERUSALEM

σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ
GREATLY, AND~A GREAT CROWD OF THE PRIESTS WERE OBEYING THE

πίστει.
FAITH.

6.8 Στέφανος δὲ πλήρης χάριτος καὶ δυνάμεως
AND~STEPHEN, FULL OF GRACE AND POWER

ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.
WAS PERFORMING WONDERS AND GREAT~SIGNS AMONG THE PEOPLE.

6.9 ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς
BUT~HAVING ARISEN SOME OF THE ONES FROM THE SYNAGOGUE,

τῆς λεγομένης Λιβερτίνων καὶ Κυρηναίων καὶ
- BEING CALLED FREEDMEN AND CYRENIANS AND

Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας
ALEXANDRIANS AND THE ONES FROM CILICIA AND ASIA

συζητοῦντες τῷ Στεφάνῳ, **6.10** καὶ οὐκ ἴσχυον
DEBATING - WITH STEPHEN, AND THEY WERE NOT ABLE

ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ
TO CONTRADICT THE WISDOM AND THE SPIRIT WITH WHICH

ἐλάλει. **6.11** τότε ὑπέβαλον ἄνδρας λέγοντας
HE WAS SPEAKING. THEN THEY SECRETLY INSTIGATED MEN SAYING

ὅτι Ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα
- WE HAVE HEARD HIM SPEAKING BLASPHEMOUS~WORDS

εἰς Μωϋσῆν καὶ τὸν θεόν. **6.12** συνεκίνησάν τε τὸν
AGAINST MOSES AND - GOD. AND~THEY AROUSED THE

λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς καὶ
PEOPLE AND THE ELDERS AND THE SCRIBES, AND

ἐπιστάντες ¹συνήρπασαν αὐτὸν καὶ ἤγαγον
THEY CAME UPON [HIM AND] THEY SEIZED HIM AND THEY BROUGHT [HIM]

εἰς τὸ συνέδριον, **6.13** ἔστησάν τε μάρτυρας ψευδεῖς
TO THE COUNCIL, AND~THEY SET UP FALSE~WITNESSES

and to serving the word.”

⁵What they said pleased the whole community, and they chose Stephen, a man full of faith and the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas; and Nicolaus, a proselyte of Antioch. ⁶They had these men stand before the apostles, who prayed and laid their hands on them.

⁷The word of God continued to spread; the number of the disciples increased greatly in Jerusalem, and a great many of the priests became obedient to the faith.

⁸Stephen, full of grace and power, did great wonders and signs among the people. ⁹Then some of those who belonged to the synagogue of the Freedmen (as it was called), Cyrenians, Alexandrians, and others of those from Cilicia and Asia, stood up and argued with Stephen. ¹⁰But they could not withstand the wisdom and the Spirit^a with which he spoke. ¹¹Then they secretly instigated some men to say, “We have heard him speak blasphemous words against Moses and God.” ¹²They stirred up the people as well as the elders and the scribes; then they suddenly confronted him, seized him, and brought him before the council. ¹³They set up false

^a Or spirit

witnesses who said, "This man never stops saying things against this holy place and the law; ¹⁴for we have heard him say that this Jesus of Nazareth^v will destroy this place and will change the customs that Moses handed on to us." ¹⁵And all who sat in the council looked intently at him, and they saw that his face was like the face of an angel.

^v Gk. *the Nazorean*

λέγοντας, Ὁ ἄνθρωπος οὗτος οὐ παύεται λαλῶν ῥήματα
SAYING, - THIS~MAN IS NOT STOPPING SPEAKING WORDS

κατὰ τοῦ τόπου τοῦ ἁγίου [τούτου] καὶ τοῦ νόμου·
AGAINST - ³PLACE - ²HOLY ¹THIS AND THE LAW.

6.14 ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ
FOR~WE HAVE HEARD HIM SAYING THAT ²JESUS ³THE

Ναζωραῖος οὗτος καταλύσει τὸν τόπον τούτον καὶ
⁴NAZARENE ¹THIS WILL DESTROY - THIS~PLACE AND

ἀλλάξει τὰ ἔθη ἃ παρέδωκεν ἡμῖν Μωϋσῆς.
WILL CHANGE THE CUSTOMS WHICH HANDED DOWN TO US MOSES.

6.15 καὶ ἀτενίσαντες εἰς αὐτὸν πάντες οἱ
AND HAVING LOOKED INTENTLY AT HIM ALL THE ONES

καθεζόμενοι ἐν τῇ συνεδρίῳ εἶδον τὸ πρόσωπον αὐτοῦ
SITTING IN THE COUNCIL SAW THE FACE OF HIM

ὥσεὶ πρόσωπον ἀγγέλου.
LIKE [THE] FACE OF AN ANGEL.

CHAPTER 7

Then the high priest asked him, "Are these things so?"
²And Stephen replied:

"Brothers^w and fathers, listen to me. The God of glory appeared to our ancestor Abraham when he was in Mesopotamia, before he lived in Haran, ³and said to him, 'Leave your country and your relatives and go to the land that I will show you.' ⁴Then he left the country of the Chaldeans and settled in Haran. After his father died, God had him move from there to this country in which you are now living. ⁵He did not give him any of it as a heritage, not even a foot's length, but promised to give it to him as his possession and to his descendants after

^w Gk. *Men, brothers*

7.1 Εἶπεν δὲ ὁ ἀρχιερεὺς, Εἰ ταῦτα οὕτως ἔχει;
AND~SAID THE HIGH PRIEST, IF THESE THINGS THUS IT IS?

7.2 ὁ δὲ ἔφη, Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε.
- AND HE SAID, MEN, BROTHERS AND FATHERS, LISTEN.

Ὁ θεὸς τῆς δόξης ὠφθῆναι τῷ πατρὶ ἡμῶν Ἀβραάμ
THE GOD - OF GLORY APPEARED TO THE FATHER OF US ABRAHAM

ὄντι ἐν τῇ Μεσοποταμίᾳ πρὶν ἢ κατοικῆσαι αὐτὸν
[WHILE] BEING IN - MESOPOTAMIA BEFORE HE~LIVED

ἐν Χαρρὰν **7.3** καὶ εἶπεν πρὸς αὐτόν, Ἔξελθε ἐκ τῆς
IN HARAN AND HE SAID TO HIM, DEPART FROM THE

γῆς σου καὶ [ἐκ] τῆς συγγενείας σου, καὶ δεῦρο εἰς
LAND OF YOU AND FROM THE RELATIVES OF YOU, AND COME TO

τὴν γῆν ἣν ἄν σοι δείξω. **7.4** τότε ἐξελθὼν ἐκ
THE LAND WHICHEVER I MAY SHOW~YOU. THEN HAVING DEPARTED FROM

γῆς Χαλδαίων κατώκησεν ἐν Χαρρὰν. κακεῖθεν
[THE] LAND OF [THE] CHALDEANS HE SETTLED IN HARAN. AND FROM THERE

μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ μετόκησεν αὐτὸν
AFTER THE DEATH [OF] THE FATHER OF HIM, HE RESETTLED HIM

εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε,
IN - THIS~LAND IN WHICH WE NOW ARE LIVING,

7.5 καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ οὐδὲ
AND HE DID NOT GIVE TO HIM AN INHERITANCE IN IT NOR

βῆμα ποδὸς καὶ ἐπηγγείλατο δοῦναι αὐτῷ εἰς
[THE] STEP OF A FOOT AND HE PROMISED TO GIVE TO HIM FOR

κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ'
A POSSESSION IT AND TO THE SEED OF HIM AFTER

7:3 Gen. 12:1 **7:5** Gen. 17:8; 48:4

αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. **7.6** ἐλάλησεν δὲ οὕτως
HIM, NOT BEING TO HIM A CHILD. AND~SPOKE THUS

ὁ θεὸς ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροιικον ἐν
- GOD, THAT WILL BE THE SEED OF HIM A STRANGER IN

γῇ ἄλλοτρίᾳ καὶ δουλῶσουσιν αὐτὸ καὶ
ANOTHER'S~LAND AND THEY WILL ENSLAVE IT(THEM) AND

κακῶσουσιν ἔτη τετρακόσια· **7.7** καὶ τὸ ἔθνος
THEY WILL MISTREAT [THEM] FOUR HUNDRED~YEARS. AND THE NATION

ὃ ἂν δουλεύουσιν κρινῶ ἐγώ, ὁ θεὸς εἶπεν, καὶ
IN WHICHEVER THEY WILL SERVE AS SLAVES I~WILL JUDGE, - GOD SAID, AND

μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύουσίν μοι ἐν
AFTER THESE THINGS THEY WILL COME OUT AND WILL SERVE ME IN

τῷ τόπῳ τούτῳ. **7.8** καὶ ἔδωκεν αὐτῷ διαθήκην
- THIS~PLACE. AND HE GAVE TO HIM A COVENANT

περιτομῆς· καὶ οὕτως ἐγέννησεν τὸν Ἰσαὰκ
OF CIRCUMCISION. AND THUS HE BECAME [THE] FATHER OF - ISAAC

καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ, καὶ
AND CIRCUMCISED HIM ON THE 2DAY - 1EIGHTH, AND

Ἰσαὰκ τὸν Ἰακώβ, καὶ Ἰακώβ τοὺς δώδεκα
ISAAC [BECAME THE FATHER OF] - JACOB, AND JACOB, [OF] THE TWELVE

πατριάρχας.
PATRIARCHS.

7.9 Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσήφ
AND THE PATRIARCHS HAVING BEEN JEALOUS OF - JOSEPH

ἄπεδοντο εἰς Αἴγυπτον. καὶ ἦν ὁ θεὸς μετ' αὐτοῦ
SOLD [HIM] INTO EGYPT. AND 2WAS - 1GOD WITH HIM,

7.10 καὶ ἐξείλατο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ
AND HE DELIVERED HIM FROM ALL THE TRIBULATIONS OF HIM

καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραῶ
AND GAVE TO HIM GRACE AND WISDOM BEFORE PHARAOH,

βασιλέως Αἰγύπτου καὶ κατέστησεν αὐτὸν ἡγούμενον
KING OF EGYPT, AND HE APPOINTED HIM [THE ONE] RULING

ἐπ' Αἴγυπτον καὶ [ἐφ'] ὅλον τὸν οἶκον αὐτοῦ.
OVER EGYPT AND OVER THE~WHOLE HOUSE OF HIM.

7.11 ἦλθεν δὲ λιμὸς ἐφ' ὅλην τὴν Αἴγυπτον καὶ
NOW~CAME A FAMINE OVER ALL - EGYPT AND

Χανάν καὶ θλίψις μεγάλη, καὶ οὐχ ἠύρισκον
CANAAN AND GREAT~TRIBULATION, AND WERE NOT FINDING

χορτάσματα οἱ πατέρες ἡμῶν. **7.12** ἀκούσας δὲ Ἰακώβ
FOOD THE FATHERS OF US. AND~HAVING HEARD JACOB,

ὄντα σιτία εἰς Αἴγυπτον ἐξαπέστειλεν τοὺς πατέρας
WHEAT~BEING IN EGYPT, HE SENT OUT THE FATHERS

ἡμῶν πρῶτον. **7.13** καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη
OF US FIRST. AND ON THE SECOND [VISIT] WAS MADE KNOWN AGAIN

Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ καὶ φανερόν ἐγένετο τῷ
JOSEPH TO THE BROTHERS OF HIM AND BECAME~MANIFEST -

him, even though he had no child. ⁶And God spoke in these terms, that his descendants would be resident aliens in a country belonging to others, who would enslave them and mistreat them during four hundred years. ⁷But I will judge the nation that they serve,' said God, 'and after that they shall come out and worship me in this place.' ⁸Then he gave him the covenant of circumcision. And so Abraham^x became the father of Isaac and circumcised him on the eighth day; and Isaac became the father of Jacob, and Jacob of the twelve patriarchs.

⁹ "The patriarchs, jealous of Joseph, sold him into Egypt; but God was with him, ¹⁰and rescued him from all his afflictions, and enabled him to win favor and to show wisdom when he stood before Pharaoh, king of Egypt, who appointed him ruler over Egypt and over all his household. ¹¹Now there came a famine throughout Egypt and Canaan, and great suffering, and our ancestors could find no food. ¹²But when Jacob heard that there was grain in Egypt, he sent our ancestors there on their first visit. ¹³On the second visit Joseph made himself known to his brothers,

^xGk he

and Joseph's family became known to Pharaoh. ¹⁴Then Joseph sent and invited his father Jacob and all his relatives to come to him, seventy-five in all; ¹⁵so Jacob went down to Egypt. He himself died there as well as our ancestors, ¹⁶and their bodies^y were brought back to Shechem and laid in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in Shechem.

¹⁷“But as the time drew near for the fulfillment of the promise that God had made to Abraham, our people in Egypt increased and multiplied ¹⁸until another king who had not known Joseph ruled over Egypt. ¹⁹He dealt craftily with our race and forced our ancestors to abandon their infants so that they would die. ²⁰At this time Moses was born, and he was beautiful before God. For three months he was brought up in his father's house; ²¹and when he was abandoned, Pharaoh's daughter adopted him and brought him up as her own son. ²²So Moses was instructed in all the wisdom of the Egyptians and was powerful in his words and deeds.

²³“When he was forty

^y Gk *they*

Φαραῶ τὸ γένος [τοῦ] Ἰωσήφ. **7.14** ἀποστείλας δὲ
TO PHARAOH THE FAMILY - OF JOSEPH. AND~HAVING SENT,

Ἰωσήφ μετεκαλέσατο Ἰακώβ τὸν πατέρα αὐτοῦ καὶ
JOSEPH SUMMONED JACOB, THE FATHER OF HIM, AND

πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς ἑβδομήκοντα πέντε.
ALL THE RELATIVES, IN SOULS SEVENTY-FIVE.

7.15 καὶ κατέβη Ἰακώβ εἰς Αἴγυπτον καὶ
AND CAME DOWN JACOB TO EGYPT .AND

ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν, **7.16** καὶ
HE~DIED AND THE FATHERS OF US, AND

μετετέθησαν εἰς Συχέμ καὶ ἐτέθησαν ἐν τῷ
THEY WERE BROUGHT BACK TO SHECHEM AND WERE PLACED IN THE

μνήματι ᾧ ὠνήσατο Ἀβραάμ τιμῆς ἀργυρίου παρὰ
TOMB WHICH ABRAHAM~BOUGHT FOR A SUM OF SILVER FROM

τῶν υἱῶν Ἑμμὼρ ἐν Συχέμ.
THE SONS OF HAMOR IN SHECHEM.

7.17 Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας
NOW~AS WAS DRAWING NEAR THE TIME OF THE PROMISE

ἧς ὠμολόγησεν ὁ θεὸς τῷ Ἀβραάμ, ἤξησεν ὁ
WHICH PROMISED - GOD - TO ABRAHAM, ³GREW ¹THE

λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ **7.18** ἄχρι οὗ ἀνέστη
²PEOPLE AND WERE MULTIPLIED IN EGYPT UNTIL AROSE

βασιλεὺς ἕτερος [ἐπ' Αἴγυπτον] ὃς οὐκ ᾔδει τὸν
ANOTHER~KING OVER EGYPT WHO HAD NOT KNOWN -

Ἰωσήφ. **7.19** οὗτος κατασοφισάμενος τὸ γένος ἡμῶν
JOSEPH. THIS ONE HAVING TAKEN ADVANTAGE OF THE NATION OF US

ἐκάκωσεν τοὺς πατέρας [ἡμῶν] τοῦ ποιεῖν τὰ βρέφη
MISTREATED THE FATHERS OF US - TO MAKE THE INFANTS

ἐκθετα αὐτῶν εἰς τὸ μὴ ζωογονεῖσθαι. **7.20** ἐν ᾧ
OF THEM~EXPOSED IN ORDER - NOT TO KEEP [THEM] ALIVE. IN WHICH

καιρῷ ἐγεννήθη Μωϋσῆς καὶ ἦν ἀστεῖος τῷ θεῷ·
TIME WAS BORN MOSES, AND HE WAS WELL~PLEASING - TO GOD;

ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ
WHO WAS NURTURED [FOR] THREE~MONTHS IN THE HOUSE OF THE(HIS)

πατρός, **7.21** ἐκτεθέντος δὲ αὐτοῦ ἀνείλατο αὐτὸν ἡ
FATHER, AND~HAVING BEEN EXPOSED HIM, TOOK UP HIM THE

θυγάτηρ Φαραῶ καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς
DAUGHTER OF PHARAOH AND SHE RAISED HIM FOR HERSELF AS

υἱόν. **7.22** καὶ ἐπαιδεύθη Μωϋσῆς [ἐν] πάσῃ σοφίᾳ
A SON. AND MOSES~WAS INSTRUCTED IN ALL [THE] WISDOM

Αἰγυπτίων, ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἔργοις
OF [THE] EGYPTIANS, AND~HE WAS POWERFUL IN WORDS AND DEEDS

αὐτοῦ.
OF HIM.

7.23 Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρεκονταετῆς χρόνος,
BUT~WHEN WAS FULFILLED IN HIM FORTY YEARS TIME,

ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς
 AROSE UPON THE HEART OF HIM TO VISIT THE
 ἀδελφούς αὐτοῦ τοὺς υἱούς Ἰσραήλ. **7.24** καὶ ἰδὼν
 BROTHERS OF HIM, THE SONS OF ISRAEL. AND HAVING SEEN
 τινὰ ἀδικούμενον ἡμύνατο καὶ ἐποίησεν
 SOMEONE BEING TREATED UNJUSTLY, HE RETALIATED AND BROUGHT
 ἐκδίκησιν τῷ καταπονουμένῳ πατάξας τὸν
 JUSTICE FOR THE ONE BEING OPPRESSED, HAVING STRUCK DOWN THE
 Αἰγύπτιον. **7.25** ἐνόμιζεν δὲ συνιέναι τοὺς ἀδελφούς
 EGYPTIAN. NOW~HE WAS THINKING 'TO UNDERSTAND 'THE 'BROTHERS
 [αὐτοῦ] ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν σωτηρίαν
 'OF HIM THAT - GOD BY [THE] HAND OF HIM IS GIVING SALVATION
 αὐτοῖς· οἱ δὲ οὐ συνήκαν. **7.26** τῇ τε ἐπιούσῃ
 TO THEM. - BUT THEY DID NOT UNDERSTAND. AND~ON THE NEXT
 ἡμέρᾳ ὥφθη αὐτοῖς μαχομένοις καὶ
 DAY HE APPEARED TO THEM [AS THEY WERE] FIGHTING AND
 συνηλλάσσειν αὐτοὺς εἰς εἰρήνην εἰπών, Ἴνδρες,
 WAS RECONCILING THEM TO PEACE HAVING SAID, MEN,
 ἀδελφοί ἐστε· ἵνα τί ἀδικεῖτε ἀλλήλους;
 YOU' ARE~BROTHERS. WHY ARE YOU' INJURING ONE ANOTHER?
7.27 ὁ δὲ ἀδικῶν τὸν πλησίον ἀπώσατο αὐτὸν
 BUT~THE ONE INJURING THE(HIS) NEIGHBOR PUSHED ASIDE HIM
 εἰπών, Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ'
 HAVING SAID, WHO APPOINTED~YOU RULER AND JUDGE OVER
 ἡμῶν; **7.28** μὴ ἀνελεῖν με σὺ θέλεις ὅν τρόπον
 US? 'DO NOT 'TO KILL 'ME 'YOU 'WISH IN THE SAME MANNER AS
 ἀνείλες ἐχθὲς τὸν Αἰγύπτιον; **7.29** ἔφυγεν δὲ Μωϋσῆς
 YOU KILLED YESTERDAY THE EGYPTIAN? AND~FLED MOSES
 ἐν τῷ λόγῳ τούτῳ καὶ ἐγένετο πάροικος ἐν γῇ
 AT - THIS~WORD AND BECAME A STRANGER IN [THE] LAND
 Μαδιάμ, οὗ ἐγέννησεν υἱούς δύο.
 OF MIDIAN, WHERE HE BECAME [THE] FATHER OF TWO~SONS.
7.30 Καὶ πληρωθέντων ἐτῶν τευσεράκοντα ὥφθη
 AND HAVING BEEN FULFILLED FORTY~YEARS, APPEARED
 αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος ἐν
 TO HIM IN THE DESERT OF THE MOUNTAIN SINAI, AN ANGEL IN
 φλογὶ πυρὸς βάτου. **7.31** ὁ δὲ Μωϋσῆς ἰδὼν
 [THE] FLAME OF A THORN BUSH~OF FIRE. - AND MOSES HAVING SEEN [THIS]
 ἐθαύμαζεν τὸ ὄραμα, προσερχομένου δὲ αὐτοῦ
 WAS AMAZED AT THE VISION, AND~APPROACHING IT
 κατανοῆσαι ἐγένετο φωνὴ κυρίου, **7.32** Ἐγὼ ὁ
 TO LOOK [MORE] CLOSELY, CAME [THE] VOICE OF [THE] LORD, I [AM] THE
 θεὸς τῶν πατέρων σου, ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ
 GOD OF THE FATHERS OF YOU, THE GOD OF ABRAHAM AND ISAAC
 καὶ Ἰακώβ. ἐντρομος δὲ γενόμενος Μωϋσῆς
 AND JACOB. BUT~TREMBLING HAVING BECOME MOSES

years old, it came into his heart to visit his relatives, the Israelites.²⁴ When he saw one of them being wronged, he defended the oppressed man and avenged him by striking down the Egyptian.²⁵ He supposed that his kinsfolk would understand that God through him was rescuing them, but they did not understand.²⁶ The next day he came to some of them as they were quarreling and tried to reconcile them, saying, 'Men, you are brothers; why do you wrong each other?'²⁷ But the man who was wronging his neighbor pushed Moses^a aside, saying, 'Who made you a ruler and a judge over us?'²⁸ Do you want to kill me as you killed the Egyptian yesterday?'²⁹ When he heard this, Moses fled and became a resident alien in the land of Midian. There he became the father of two sons.

30 "Now when forty years had passed, an angel appeared to him in the wilderness of Mount Sinai, in the flame of a burning bush.³¹ When Moses saw it, he was amazed at the sight; and as he approached to look, there came the voice of the Lord:³² 'I am the God of your ancestors, the God of Abraham, Isaac, and Jacob.' Moses began to tremble

²⁴ Gk his brothers, the sons of Israel
^a Gk him

and did not dare to look.

³³Then the Lord said to him, 'Take off the sandals from your feet, for the place where you are standing is holy ground. ³⁴I have surely seen the mistreatment of my people who are in Egypt and have heard their groaning, and I have come down to rescue them. Come now, I will send you to Egypt.'

³⁵'It was this Moses whom they rejected when they said, 'Who made you a ruler and a judge?' and whom God now sent as both ruler and liberator through the angel who appeared to him in the bush. ³⁶He led them out, having performed wonders and signs in Egypt, at the Red Sea, and in the wilderness for forty years.

³⁷This is the Moses who said to the Israelites, 'God will raise up a prophet for you from your own people^b as he raised me up.' ³⁸He is the one who was in the congregation in the wilderness with the angel who spoke to him at Mount Sinai, and with our ancestors; and he received living oracles to give to us.

³⁹Our ancestors were unwilling to obey him; instead, they pushed him aside, and in their hearts they turned back to Egypt, ⁴⁰saying to Aaron, 'Make gods for us who will lead the

^b Gk *your brothers*

οὐκ ἐτόλμα κατανοῆσαι. **7.33** εἶπεν δὲ αὐτῷ ὁ κύριος,
HE WAS NOT DARING TO LOOK. AND~SAID TO HIM THE LORD,

Λύσον τὸ ὑπόδημα τῶν ποδῶν σου, ὁ γὰρ τόπος ἐφ'
UNTIE THE SANDAL OF THE FEET OF YOU, FOR~THE PLACE ON

ᾧ ἔστηκας γῇ ἁγία ἐστίν. **7.34** ἰδὼν εἶδον
WHICH YOU HAVE STOOD ³GROUND ²HOLY ¹IS. HAVING SEEN, I SAW

τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ καὶ τοῦ
THE MISTREATMENT OF THE PEOPLE OF ME - IN EGYPT AND THE

στεναγμοῦ αὐτῶν ἤκουσα, καὶ κατέβην ἐξελεῖσθαι
GROANING OF THEM I HEARD, AND I CAME DOWN TO DELIVER

αὐτούς· καὶ νῦν δεῦρο ἀποστείλω σε εἰς Αἴγυπτον.
THEM. AND NOW COME, [THAT] I MAY SEND YOU TO EGYPT.

7.35 Τοῦτον τὸν Μωϋσῆν, ὃν ἡρνήσαντο εἰπόντες, Τίς
THIS - MOSES, WHOM THEY DENIED HAVING SAID, WHO

σε κατέστησεν ἄρχοντα καὶ δικαστήν; τοῦτον ὁ θεὸς
APPOINTED~YOU RULER AND JUDGE? THIS ONE - GOD

[καὶ] ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν σὺν χειρὶ
BOTH A RULER AND REDEEMER HAS SENT WITH [THE] HAND

ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ.
OF [THE] ANGEL - HAVING APPEARED TO HIM IN THE THORN BUSH.

7.36 οὗτος ἐξήγαγεν αὐτοὺς ποιήσας τέρατα καὶ σημεῖα
THIS ONE LED OUT THEM HAVING DONE WONDERS AND SIGNS

ἐν γῇ Αἰγύπτῳ καὶ ἐν Ἐρυθρᾷ Θαλάσσῃ καὶ ἐν
IN [THE] LAND [OF] EGYPT AND IN [THE] RED SEA AND IN

τῇ ἐρήμῳ ἔτη τεσσαράκοντα. **7.37** οὗτός ἐστιν ὁ
THE DESERT FORTY~YEARS. THIS IS THE

Μωϋσῆς ὁ εἶπας τοῖς υἱοῖς Ἰσραὴλ, Προφήτην
MOSES THE ONE HAVING SAID TO THE SONS OF ISRAEL, ⁴A PROPHET

ὑμῖν ἀναστήσει ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν ὡς
³FOR YOU ²WILL RAISE UP - ¹GOD FROM THE BROTHERS OF YOU² LIKE

ἐμέ. **7.38** οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ
ME. THIS IS THE ONE HAVING BEEN IN THE ASSEMBLY

ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν
IN THE DESERT WITH THE ANGEL - SPEAKING TO HIM AT

τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο
THE MOUNTAIN OF SINAI AND THE FATHERS OF US, WHO RECEIVED

λόγια ζῶντα· δοῦναι ἡμῖν, **7.39** ᾧ οὐκ ἠθέλησαν
LIVING~WORDS TO GIVE TO US, TO WHOM DID NOT WANT

ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλὰ
TO BECOME~OBEDIENT THE FATHERS OF US, BUT

ἀπώσαντο καὶ ἐστράφησαν ἐν ταῖς καρδίαις
THEY PUSHED [HIM] ASIDE AND TURNED AWAY IN THE HEARTS

αὐτῶν εἰς Αἴγυπτον **7.40** εἰπόντες τῷ Ἀαρών, Ποίησον
OF THEM TO EGYPT, HAVING SAID - TO AARON, MAKE

ἡμῖν θεοὺς οἳ προπορεύονται ἡμῶν· ὁ γὰρ
FOR US GODS WHO WILL GO ON BEFORE US. - FOR

7:33 Exod. 3:5 **7:34** Exod. 3:7-8, 10 **7:35** Exod. 2:14 **7:37** Deut. 18:15 **7:40** Exod. 32:1, 23

Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου,
THIS~MOSES, WHO LED OUT US FROM [THE] LAND OF EGYPT,

οὐκ οἶδαμεν τί ἐγένετο αὐτῷ. 7.41 καὶ
WE DO NOT KNOW WHAT HAPPENED TO HIM. AND

ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις καὶ
THEY MADE A CALF IN - THOSE~DAYS AND

ἀνήγαγον θυσίαν τῷ εἰδώλῳ καὶ εὐφραίνοντο ἐν
BROUGHT AN OFFERING TO THE IDOL AND WERE TAKING DELIGHT IN

τοῖς ἔργοις τῶν χειρῶν αὐτῶν. 7.42 ἔστρεψεν δὲ ὁ θεὸς
THE WORKS OF THE HANDS OF THEM. BUT~TURNED AWAY - GOD

καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ
AND HANDED OVER THEM TO SERVE THE ARMY -

οὐρανοῦ καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν,
OF HEAVEN JUST AS IT HAS BEEN WRITTEN IN [THE] BOOK OF THE PROPHETS,

Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι
NOT SACRIFICES AND OFFERINGS DID YOU* BRING TO ME

ἔτη τεσσεράκοντα ἐν τῇ ἐρήμῳ, οἶκος
FORTY~YEARS IN THE DESERT, HOUSE

Ἰσραήλ;
OF ISRAEL, [DID YOU*]?

7.43 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μόλοχ
AND YOU* TOOK UP THE TENT - OF MOLOCH

καὶ τὸ ἄστρον τοῦ θεοῦ [ὑμῶν] Ῥαιφάν,
AND THE STAR OF THE GOD OF YOU* REPHAN,

τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν
THE IMAGES WHICH YOU* MADE TO WORSHIP

αὐτοῖς,
THEM,

καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος.
AND I WILL DEPORT YOU* BEYOND BABYLON.

7.44 Ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς πατράσιν ἡμῶν
THE TENT - OF WITNESS WAS TO THE FATHERS OF US

ἐν τῇ ἐρήμῳ καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῇ
IN THE DESERT JUST AS COMMANDED THE ONE SPEAKING - TO MOSES

ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακει·
TO MAKE IT ACCORDING TO THE PATTERN WHICH HE HAD SEEN;

7.45 ἦν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες
WHICH ALSO THEY BROUGHT IN, HAVING RECEIVED [IT] IN TURN THE FATHERS

ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν
OF US WITH JOSHUA IN - TAKING POSSESSION [OF THE LAND] OF THE

ἐθνῶν, ὧν ἐξώσεν ὁ θεὸς ἀπὸ προσώπου τῶν πατέρων
GENTILES, WHOM *DROVE OUT - *GOD FROM [THE] PRESENCE OF THE FATHERS

ἡμῶν ἕως τῶν ἡμερῶν Δαυίδ, 7.46 ὃς εὗρεν χάριν
OF US UNTIL THE DAYS OF DAVID, WHO FOUND GRACE

ἐνώπιον τοῦ θεοῦ καὶ ἠτήσατο εὐρεῖν σκὴνωμα
BEFORE - GOD AND HE ASKED TO FIND A DWELLING PLACE

7:42-43 Amos 5:25-27 LXX

way for us; as for this Moses who led us out from the land of Egypt, we do not know what has happened to him.'
41 At that time they made a calf, offered a sacrifice to the idol, and reveled in the works of their hands. 42 But God turned away from them and handed them over to worship the host of heaven, as it is written in the book of the prophets:

'Did you offer to me slain victims and sacrifices

forty years in the wilderness, O house of Israel?

43 No; you took along the tent of Moloch, and the star of your god Rephan, the images that you made to worship; so I will remove you beyond Babylon.'

44 "Our ancestors had the tent of testimony in the wilderness, as God^c directed when he spoke to Moses, ordering him to make it according to the pattern he had seen. 45 Our ancestors in turn brought it in with Joshua when they dispossessed the nations that God drove out before our ancestors. And it was there until the time of David, 46 who found favor with God and asked that he might find a dwelling place

^c Gk *he*

for the house of Jacob.^d

⁴⁷But it was Solomon who built a house for him. ⁴⁸Yet the Most High does not dwell in houses made with human hands;^e as the prophet says,

⁴⁹‘Heaven is my throne, and the earth is my footstool.

What kind of house will you build for me, says the Lord, or what is the place of my rest?

⁵⁰Did not my hand make all these things?’

⁵¹‘You stiff-necked people, uncircumcised in heart and ears, you are forever opposing the Holy Spirit, just as your ancestors used to do. ⁵²Which of the prophets did your ancestors not persecute? They killed those who foretold the coming of the Righteous One, and now you have become his betrayers and murderers. ⁵³You are the ones that received the law as ordained by angels, and yet you have not kept it.’

⁵⁴When they heard these things, they became enraged and ground their teeth at Stephen.^f ⁵⁵But filled with the Holy Spirit, he gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. ⁵⁶‘Look,’ he said, ‘I see the heavens opened and the Son

^d Other ancient authorities read *for the God of Jacob*

^e Gk *with hands*

^f Gk *him*

τῷ οἴκῳ Ἰακώβ. 7.47 Σολομὼν δὲ οἰκοδόμησεν
FOR THE HOUSE OF JACOB. AND~SOLOMON BUILT

αὐτῷ οἶκον. 7.48 ἀλλ’ οὐχ ὁ ὑψιστος ἐν
FOR HIM A HOUSE. BUT ⁴NOT ¹THE ²MOST HIGH ⁵IN

χειροποιήτοις κατοικεῖ, καθὼς ὁ προφήτης
⁶[A PLACE] MADE BY HUMAN HANDS ³DWELLS, JUST AS THE PROPHET

λέγει,
SAYS,

7.49 Ὁ οὐρανός μοι θρόνος,
- HEAVEN [IS] MY THRONE,

ἢ δὲ γῇ ὑποπόδιον τῶν ποδῶν μου.
AND~THE EARTH [IS THE] FOOTSTOOL OF THE FEET OF ME.

ποῖον οἶκον οἰκοδομήσετε μοι, λέγει κύριος,
WHAT KIND OF HOUSE WILL YOU² BUILD FOR ME, SAYS [THE] LORD,

ἢ τίς τόπος τῆς καταπαύσεώς μου;
OR WHAT PLACE - OF REST [IS THERE] FOR ME?

7.50 οὐχὶ ἡ χεὶρ μου ἐποίησεν ταῦτα πάντα;
[DID] NOT THE HAND OF ME MAKE ALL~THESE THINGS?

7.51 Σκληροτράχηλοι καὶ ἀπερίτμητοι καρδίαις
[YOU²] STIFF-NECKED [PEOPLE] AND UNCIRCUMCISED OF HEART

καὶ τοῖς ὠσίν, ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ
AND - EARS, YOU² ALWAYS ²THE ⁴SPIRIT - ³HOLY

ἀντιπίπτετε ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς.
¹RESIST, LIKE THE FATHERS OF YOU² [SO] ALSO [ARE] YOU².

7.52 τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν;
WHICH OF THE PROPHETS DID ⁴NOT PERSECUTE ¹THE ²FATHERS ³OF YOU²?

καὶ ἀπέκτειναν τοὺς προκαταγγείλαντας περὶ τῆς
AND THEY KILLED THE ONES HAVING ANNOUNCED BEFOREHAND ABOUT THE

ἐλεύσεως τοῦ δικαίου, οὗ νῦν ὑμεῖς προδότες
COMING OF THE RIGHTEOUS [ONE], OF WHOM NOW YOU² BETRAYERS

καὶ φονεῖς ἐγένεσθε, 7.53 οἵτινες ἐλάβετε τὸν νόμον
AND MURDERERS BECAME, WHO RECEIVED THE LAW

εἰς διαταγὰς ἀγγέλων καὶ οὐκ ἐφυλάξατε.
BY DIRECTIONS OF ANGELS AND YOU² DID NOT KEEP [IT].

7.54 Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς
AND~HEARING THESE THINGS THEY WERE INFURIATED IN THE

καρδίαις αὐτῶν καὶ ἔβρυχον τοὺς ὀδόντας ἐπ’
HEARTS OF THEM AND THEY WERE GRINDING THE [THEIR] TEETH AT

αὐτόν. 7.55 ὑπάρχων δὲ πλήρης πνεύματος ἁγίου
HIM. BUT~BEING FULL OF [THE] HOLY~SPIRIT, [AND]

ἀτενίσας εἰς τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ
HAVING GAZED INTO - HEAVEN, HE SAW [THE] GLORY OF GOD AND

Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ. 7.56 καὶ εἶπεν,
JESUS HAVING STOOD AT [THE] RIGHT - OF GOD. AND HE SAID,

Ἴδου θεωρῶ τοὺς οὐρανοὺς διηνοιγμένους καὶ τὸν υἱὸν
BEHOLD I SEE THE HEAVENS HAVING BEEN OPENED AND THE SON

τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ θεοῦ.
- OF MAN ²AT ³[THE] RIGHT ¹HAVING STOOD - OF GOD.

7.57 κράξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα αὐτῶν
AND~HAVING CRIED OUT WITH A LOUD~VOICE THEY SHUT THE EARS OF THEM

καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ' αὐτὸν **7.58** καὶ
AND THEY RUSHED DOWN WITH ONE IMPULSE UPON HIM AND

ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν. καὶ
HAVING DRIVEN [HIM] OUT OUTSIDE THE CITY, THEY WERE STONING [HIM]. AND

οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς
THE WITNESSES TOOK OFF THE GARMENTS OF THEM AT THE

πόδας νεανίου καλουμένου Σαύλου, **7.59** καὶ
FEET OF A YOUNG MAN BEING CALLED SAUL, AND

ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ
THEY WERE STONING - STEPHEN, [AND HE] CALLING UPON [GOD] AND

λέγοντα, Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου.
SAYING, LORD JESUS, RECEIVE THE SPIRIT OF ME.

7.60 θεὶς δὲ τὰ γόνατα ἔκραξεν φωνῇ μεγάλῃ.
AND~HAVING FALLEN ON THE KNEES, HE CRIED OUT IN A LOUD~VOICE,

Κύριε, μὴ στήσης αὐτοῖς ταύτην τὴν ἁμαρτίαν.
LORD, MAY YOU NOT PLACE [AGAINST] THEM THIS - SIN.

καὶ τοῦτο εἰπὼν ἐκοιμήθη.
AND THIS HAVING SAID, HE FELL ASLEEP.

of Man standing at the right hand of God!" ⁵⁷But they covered their ears, and with a loud shout all rushed together against him. ⁵⁸Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul. ⁵⁹While they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit." ⁶⁰Then he knelt down and cried out in a loud voice, "Lord, do not hold this sin against them." When he had said this, he died.⁸

⁸ Gk. *fell asleep*

CHAPTER 8

8.1 Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ.
AND~SAUL WAS GIVING APPROVAL TO THE MURDER OF HIM.

Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας
AND~THERE CAME ABOUT IN THAT - DAY A GREAT~PERSECUTION

ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις, πάντες δὲ
AGAINST THE CHURCH - III JERUSALEM, AND~EVERYONE

διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ
WAS SCATTERED THROUGHOUT THE REGIONS - OF JUDEA AND

Σαμαρείας πλὴν τῶν ἀποστόλων. **8.2** συνεκόμισαν
SAMARIA EXCEPT THE APOSTLES. ⁴BURIED

δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς καὶ ἐποίησαν
¹AND - ⁵STEPHEN ³MEN ²DEVOUT AND THEY MADE

κοπετὸν μέγαν ἐπ' αὐτῷ. **8.3** Σαῦλος δὲ ἐλυμαίνετο
LOUD~LAMENTATION OVER HIM. BUT~SAUL WAS DESTROYING

τὴν ἐκκλησίαν κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων
THE CHURCH ²HOUSE BY HOUSE ¹ENTERING DRAGGING

τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν.
BOTH MEN AND WOMEN, HE WAS DELIVERING [THEM] TO JAIL.

8.4 Οἱ μὲν οὖν διασπαρέντες διήλθον
THE ONES - THEREFORE HAVING BEEN SCATTERED, WENT ABOUT

εὐαγγελιζόμενοι τὸν λόγον. **8.5** Φίλιππος δὲ
PREACHING THE WORD. NOW~PHILIP

And Saul approved of their killing him.

That day a severe persecution began against the church in Jerusalem, and all except the apostles were scattered throughout the countryside of Judea and Samaria. ²Devout men buried Stephen and made loud lamentation over him. ³But Saul was ravaging the church by entering house after house; dragging off both men and women, he committed them to prison.

⁴Now those who were scattered went from place to place, proclaiming the word. ⁵Philip

went down to the city^h of Samaria and proclaimed the Messiahⁱ to them. ⁶The crowds with one accord listened eagerly to what was said by Philip, hearing and seeing the signs that he did, ⁷for unclean spirits, crying with loud shrieks, came out of many who were possessed; and many others who were paralyzed or lame were cured. ⁸So there was great joy in that city.

⁹Now a certain man named Simon had previously practiced magic in the city and amazed the people of Samaria, saying that he was someone great. ¹⁰All of them, from the least to the greatest, listened to him eagerly, saying, "This man is the power of God that is called Great." ¹¹And they listened eagerly to him because for a long time he had amazed them with his magic. ¹²But when they believed Philip, who was proclaiming the good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. ¹³Even Simon himself believed. After being baptized, he stayed constantly with Philip and was amazed when he saw the signs and great miracles that took place.

¹⁴Now when the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them.

^h Other ancient authorities read *a city*
ⁱ Or *the Christ*

κατελθὼν εἰς [τὴν] πόλιν τῆς Σαμαρείας ἐκήρυσσεν
HAVING GONE DOWN TO THE CITY - OF SAMARIA WAS PREACHING

αὐτοῖς τὸν Χριστόν. 8.6 προσείχον δὲ οἱ ὄχλοι
TO THEM THE CHRIST. AND~WERE PAYING ATTENTION THE CROWDS

τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν
TO THE THINGS BEING SAID BY - PHILIP WITH ONE ACCORD

ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα
WHILE THEY~HEAR [HIM] AND SEE THE SIGNS

ἃ ἐποίει. 8.7 πολλοὶ γὰρ τῶν ἐχόντων
WHICH HE WAS DOING. FOR~MANY OF THE ONES HAVING

πνεύματα ἀκάθαρτα βοῶντα φωνῇ μεγάλῃ ἐξήρχοντο,
UNCLEAN~SPIRITS, CRYING OUT WITH A LOUD~VOICE, WERE COMING OUT,

πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἑθεραπεύθησαν.
AND~MANY HAVING BEEN PARALYZED AND LAME [ONES] WERE HEALED.

8.8 ἐγένετο δὲ πολλὴ χαρὰ ἐν τῇ πόλει ἐκείνῃ.
AND~THERE WAS GREAT JOY IN - THAT~CITY.

8.9 Ἄνῃρ δέ τις ὀνόματι Σίμων προῦπήρχεν ἐν
MAN NOW A CERTAIN BY NAME SIMON WAS PREVIOUSLY IN

τῇ πόλει μαγεύων καὶ ἐξιστάνων τὸ ἔθνος τῆς
THE CITY PRACTICING MAGIC AND ASTONISHING THE PEOPLE -

Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν, 8.10 ᾧ
OF SAMARIA, SAYING TO BE HIMSELF~SOMEONE GREAT, TO WHOM

προσεείχον πάντες ἀπὸ μικροῦ ἕως μεγάλου
WERE PAYING ATTENTION EVERYONE FROM [THE] SMALL TO [THE] GREAT

λέγοντες, Οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ
SAYING, THIS IS THE POWER - OF GOD -

καλουμένη Μεγάλῃ. 8.11 προσείχον δὲ αὐτῷ
BEING CALLED GREAT. AND~THEY WERE PAYING ATTENTION TO HIM

διὰ τὸ ἱκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακέναι
BECAUSE [HE] - FOR A LONG TIME BY THE MAGIC TRICKS TO HAVE ASTONISHED

αὐτούς. 8.12 ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ
THEM. BUT~WHEN THEY BELIEVED - PHILIP

εὐαγγελιζομένῳ περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοῦ
PREACHING ABOUT THE KINGDOM - OF GOD AND THE

ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ
NAME OF JESUS CHRIST, WERE BEING BAPTIZED BOTH~MEN AND

γυναῖκες. 8.13 ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν καὶ
WOMEN. - AND SIMON HIMSELF~ALSO BELIEVED AND

βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ, θεωρῶν τε
HAVING BEEN BAPTIZED HE WAS FOLLOWING - PHILIP, AND~SEEING

σημεῖα καὶ δυνάμεις μεγάλας γινομένας ἐξίστατο.
SIGNS AND GREAT~MIRACLES BEING DONE, HE WAS AMAZED.

8.14 Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι
AND~HAVING HEARD THE IN JERUSALEM APOSTLES

ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ θεοῦ,
THAT HAS ACCEPTED - SAMARIA THE WORD - OF GOD,

ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ Ἰωάννην,
THEY SENT TO THEM PETER AND JOHN,

8.15 οἵτινες καταβάντες προσηύξαντο περὶ αὐτῶν ὅπως
WHO HAVING COME DOWN, PRAYED FOR THEM THAT

λάβωσιν πνεῦμα ἅγιον· **8.16** οὐδέπω γὰρ
THEY MIGHT RECEIVE [THE] HOLY~SPIRIT. FOR~NOT YET

ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον δὲ
HAD HE UPON ANYONE OF THEM FALLEN, BUT~ONLY

βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου
THEY HAD BEEN BAPTIZED IN THE NAME OF THE LORD

Ἰησοῦ. **8.17** τότε ἐπέτιθесαν τὰς χεῖρας ἐπ' αὐτοὺς
JESUS. THEN THEY WERE LAYING THE(THEIR) HANDS UPON THEM

καὶ ἐλάβανον πνεῦμα ἅγιον. **8.18** ἰδὼν δὲ ὁ
AND THEY WERE RECEIVING [THE] HOLY~SPIRIT. AND~HAVING SEEN -

Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν
SIMON THAT THROUGH THE LAYING ON OF THE HANDS OF THE

ἀποστόλων δίδεται τὸ πνεῦμα, προσήνεγκεν αὐτοῖς
APOSTLES IS GIVEN THE SPIRIT, HE BROUGHT TO THEM

χρήματα **8.19** λεγων, Δοτε καμοὶ τὴν ἐξουσίαν ταύτην
MONEY SAYING, GIVE ME ALSO - THIS~AUTHORITY

ἵνα ὃς ἐὰν ἐπιθῶ τὰς χεῖρας λαμβάνη
THAT WHOMEVER I MAY LAY THE(MY) HANDS HE MAY RECEIVE

πνεῦμα ἅγιον. **8.20** Πέτρος δὲ εἶπεν πρὸς αὐτόν, Τὸ
[THE] HOLY~SPIRIT. BUT~PETER SAID TO HIM, THE

ἀργυρίον σου σὺν σοὶ εἴη εἰς ἀπώλειαν ὅτι τὴν
SILVER OF YOU WITH YOU MAY IT BE TO DESTRUCTION BECAUSE THE

δωρεάν τοῦ θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι·
GIFT - OF GOD YOU THOUGHT BY MONEY TO ACQUIRE.

8.21 οὐκ ἔστιν σοι μερίς οὐδὲ κλῆρος ἐν τῷ
THERE IS NOT TO YOU A PART NOR SHARE IN -

λόγῳ τούτῳ, ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεία ἐναντι
THIS~MATTER, FOR~THE HEART OF YOU IS NOT UPRIGHT BEFORE

τοῦ θεοῦ. **8.22** μετανόησον οὖν ἀπὸ τῆς κακίας σου·
- GOD. THEREFORE~REPENT OF - ²WICKEDNESS ³OF YOU

ταύτης καὶ δεήθητι τοῦ κυρίου, εἰ ἄρα ἀφεθήσεται
THIS AND PRAY TO THE LORD IF PERHAPS WILL BE FORGIVEN

σοι ἡ ἐπίνοια τῆς καρδίας σου, **8.23** εἰς γὰρ
YOU THE INTENT OF THE HEART OF YOU, FOR~IN

χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε
BITTER~GALL AND [THE] BOND OF UNRIGHTEOUSNESS I SEE YOU

ὄντα. **8.24** ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Δεήθητε ὑμεῖς
BEING. AND~HAVING ANSWERED - SIMON SAID, YOU~PRAY

ὑπὲρ ἐμοῦ πρὸς τὸν κύριον ὅπως μηδὲν ἐπέλθῃ ἐπ'
FOR ME TO THE LORD THAT NOTHING MAY COME UPON

ἐμὲ ὧν εἰρήκατε.
ME OF WHICH YOU HAVE SPOKEN.

8.25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες
THE ONES - THEN HAVING TESTIFIED AND SPOKEN

¹⁵The two went down and prayed for them that they might receive the Holy Spirit ¹⁶(for as yet the Spirit had not come^j upon any of them; they had only been baptized in the name of the Lord Jesus). ¹⁷Then Peter and John^k laid their hands on them, and they received the Holy Spirit. ¹⁸Now when Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money, ¹⁹saying, "Give me also this power so that anyone on whom I lay my hands may receive the Holy Spirit." ²⁰But Peter said to him, "May your silver perish with you, because you thought you could obtain God's gift with money! ²¹You have no part or share in this, for your heart is not right before God. ²²Repent therefore of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you. ²³For I see that you are in the gall of bitterness and the chains of wickedness." ²⁴Simon answered, "Pray for me to the Lord, that nothing of what you^l have said may happen to me." ²⁵Now after Peter and John^m had testified and

^j Gk fallen

^k Gk they

^l The Greek word for you and the verb pray are plural

^m Gk after they

spoken the word of the Lord, they returned to Jerusalem, proclaiming the good news to many villages of the Samaritans.

26 Then an angel of the Lord said to Philip, "Get up and go toward the southⁿ to the road that goes down from Jerusalem to Gaza."

(This is a wilderness road.)

27 So he got up and went.

Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship

28 and was returning home; seated in his chariot, he was reading the prophet Isaiah. 29 Then the Spirit said to Philip, "Go over to this chariot and join it." 30 So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" 31 He replied,

"How can I, unless someone guides me?" And he invited Philip to get in and sit beside him. 32 Now the passage of the scripture that he was reading was this:

"Like a sheep he was led to the slaughter, and like a lamb silent before its shearer,

ⁿ Or go at noon

τὸν λόγον τοῦ κυρίου ὑπέστρεφον εἰς Ἱεροσόλυμα,
THE WORD OF THE LORD WERE RETURNING TO JERUSALEM,

πολλὰς τε κώμας τῶν Σαμαριτῶν εὐηγγελίζοντο.
AND~TO MANY VILLAGES OF THE SAMARITANS WERE PREACHING THE GOOD NEWS.

8.26 Ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον
AND~AN ANGEL OF [THE] LORD SPOKE TO PHILIP

λέγων, Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ
SAYING, GET UP AND GO TOWARD [THE] SOUTH ON

τὴν ὁδὸν τὴν καταβαίνουσιν ἀπὸ Ἱερουσαλὴμ εἰς
THE ROAD - GOING DOWN FROM JERUSALEM TO

Γάζαν, αὕτη ἐστὶν ἔρημος. **8.27** καὶ ἀναστὰς
GAZA, THIS IS DESERT. AND HAVING ARISEN,

ἐπορεύθη. καὶ ἰδοὺ ἀνὴρ Αἰθίοψ εὐνούχος δυνάστης
HE WENT. AND BEHOLD AN ETHIOPIAN~MAN, A EUNUCH, A COURT OFFICIAL

Κανδάκης βασιλίσσης Αἰθιοπῶν, ὃς ἦν ἐπὶ πάσης
OF CANDACE, QUEEN OF [THE] ETHIOPIANS, WHO WAS OVER ALL

τῆς γάξης αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς
THE TREASURY OF HER, WHO HAD COME WORSHIPING TO

Ἱερουσαλὴμ, **8.28** ἦν τε ὑποστρέφων καὶ καθήμενος
JERUSALEM, AND~HE WAS RETURNING AND SITTING

ἐπὶ τοῦ ἅρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν
IN THE CHARIOT OF HIM AND HE WAS READING THE

προφήτην Ἡσαΐαν. **8.29** εἶπεν δὲ τὸ πνεῦμα τῷ
PROPHET ISAIAH. AND~SAID THE SPIRIT -

Φιλίππῳ, Πρόσελθε καὶ κολλήθητι τῷ ἅρματι τούτῳ.
TO PHILIP, APPROACH AND JOIN - THIS~CHARIOT.

8.30 προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ
AND~HAVING RUN - PHILIP HEARD HIM

ἀναγινώσκοντος Ἡσαΐαν τὸν προφήτην καὶ εἶπεν,
READING ISAIAH THE PROPHET AND HE SAID,

Ἄρα γε γινώσκεις ἃ ἀναγινώσκεις; **8.31** ὁ δὲ
THEN DO YOU UNDERSTAND WHAT YOU ARE READING? - AND

εἶπεν, Πῶς γὰρ ἂν δυναίμην ἐὰν μή τις ὁδηγήσει
HE SAID, HOW THEN MIGHT I BE ABLE UNLESS SOMEONE WILL GUIDE

με; παρεκάλεσέν τε τὸν Φίλιππον ἀναβάνατα καθίσαι
ME? AND~HE INVITED - PHILIP HAVING COME UP TO SIT

σὺν αὐτῷ. **8.32** ἡ δὲ περιοχὴ τῆς γραφῆς ἦν
WITH HIM. NOW~THE PASSAGE OF THE SCRIPTURE WHICH

ἀνεγίνωσκεν ἦν αὕτη·
HE WAS READING WAS THIS:

Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη
AS A SHEEP TO [THE] SLAUGHTER HE WAS LED

καὶ ὥς ἄμνος ἐναντίον τοῦ κείραντος
AND AS A LAMB BEFORE THE ONE HAVING SHEARED

αὐτὸν ἄφωνος,
IT [IS] SILENT,

οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.
SO HE DOES NOT OPEN THE MOUTH OF HIM.

8.33 Ἐν τῇ ταπεινώσει [αὐτοῦ] ἡ κρίσις αὐτοῦ
IN THE HUMILIATION OF HIM, THE JUDGMENT OF HIM

ἦρθη·
WAS TAKEN AWAY.

τὴν γενεὰν αὐτοῦ τίς διηγήσεται;
THE DESCENDANTS OF HIM WHO WILL TELL?

ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ
BECAUSE IS TAKEN AWAY FROM THE EARTH THE LIFE

αὐτοῦ.
OF HIM.

8.34 Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπεν,
AND~HAVING ANSWERED, THE EUNUCH - TO PHILIP SAID,

Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο;
I ASK YOU, ABOUT WHOM THE PROPHET SAYS THIS?

περὶ ἑαυτοῦ ἢ περὶ ἑτέρου τινός; **8.35** ἀνοίξας δὲ ὁ
ABOUT HIMSELF OR ABOUT SOME~OTHER [PERSON]? AND~HAVING OPENED, -

Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς
PHILIP, THE MOUTH OF HIM AND HAVING BEGUN FROM -

γραφῆς ταύτης εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν.
THIS~SCRIPTURE, HE PREACHED TO HIM - JESUS.

8.36 ὥς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι
NOW~AS THEY WERE GOING ALONG THE ROAD, THEY CAME UPON SOME

ὔδωρ, καὶ φησιν ὁ εὐνοῦχος, Ἴδου ὕδωρ, τί κωλύει
WATER, AND SAYS THE EUNUCH, BEHOLD, WATER. WHAT PREVENTS

με βαπτισθῆναι; **8.38** καὶ ἐκέλευσεν στηῆναι τὸ ἄρμα
ME TO BE BAPTIZED? AND HE COMMANDED TO STAND THE CHARIOT,

καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὃ τε
AND WENT DOWN BOTH INTO THE WATER, - BOTH

Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν.
PHILIP AND THE EUNUCH, AND HE BAPTIZED HIM.

8.39 ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου
AND~WHEN THEY CAME UP FROM THE WATER, [THE] SPIRIT OF [THE] LORD

ἦρπασεν τὸν Φίλιππον καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ
TOOK AWAY - PHILIP AND DID NOT SEE HIM ANY LONGER THE

εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων.
EUNUCH. FOR~HE WAS GOING THE WAY OF HIM REJOICING.

8.40 Φίλιππος δὲ εὑρέθη εἰς Ἀζωτον καὶ διερχόμενος
BUT~PHILIP WAS FOUND IN AZOTUS. AND PASSING THROUGH

εὐηγγελίζετο τὰς πόλεις πάσας ἕως τοῦ
HE WAS PREACHING THE GOOD NEWS ²THE ³CITIES ¹TO ALL UNTIL -

ἐλθεῖν αὐτὸν εἰς Καισάρειαν.
HE~CAME TO CAESAREA.

so he does not open his mouth.

³³In his humiliation justice was denied him.

Who can describe his generation?

For his life is taken away from the earth."

³⁴The eunuch asked Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?" ³⁵Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus.

³⁶As they were going along the road, they came to some water; and the eunuch said, "Look, here is water! What is to prevent me from being baptized?" ³⁸He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip^P baptized him.

³⁹When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. ⁴⁰But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

^o Other ancient authorities add all or most of verse 37. *And Philip said, "If you believe with all your heart, you may." And he replied, "I believe that Jesus Christ is the Son of God."*

^P Gk *he*

8:36 text: ASV RSV NASB NIV NEB TEV NJB NRSV. add v. 37 *εἶπε δὲ ὁ Φίλιππος, εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἐξεστὶν ἀποκριθεὶς δὲ εἶπε, Πιστεύω τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν Χριστὸν* (And Philip said, "If you believe with all your heart, you can." And he answered him, "I believe Jesus Christ is the Son of God.") KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg.

CHAPTER 9

Meanwhile Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest² and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem.³ Now as he was going along and approaching Damascus, suddenly a light from heaven flashed around him.⁴ He fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?"⁵ He asked, "Who are you, Lord?" The reply came, "I am Jesus, whom you are persecuting.⁶ But get up and enter the city, and you will be told what you are to do."⁷ The men who were traveling with him stood speechless because they heard the voice but saw no one.⁸ Saul got up from the ground, and though his eyes were open, he could see nothing; so they led him by the hand and brought him into Damascus.⁹ For three days he was without sight, and neither ate nor drank.

10 Now there was a disciple in Damascus named Ananias. The Lord said to him in a vision, "Ananias." He answered, "Here I am, Lord."¹¹ The

9.1 Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου
- NOW SAUL, STILL BREATHING A THREAT EVEN OF MURDER
εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν τῷ
TO THE DISCIPLES OF THE LORD, HAVING APPROACHED THE
ἀρχιερεῖ **9.2** ἠτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς
HIGH PRIEST, HE REQUESTED FROM HIM LETTERS TO
Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως εἰάν τις
DAMASCUS TO THE SYNAGOGUES, THAT IF SOMEONE
εὕρῃ τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ γυναῖκας,
HE SHOULD FIND OF THE WAY BEING, BOTH~MEN AND WOMEN,
δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ. **9.3** ἐν δὲ τῷ
HAVING BEEN BOUND HE MAY LEAD [THEM] TO JERUSALEM. NOW~AS [HE]
πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ,
GOES, IT CAME ABOUT [THAT] HE COMES NEAR - DAMASCUS,
ἐξαίφνης τε αὐτὸν περιήστραψεν φῶς ἐκ τοῦ οὐρανοῦ
AND~SUDDENLY SHONE AROUND~HIM A LIGHT FROM - HEAVEN
9.4 καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν φωνὴν
AND HAVING FALLEN ON THE GROUND HE HEARD A VOICE
λέγουσαν αὐτῷ, Σαοὺλ Σαοὺλ, τί με διώκεις;
SAYING TO HIM, SAUL, SAUL, WHY ARE YOU PERSECUTING~ME?
9.5 εἶπεν δέ, Τίς εἰ, κύριε; ὁ δέ, Ἐγὼ εἰμι
AND~HE SAID, WHO ARE YOU, LORD? - AND [HE SAID], I AM
Ἰησοῦς ὃν σὺ διώκεις. **9.6** ἀλλὰ ἀνάστηθι καὶ
JESUS WHOM YOU ARE PERSECUTING. BUT GET UP AND
εἰσελθε εἰς τὴν πόλιν καὶ λαληθήσεται σοι ὅ τί
ENTER INTO THE CITY, AND IT WILL BE TOLD TO YOU WHAT
σε δεῖ ποιεῖν. **9.7** οἱ δὲ ἄνδρες οἱ συνοδεύοντες
IT IS NECESSARY~FOR YOU TO DO. AND~THE MEN - TRAVELING WITH
αὐτῷ εἰστήκεισαν ἐνεοί, ἀκούοντες μὲν τῆς φωνῆς
HIM HAD STOOD SPEECHLESS, HEARING - THE VOICE
μηδένα δὲ θεωροῦντες. **9.8** ἠγέρθη δὲ Σαῦλος ἀπὸ
BUT~NO ONE SEEING. AND~WAS RAISED SAUL FROM
τῆς γῆς, ἀνεφγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ
THE GROUND, AND~HAVING BEEN OPENED THE EYES OF HIM
οὐδὲν ἑβλεπεν· χειραγωγούμενος δὲ αὐτὸν εἰσήγαγον εἰς
HE WAS SEEING~NOTHING. AND~BEING LED BY THE HAND, THEY BROUGHT~HIM INTO
Δαμασκόν. **9.9** καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων καὶ
DAMASCUS. AND HE WAS THREE~DAYS NOT SEEING, AND
οὐκ ἔφαγεν οὐδὲ ἐπιεν.
DID NOT EAT NOR DRINK.
9.10 Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι
NOW~THERE WAS A CERTAIN DISCIPLE IN DAMASCUS BY NAME
Ἀνανίας, καὶ εἶπεν πρὸς αὐτὸν ἐν ὁράματι ὁ κύριος,
ANANIAS, AND SPOKE TO HIM IN A VISION THE LORD,
Ἀνανία. ὁ δὲ εἶπεν, Ἰδοὺ ἐγώ, κύριε. **9.11** ὁ δὲ
ANANIAS. - AND HE SAID, BEHOLD, I [AM HERE], LORD. AND~THE

κύριος πρὸς αὐτόν, Ἄναστας πορεύθητι ἐπὶ τὴν ῥύμην
LORD [SAID] TO HIM, HAVING ARISEN, GO TO THE STREET

τὴν καλουμένην Εὐθείαν καὶ ζήτησον ἐν οἰκίᾳ
- BEING CALLED STRAIGHT AND SEEK IN [THE] HOUSE

Ἰούδα Σαῦλον ὀνόματι Ταρσέα· ἰδοὺ γὰρ
OF JUDAS ³SAUL ²BY NAME ¹[A MAN] FROM TARSUS. FOR~BEHOLD

προσεύχεται 9.12 καὶ εἶδεν ἄνδρα [ἐν ὁράματι]
HE IS PRAYING AND HE SAW A MAN IN A VISION

Ἀνανίαν ὀνόματι εἰσελθόντα καὶ ἐπιθέντα αὐτῷ
ANANIAS BY NAME HAVING ENTERED AND HAVING PLACED UPON HIM

[τὰς] χεῖρας ὅπως ἀναβλέψῃ. 9.13 ἀπεκρίθη δὲ
THE(HIS) HANDS THAT HE MAY SEE AGAIN. AND~ANSWERED

Ἀνανίας, Κύριε, ἤκουσα ἀπὸ πολλῶν περὶ τοῦ
ANANIAS, LORD, I HEARD FROM MANY ABOUT -

ἀνδρὸς τούτου ὅσα κακὰ τοῖς ἁγίοις σου
THIS~MAN HOW MANY EVIL THINGS TO THE SAINTS OF YOU

ἐποίησεν ἐν Ἱερουσαλὴμ· 9.14 καὶ ὧδε ἔχει ἐξουσίαν
HE DID IN JERUSALEM. AND HERE HE HAS AUTHORITY

παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς
FROM THE CHIEF PRIESTS TO BIND ALL THE ONES

ἐπικαλουμένους τὸ ὄνομά σου. 9.15 εἶπεν δὲ πρὸς
CALLING UPON THE NAME OF YOU. BUT~SAID TO

αὐτὸν ὁ κύριος, Πορεύου, ὅτι σκευὸς ἐκλογῆς ἐστίν
HIM THE LORD, GO, FOR A CHOSEN~INSTRUMENT IS

μοι οὗτος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον
TO ME THIS ONE - TO CARRY THE NAME OF ME BEFORE

ἐθνῶν τε καὶ βασιλέων υἱῶν τε Ἰσραὴλ·
BOTH~GENTILES AND KINGS AND~[THE] SONS OF ISRAEL.

9.16 ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν
FOR~I WILL SHOW TO HIM HOW MUCH IT IS NECESSARY FOR HIM

ὑπὲρ τοῦ ὀνόματός μου παθεῖν. 9.17 Ἀπῆλθεν δὲ
ON BEHALF OF THE NAME OF ME TO SUFFER. AND~DEPARTED

Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν καὶ ἐπιθεὶς
ANANIAS AND ENTERED INTO THE HOUSE AND HAVING PLACED

ἐπ' αὐτὸν τὰς χεῖρας εἶπεν, Σαοὺλ ἀδελφέ, ὁ κύριος
UPON HIM THE(HIS) HANDS, HE SAID, BROTHER~SAUL, THE LORD

ἀπέσταλκέν με, Ἰησοῦς ὁ ὀφθεὶς σοι ἐν τῇ
HAS SENT ME, JESUS, THE ONE HAVING APPEARED TO YOU ON THE

ὁδῷ ἣ ἦρχου, ὅπως ἀναβλέψῃς καὶ πλησθῇς
ROAD BY WHICH YOU WERE COMING, THAT YOU MAY SEE AGAIN AND MAY BE FILLED

πνεύματος ἁγίου. 9.18 καὶ εὐθέως ἀπέπεσαν
WITH [THE] HOLY~SPIRIT. AND IMMEDIATELY FELL

αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν ὡς λεπίδες,
FROM~HIS - EYES [SOMETHING] LIKE SCALES,

ἀνέβλεψεν τε καὶ ἀναστὰς ἐβαπτίσθη 9.19 καὶ
AND~HE SAW AGAIN AND HAVING ARISEN HE WAS BAPTIZED AND

λαβὼν τροφὴν ἐνίσχυσεν.
HAVING RECEIVED FOOD, HE REGAINED STRENGTH.

Lord said to him, "Get up and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul. At this moment he is praying, ¹²and he has seen in a vision⁹ a man named Ananias come in and lay his hands on him so that he might regain his sight." ¹³But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to your saints in Jerusalem; ¹⁴and here he has authority from the chief priests to bind all who invoke your name." ¹⁵But the Lord said to him, "Go, for he is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel; ¹⁶I myself will show him how much he must suffer for the sake of my name." ¹⁷So Ananias went and entered the house. He laid his hands on Saul and said, "Brother Saul, the Lord Jesus, who appeared to you on your way here, has sent me so that you may regain your sight and be filled with the Holy Spirit." ¹⁸And immediately something like scales fell from his eyes, and his sight was restored. Then he got up and was baptized, ¹⁹and after taking some food, he regained his strength.

⁹ Other ancient authorities lack in a vision

¹Gk him

πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ ὀνόματι τοῦ
HOW IN DAMASCUS HE SPOKE BOLDLY IN THE NAME -

Ἰησοῦ. **9.28** καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ
OF JESUS. AND HE WAS WITH THEM ENTERING AND

ἐκπορευόμενος εἰς Ἱερουσαλήμ, παρρησιαζόμενος ἐν
EXITING IN JERUSALEM, SPEAKING BOLDLY IN

τῷ ὀνόματι τοῦ κυρίου, **9.29** ἐλάλει τε καὶ
THE NAME OF THE LORD, AND~HE WAS SPEAKING AND

συνεζήτηι πρὸς τοὺς Ἑλληνιστάς, οἱ δὲ ἐπεχείρουν
DEBATING WITH THE HELLENISTS, - AND THEY WERE ATTEMPTING

ἀνελεῖν αὐτόν. **9.30** ἐπιγνόντες δὲ οἱ ἀδελφοὶ
TO KILL HIM. BUT~HAVING LEARNED [OF THIS], THE BROTHERS

κατήγαγον αὐτόν εἰς Καισάρειαν καὶ ἐξάπεστειλαν
BROUGHT DOWN HIM TO CAESAREA AND SENT OUT

αὐτόν εἰς Ταρσόν.
HIM TO TARSUS.

9.31 Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς
2THE - 1THEN CHURCH THROUGHOUT ALL -

Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχεν εἰρήνην
OF JUDEA AND GALILEE AND SAMARIA HAD PEACE,

οἰκοδομουμένη καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου
BEING BUILT UP AND GOING [ON] IN THE FEAR OF THE LORD

καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος
AND IN THE COMFORT OF THE HOLY SPIRIT

ἐπληθύνετο.
IT WAS INCREASING.

9.32 Ἐγένετο δὲ Πέτρον διερχόμενον διὰ
NOW~IT CAME ABOUT [THAT] PETER PASSING THROUGH

πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς
ALL [AREAS] TO COME DOWN ALSO TO THE SAINTS, THE ONES

κατοικοῦντας Λύδδα. **9.33** εὗρεν δὲ ἐκεῖ ἄνθρωπόν τινα
DWELLING IN LYDDA. AND~HE FOUND THERE A CERTAIN~MAN

ὀνόματι Αἰνέαν ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ
BY NAME AENEAS, OF YEARS EIGHT LAYING ON

κράβattu, ὃς ἦν παραλελυμένος. **9.34** καὶ εἶπεν
A MAT, WHO HAD BEEN PARALYZED. AND SAID

αὐτῷ ὁ Πέτρος, Αἰνέα, ἰάταί σε Ἰησοῦς Χριστός·
TO HIM - PETER, AENEAS, HEALS YOU JESUS CHRIST.

ἀνάστηθι καὶ στρώσον σεαυτῷ. καὶ εὐθέως
GET UP AND MAKE YOUR BED FOR YOURSELF. AND IMMEDIATELY

ἀνέστη. **9.35** καὶ εἶδαν αὐτόν πάντες οἱ
HE GOT UP. AND SAW HIM ALL THE ONES

κατοικοῦντες Λύδδα καὶ τὸν Σαρῶνα, οἵτινες
DWELLING IN LYDDA AND - SHARON, WHO

ἐπέστρεψαν ἐπὶ τὸν κύριον.
TURNED TO THE LORD.

9.36 Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι
2IN 3JOPPA 1NOW THERE WAS~A CERTAIN DISCIPLE BY NAME

him, and how in Damascus he had spoken boldly in the name of Jesus. ²⁸So he went in and out among them in Jerusalem, speaking boldly in the name of the Lord.

²⁹He spoke and argued with the Hellenists; but they were attempting to kill him.

³⁰When the believers^v learned of it, they brought him down to Caesarea and sent him off to Tarsus.

³¹Meanwhile the church throughout Judea, Galilee, and Samaria had peace and was built up. Living in the fear of the Lord and in the comfort of the Holy Spirit, it increased in numbers.

³²Now as Peter went here and there among all the believers,^w he came down also to the saints living in Lydda. ³³There he found a man named Aeneas, who had been bedridden for eight years, for he was paralyzed. ³⁴Peter said to him, "Aeneas, Jesus Christ heals you; get up and make your bed!" And immediately he got up. ³⁵And all the residents of Lydda and Sharon saw him and turned to the Lord.

³⁶Now in Joppa there was a disciple whose name

^v Gk. *brothers*

^w Gk. *all of them*

For several days he was with the disciples in Damascus, ²⁰and immediately he began to proclaim Jesus in the synagogues, saying, "He is the Son of God." ²¹All who heard him were amazed and said, "Is not this the man who made havoc in Jerusalem among those who invoked this name? And has he not come here for the purpose of bringing them bound before the chief priests?" ²²Saul became increasingly more powerful and confounded the Jews who lived in Damascus by proving that Jesus^s was the Messiah.¹

²³After some time had passed, the Jews plotted to kill him, ²⁴but their plot became known to Saul. They were watching the gates day and night so that they might kill him; ²⁵but his disciples took him by night and let him down through an opening in the wall,⁴ lowering him in a basket.

²⁶When he had come to Jerusalem, he attempted to join the disciples; and they were all afraid of him, for they did not believe that he was a disciple. ²⁷But Barnabas took him, brought him to the apostles, and described for them how on the road he had seen the Lord, who had spoken to

^s Gk *that this*

¹ Or *the Christ*

⁴ Gk *through the wall*

Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν
NOW~HE WAS WITH THE ²IN ³DAMASCUS ¹DISCIPLES

ἡμέρας τινὰς 9.20 καὶ εὐθέως ἐν ταῖς συναγωγαῖς
SOME~DAYS, AND IMMEDIATELY IN THE SYNAGOGUES

ἐκήρυσσεν τὸν Ἰησοῦν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ
HE WAS PREACHING - JESUS, THAT THIS ONE IS THE SON -

θεοῦ. 9.21 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ
OF GOD. AND~WERE ASTONISHED ALL THE ONES LISTENING AND

ἔλεγον, Οὐχ οὗτός ἐστιν ὁ πορθήσας εἰς
THEY WERE SAYING, ²NOT ³THIS ONE ¹IS THE ONE HAVING DESTROYED IN

Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ
JERUSALEM THE ONES CALLING UPON - THIS~NAME, AND

ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς
HERE FOR THIS [REASON] HE HAD COME THAT HAVING BOUND THEM

ἀγάγη ἐπὶ τοὺς ἀρχιερεῖς; 9.22 Σαῦλος δὲ
HE MIGHT LEAD [THEM] TO THE CHIEF PRIESTS? BUT~SAUL

μᾶλλον ἐνεδυναμούτο καὶ συνέχυνεν [τοὺς]
[EVEN] MORE WAS BEING STRENGTHENED AND WAS CONFOUNDING THE

Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ
JEWS, THE ONES DWELLING IN DAMASCUS,

συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.
DEMONSTRATING THAT THIS ONE IS THE CHRIST.

9.23 Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί,
BUT~WHEN WERE FULFILLED MANY~DAYS,

συνεβουλευσάντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν·
PLOTTED THE JEWS TO KILL HIM.

9.24 ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν.
BUT~WAS MADE KNOWN - TO SAUL THE PLOT OF THEM.

παρετηροῦντο δὲ καὶ τὰς πύλας ἡμέρας τε καὶ νυκτὸς
AND~THEY WERE WATCHING ALSO THE GATES BOTH~DAY AND NIGHT

ὥπως αὐτὸν ἀνέλωσιν· 9.25 λαβόντες δὲ οἱ μαθηταὶ
THAT HIM THEY MIGHT KILL. ⁴HAVING TAKEN ¹BUT ²THE ³DISCIPLES

αὐτοῦ νυκτὸς διὰ τοῦ τείχους καθήκαν αὐτὸν
HIM DURING [THE] NIGHT THROUGH THE WALL THEY LET DOWN HIM

χαλάσαντες ἐν σπυρίδι.
HAVING LOWERED [HIM] IN A BASKET.

9.26 Παραγενόμενος δὲ εἰς Ἱερουσαλὴμ ἐπείραζεν
AND~HAVING ARRIVED IN JERUSALEM HE WAS TRYING

κολλᾶσθαι τοῖς μαθηταῖς, καὶ πάντες ἐφοβοῦντο
TO BE ASSOCIATED WITH THE DISCIPLES, AND ALL WERE AFRAID

αὐτὸν μὴ πιστεύοντες ὅτι ἐστὶν μαθητῆς.
OF HIM NOT BELIEVING THAT HE IS A DISCIPLE.

9.27 Βαρναβᾶς δὲ ἐπιλαβόμενος αὐτὸν ἤγαγεν πρὸς
BUT~BARNABAS HAVING TAKEN HOLD OF HIM BROUGHT [HIM] TO

τοὺς ἀποστόλους καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ
THE APOSTLES AND TOLD THEM HOW ON THE

ὁδῷ εἶδεν τὸν κύριον καὶ ὅτι ἐλάλησεν αὐτῷ καὶ
ROAD HE SAW THE LORD AND THAT HE SPOKE TO HIM, AND

was Tabitha, which in Greek is Dorcas.^x She was devoted to good works and acts of charity. ³⁷At that time she became ill and died. When they had washed her, they laid her in a room upstairs. ³⁸Since Lydda was near Joppa, the disciples, who heard that Peter was there, sent two men to him with the request, "Please come to us without delay." ³⁹So Peter got up and went with them; and when he arrived, they took him to the room upstairs. All the widows stood beside him, weeping and showing tunics and other clothing that Dorcas had made while she was with them. ⁴⁰Peter put all of them outside, and then he knelt down and prayed. He turned to the body and said, "Tabitha, get up." Then she opened her eyes, and seeing Peter, she sat up. ⁴¹He gave her his hand and helped her up. Then calling the saints and widows, he showed her to be alive. ⁴²This became known throughout Joppa, and many believed in the Lord. ⁴³Meanwhile he stayed in Joppa for some time with a certain Simon, a tanner.

^x The name Tabitha in Aramaic and the name Dorcas in Greek mean a gazelle

Ταβιθά, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη
TABITHA, WHICH BEING TRANSLATED MEANS, DORCAS. THIS ONE

ἦν πλήρης ἔργων ἀγαθῶν καὶ ἐλεημοσυνῶν ὧν
WAS FULL OF GOOD~WORKS AND OF ALMS[GIVING] WHICH

ἐποίει. **9.37** ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις
SHE WAS DOING. AND~IT CAME ABOUT IN - THOSE~DAYS

ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ
HAVING BECOME SICK THIS ONE DIED. AND~HAVING WASHED [HER]

ἐθήκαν [αὐτὴν] ἐν ὑπερώῳ. **9.38** ἐγγὺς δὲ οὖσης
THEY PUT THIS ONE IN [THE] UPPER STORY. AND~NEAR BEING

Λύδδας τῇ Ἰόππῃ οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος
LYDDA - TO JOPPA, THE DISCIPLES HAVING HEARD THAT PETER

ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν
IS IN IT, THEY SENT TWO MEN TO HIM

παρακαλοῦντες, Μὴ ὀκνήσῃς διελθεῖν ἕως ἡμῶν.
SUMMONING [HIM], [THAT] HE MAY NOT HESITATE TO COME TO US.

9.39 ἀναστὰς δὲ Πέτρος συνήλθεν αὐτοῖς· ὃν
AND~HAVING ARISEN PETER WENT WITH THEM; WHOM

παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῶον καὶ
HAVING ARRIVED THEY BROUGHT UP INTO THE UPPER STORY AND

παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ
STOOD BESIDE HIM ALL THE WIDOWS CRYING AND

ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει
SHOWING [THE] SHIRTS AND GARMENTS AS MANY AS ²WAS MAKING

μετ' αὐτῶν οὖσα ἡ Δορκάς. **9.40** ἐκβαλὼν δὲ ἔξω
⁴WITH ⁵THEM ³[WHILE] BEING - ¹DORCAS. AND~HAVING PUT OUT OUTSIDE

πάντας ὁ Πέτρος καὶ θεὶς τὰ γόνατα
EVERYONE - PETER, AND HAVING FALLEN ON THE(HIS) KNEES,

προσηύξατο καὶ ἐπιστρέψας πρὸς τὸ σῶμα εἶπεν,
HE PRAYED AND HAVING TURNED TO THE BODY HE SAID,

Ταβιθά, ἀνάστηθι. ἡ δὲ ἥνοιξεν τοὺς ὀφθαλμοὺς·
TABITHA, GET UP. - AND SHE OPENED THE EYES

αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον ἀνεκάθισεν.
OF HER, AND HAVING SEEN - PETER SHE SAT UP.

9.41 δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν·
AND~HAVING GIVEN TO HER [HIS] HAND HE RAISED UP HER.

φωνήσας δὲ τοὺς ἀγίους καὶ τὰς χήρας παρέστησεν
AND~HAVING CALLED THE SAINTS AND THE WIDOWS HE PRESENTED

αὐτὴν ζῶσαν. **9.42** γνωστὸν δὲ ἐγένετο καθ' ὅλης
HER LIVING. ³KNOWN ¹AND ²IT BECAME THROUGHOUT ALL

τῆς Ἰόππης καὶ ἐπίστευσαν πολλοὶ ἐπὶ τὸν κύριον.
- JOPPA, AND MANY~BELIEVED ON THE LORD.

9.43 Ἐγένετο δὲ ἡμέρας ἱκανὰς μένειν ἐν Ἰόππῃ
AND~IT CAME ABOUT MANY~DAYS [HE] REMAINED IN JOPPA

παρά τινι Σίμωνι βυρσεῖ.
WITH A CERTAIN SIMON, A TANNER.

CHAPTER 10

10.1 Ἀνὴρ δέ τις ἐν Καισαρείᾳ ὀνόματι
³MAN ¹NOW ²A CERTAIN IN CAESAREA BY NAME
 Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης
CORNELIUS, A CENTURION FROM [THE] COHORT - BEING CALLED
 Ἰταλικῆς, **10.2** εὐσεβῆς καὶ φοβούμενος τὸν θεὸν σὺν
[THE] ITALIAN, DEVOUT AND FEARING - GOD WITH
 παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν ἐλεημοσύνας πολλὰς
ALL THE HOUSE OF HIM, PRACTICING MUCH~CHARITABLE GIVING
 τῷ λαῷ καὶ δεόμενος τοῦ θεοῦ διὰ παντός, **10.3** εἶδεν
TO THE PEOPLE AND PRAYING - TO GOD ALWAYS, HE SAW
 ἐν ὁράματι φανερῶς ὥσπερ περὶ ὥραν ἐνάτην τῆς
IN A VISION CLEARLY ABOUT AROUND [THE] NINTH~HOUR OF THE
 ἡμέρας ἄγγελον τοῦ θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ
DAY AN ANGEL - OF GOD HAVING COME TO HIM AND
 εἰπόντα αὐτῷ, Κορνήλιε. **10.4** ὁ δὲ ἀτενίσας
HAVING SAID TO HIM, CORNELIUS. - AND HAVING LOOKED INTENTLY
 αὐτῷ καὶ ἔμφοβος γενόμενος εἶπεν, Τί ἐστίν,
AT HIM AND HAVING BECOME~AFRAID HE SAID, WHAT IS IT,
 κύριε; εἶπεν δὲ αὐτῷ, Αἱ προσευχαί σου καὶ αἱ
LORD? AND~HE SAID TO HIM, THE PRAYERS OF YOU AND THE
 ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον
CHARITABLE GIVING OF YOU WENT UP FOR A MEMORIAL OFFERING
 ἔμπροσθεν τοῦ θεοῦ. **10.5** καὶ νῦν πέμψον ἄνδρας εἰς
BEFORE - GOD. AND NOW SEND [SOME] MEN TO
 Ἰόππην καὶ μετάπεμψαι Σίμωνά τινα ὃς ἐπικαλεῖται
JOPPA AND SEND FOR A CERTAIN~SIMON WHO IS [ALSO] CALLED
 Πέτρος· **10.6** οὗτος ξενίζεται παρά τινι Σίμωνι
PETER. THIS ONE IS STAYING WITH A CERTAIN SIMON,
 βυρσεῖ, ᾧ ἐστὶν οἰκία παρὰ θάλασσαν. **10.7** ὥς δὲ
A TANNER, TO WHOM IS A HOUSE BY [THE] SEA. AND~AS
 ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας δύο
DEPARTED THE ANGEL, THE ONE SPEAKING TO HIM, HAVING CALLED TWO
 τῶν οἰκετῶν καὶ στρατιώτην εὐσεβῆ τῶν
- HOUSEHOLD SERVANTS AND A DEVOUT~SOLDIER OF THE ONES
 προσκαρτερούντων αὐτῷ **10.8** καὶ ἐξηγησάμενος ἅπαντα
WAITING UPON HIM AND HAVING EXPLAINED EVERYTHING
 αὐτοῖς ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην.
TO THEM, HE SENT THEM TO - JOPPA.
10.9 Τῇ δὲ ἐπαύριον, ὁδοιπορούντων ἐκείνων καὶ
NOW~ON THE NEXT DAY, [AS] THOSE ONES~TRAVELING AND
 τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα
TO THE CITY DRAWING NEAR, WENT UP PETER ONTO THE ROOF
 προσεύξασθαι περὶ ὥραν ἑκτῇ. **10.10** ἐγένετο δὲ
TO PRAY AROUND [THE] SIXTH~HOUR. AND~HE BECAME
 πρὸς πεινός καὶ ἤθελεν γεύσασθαι.
HUNGRY AND WAS WANTING TO PARTAKE [OF A MEAL].

In Caesarea there was a man named Cornelius, a centurion of the Italian Cohort, as it was called. ²He was a devout man who feared God with all his household; he gave alms generously to the people and prayed constantly to God. ³One afternoon at about three o'clock he had a vision in which he clearly saw an angel of God coming in and saying to him, "Cornelius." ⁴He stared at him in terror and said, "What is it, Lord?" He answered, "Your prayers and your alms have ascended as a memorial before God." ⁵Now send men to Joppa for a certain Simon who is called Peter; ⁶he is lodging with Simon, a tanner, whose house is by the seaside." ⁷When the angel who spoke to him had left, he called two of his slaves and a devout soldier from the ranks of those who served him, ⁸and after telling them everything, he sent them to Joppa.

⁹About noon the next day, as they were on their journey and approaching the city, Peter went up on the roof to pray. ¹⁰He became hungry and wanted something to eat;

and while it was being prepared, he fell into a trance. ¹¹He saw the heaven opened and something like a large sheet coming down, being lowered to the ground by its four corners. ¹²In it were all kinds of four-footed creatures and reptiles and birds of the air. ¹³Then he heard a voice saying, "Get up, Peter; kill and eat." ¹⁴But Peter said, "By no means, Lord; for I have never eaten anything that is profane or unclean." ¹⁵The voice said to him again, a second time, "What God has made clean, you must not call profane." ¹⁶This happened three times, and the thing was suddenly taken up to heaven.

¹⁷Now while Peter was greatly puzzled about what to make of the vision that he had seen, suddenly the men sent by Cornelius appeared. They were asking for Simon's house and were standing by the gate. ¹⁸They called out to ask whether Simon, who was called Peter, was staying there. ¹⁹While Peter was still thinking about the vision, the Spirit said to him, "Look, three^y men are searching for you. ²⁰Now get up, go down, and go with them without hesitation; for I have sent them."

^y One ancient authority reads *two*; others lack the word

παρασκευαζόντων δὲ αὐτῶν ἐγένετο ἐπ' αὐτὸν
AND~[WHILE] ³MAKING PREPARATIONS ²THEY WERE, THERE CAME OVER HIM

ἔκστασις **10.11** καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον
A TRANCE AND HE SEES - HEAVEN HAVING BEEN OPENED

καὶ καταβαῖνον σκευὸς τι ὡς ὀθόνην μεγάλην
AND COMING DOWN A CERTAIN~OBJECT LIKE A LARGE~LINEN CLOTH

τέσσαρσιν ἀρχαῖς καθιέμενον ἐπὶ τῆς γῆς, **10.12** ἐν
BY FOUR CORNERS BEING LET DOWN UPON THE GROUND, IN

ᾧ ὑπῆρχεν πάντα τὰ τετράποδα καὶ ἑρπετὰ τῆς
WHICH WERE ALL THE FOUR-FOOTED ANIMALS AND REPTILES OF THE

γῆς καὶ πετεινὰ τοῦ οὐρανοῦ. **10.13** καὶ ἐγένετο
EARTH AND BIRDS OF THE HEAVEN. AND THERE CAME

φωνὴ πρὸς αὐτόν, Ἀναστάς, Πέτρε, θύσον καὶ φάγε.
A VOICE TO HIM, HAVING ARISEN, PETER, KILL AND EAT.

10.14 ὁ δὲ Πέτρος εἶπεν, Μηδαμῶς, κύριε, ὅτι
- BUT PETER SAID, BY NO MEANS, LORD, BECAUSE

οὐδέποτε ἔφαγον πᾶν κοινὸν καὶ ἀκάθαρτον.
NEVER DID I EAT ALL THINGS COMMON AND UNCLEAN.

10.15 καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν,
AND [THE] VOICE AGAIN FOR A SECOND [TIME CAME] TO HIM,

Ἄ ὁ θεὸς ἐκαθάρισεν, σὺ μὴ κοίνου.
WHAT - GOD MADE CLEAN, YOU DO NOT DECLARE UNCLEAN.

10.16 τοῦτο δὲ ἐγένετο ἐπὶ τρις καὶ εὐθὺς
AND~THIS HAPPENED ON THREE [OCCASIONS] AND IMMEDIATELY

ἀνελήμφθη τὸ σκεῦος εἰς τὸν οὐρανόν.
WAS TAKEN UP THE OBJECT INTO - HEAVEN.

10.17 Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος τί
NOW~AS WITHIN HIMSELF WAS PERPLEXED - PETER WHAT

ἂν εἴη τὸ ὄραμα ὃ εἶδεν, ἰδοὺ οἱ ἄνδρες οἱ
MIGHT BE THE VISION WHICH HE SAW, BEHOLD THE MEN -

ἀπεσταλμένοι ὑπὸ τοῦ Κορνηλίου διερωτήσαντες τὴν
HAVING BEEN SENT BY - CORNELIUS HAVING FOUND BY INQUIRING THE

οἰκίαν τοῦ Σίμωνος ἐπέστησαν ἐπὶ τὸν πυλῶνα,
HOUSE - OF SIMON, THEY STOOD AT THE GATE,

10.18 καὶ φωνήσαντες ἐπυνθάνοντο εἰ Σίμων ὁ
AND HAVING CALLED THEY WERE ASKING IF SIMON, THE ONE

ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. **10.19** τοῦ δὲ
BEING CALLED PETER IS STAYING~HERE. - NOW [AS]

Πέτρου διενθυμουμένου περὶ τοῦ ὁράματος εἶπεν
PETER, REFLECTING ON THE VISION, SAID

[αὐτῷ] τὸ πνεῦμα, Ἴδου ἄνδρες ἑτρεῖς ζητούντές σε,
TO HIM THE SPIRIT, BEHOLD, ²MEN [ARE] ¹THREE LOOKING FOR YOU,

10.20 ἀλλὰ ἀναστὰς κατάβηθι καὶ πορεύου σὺν αὐτοῖς
BUT HAVING ARISEN GO DOWN AND GO WITH THEM

μηδὲν διακρινόμενος ὅτι ἐγὼ ἀπέσταλκα αὐτούς.
WITHOUT HESITATING BECAUSE I HAVE SENT THEM.

10:19 text: KJV ASV RSV NASB NIV NEBmg NJBmg NRSV. var. *δυο* (two): NASBmg NIVmg NEBmg NRSVmg. var. *τινες* (some) NEB TEVmg NJB. omit: NIVmg NRSVmg.

10.21 καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν,
 AND~HAVING COME DOWN PETER TO THE MEN HE SAID,
 Ἴδὸν ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι'
 BEHOLD I AM WHOM YOU ARE SEEKING. WHAT [IS] THE REASON FOR
 ἣν πάρεστε; **10.22** οἱ δὲ εἶπαν, Κορνήλιος
 WHICH YOU ARE PRESENT? - AND THEY SAID, CORNELIUS,
 ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεόν,
 A CENTURION, A RIGHTEOUS~MAN AND FEARING - GOD,
 μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων,
 AND~BEING WELL SPOKEN OF BY ALL THE NATION OF THE JEWS,
 ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί σε
 WAS DIRECTED BY A HOLY~ANGEL TO SUMMON YOU
 εἰς τὸν οἶκον αὐτοῦ καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ.
 TO THE HOUSE OF HIM AND TO HEAR WORDS FROM YOU.
10.23 εἰσκαλεσάμενος οὖν αὐτοὺς ἐξέειπεν.
 THEREFORE~HAVING INVITED IN THEM, HE RECEIVED [THEM] AS GUESTS.
 Τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθεν σὺν αὐτοῖς καὶ
 AND~ON THE NEXT DAY, HAVING ARISEN HE WENT OUT WITH THEM, AND
 τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης συνῆλθον
 SOME OF THE BROTHERS OF THE ONES FROM JOPPA ACCOMPANIED
 αὐτῷ. **10.24** τῇ δὲ ἐπαύριον εἰσῆλθεν εἰς τὴν
 HIM. AND~ON THE NEXT DAY HE ENTERED INTO -
 Καισάρειαν. ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς
 CAESAREA. - AND CORNELIUS WAS EXPECTING THEM.
 συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς
 HAVING CALLED TOGETHER THE RELATIVES OF HIM AND THE
 ἀναγκαίους φίλους. **10.25** ὥς δὲ ἐγένετο τοῦ
 CLOSE FRIENDS. NOW~WHEN IT CAME ABOUT [THAT] -
 εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος
 ENTERED - PETER, HAVING MET HIM - CORNELIUS
 πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. **10.26** ὁ δὲ
 HAVING FALLEN AT THE (HIS) FEET WORSHIPED [HIM]. - BUT
 Πέτρος ἤγειρεν αὐτὸν λέγων, Ἀνάστηθι· καὶ ἐγὼ
 PETER RAISED UP HIM SAYING, STAND UP. I~ALSO
 αὐτὸς ἄνθρωπός εἰμι. **10.27** καὶ συνομιλῶν αὐτῷ
 MYSELF AM~A MAN. AND TALKING WITH HIM
 εἰσῆλθεν καὶ εὕρισκει συνεληλυθότας πολλούς,
 HE ENTERED AND FINDS MANY~HAVING ASSEMBLED,
10.28 ἔφη τε πρὸς αὐτούς, Ὑμεῖς ἐπίστασθε ὥς
 AND~HE SAID TO THEM, YOU KNOW THAT
 ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ
 IT IS~UNLAWFUL FOR A JEWISH~MAN TO ASSOCIATE WITH OR
 προσέρχεσθαι ἀλλοφύλῳ· κάμοι ὁ θεὸς ἔδειξεν μηδένα
 TO APPROACH A FOREIGNER. AND TO ME - GOD SHOWED NO ONE
 κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον· **10.29** διὸ
 COMMON OR UNCLEAR TO CALL A MAN. THEREFORE
 καὶ ἀναντιρρήτως ἦλθον μεταπεμφθεῖς.
 ALSO RAISING NO OBJECTIONS I CAME HAVING BEEN SUMMONED.

²¹So Peter went down to the men and said, "I am the one you are looking for; what is the reason for your coming?" ²²They answered, "Cornelius, a centurion, an upright and God-fearing man, who is well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house and to hear what you have to say." ²³So Peter^z invited them in and gave them lodging.

The next day he got up and went with them, and some of the believers^a from Joppa accompanied him. ²⁴The following day they came to Caesarea. Cornelius was expecting them and had called together his relatives and close friends. ²⁵On Peter's arrival Cornelius met him, and falling at his feet, worshiped him. ²⁶But Peter made him get up, saying, "Stand up; I am only a mortal." ²⁷And as he talked with him, he went in and found that many had assembled; ²⁸and he said to them, "You yourselves know that it is unlawful for a Jew to associate with or to visit a Gentile; but God has shown me that I should not call anyone profane or unclean. ²⁹So when I was sent for, I came without objection.

^z Gk he

^a Gk brothers

Now may I ask why you sent for me?"

30 Cornelius replied, "Four days ago at this very hour, at three o'clock, I was praying in my house when suddenly a man in dazzling clothes stood before me.

31 He said, 'Cornelius, your prayer has been heard and your alms have been remembered before God.

32 Send therefore to Joppa and ask for Simon, who is called Peter; he is staying in the home of Simon, a tanner, by the sea.' 33 Therefore I sent for you immediately, and you have been kind enough to come. So now all of us are here in the presence of God to listen to all that the Lord has commanded you to say."

34 Then Peter began to speak to them: "I truly understand that God shows no partiality, 35 but in every nation anyone who fears him and does what is right is acceptable to him. 36 You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. 37 That message spread throughout Judea, beginning in Galilee after the baptism that John announced: 38 how God anointed Jesus of

πυνθάνομαι οὖν τίνι λόγῳ μετεπέμψασθέ με;
THEREFORE~I ASK FOR WHAT REASON YOU° SUMMONED ME?

10.30 καὶ ὁ Κορνήλιος ἔφη, Ἐκ τετάρτης ἡμέρας
AND - CORNELIUS SAID, FROM [THE] FOURTH DAY

μέχρι ταύτης τῆς ὥρας ἤμην τὴν ἐνάτην
UNTIL THIS - 4HOUR 1I WAS 2AT THE 3NINTH

προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἔστη
PRAYING IN THE HOUSE OF ME, AND BEHOLD A MAN STOOD

ἐνώπιόν μου ἐν ἐσθῇτι λαμπρᾷ 10.31 καὶ φησίν,
BEFORE ME IN SHINING~CLOTHING AND HE SAYS,

Κορνήλιε, εἰσηκούσθη σου ἡ προσευχή καὶ αἱ
CORNELIUS, WAS HEARD YOUR - PRAYER AND THE

ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ.
CHARITABLE GIVING OF YOU ARE REMEMBERED BEFORE - GOD.

10.32 πέμψον οὖν εἰς Ἰόππην καὶ μετακάλεσαι Σίμωνα
THEREFORE,~SEND TO JOPPA AND SUMMON SIMON

ὃς ἐπικαλεῖται Πέτρος, οὗτος ξενίζεται ἐν οἰκίᾳ
WHO IS CALLED PETER, THIS ONE IS STAYING IN [THE] HOUSE

Σίμωνος βυρσέως παρὰ θάλασσαν. 10.33 ἐξαντῆς οὖν
OF SIMON, [THE] TANNER, BY [THE] SEA. THEREFORE~AT ONCE

ἔπεμψα πρὸς σέ, σύ τε καλῶς ἐποίησας παραγενόμενος.
I SENT FOR YOU, AND~YOU DID~WELL HAVING COME.

νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ πάρεσμεν
THEREFORE~NOW ALL WE BEFORE - GOD ARE PRESENT

ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ
TO HEAR ALL THE THINGS HAVING BEEN COMMANDED TO YOU BY THE

κυρίου.

LORD.

10.34 Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν,
AND~2HAVING OPENED 1PETER THE(HIS) MOUTH, HE SAID,

Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστιν
TRULY, I UNDERSTAND THAT 2IS NOT

προσωπολήμπτης ὁ θεός, 10.35 ἀλλ' ἐν παντὶ ἔθνει
3ONE TO SHOW PARTIALITY - 1GOD, BUT IN EVERY NATION

ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην
THE ONE FEARING HIM AND WORKING RIGHTEOUSNESS

δεκτὸς αὐτῷ ἐστίν. 10.36 τὸν λόγον [ὃν] ἀπέστειλεν
ACCEPTABLE TO HIM IS. THE WORD WHICH HE SENT

τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ
TO THE SONS OF ISRAEL PREACHING PEACE THROUGH

Ἰησοῦ Χριστοῦ, οὗτός ἐστιν πάντων κύριος, 10.37 ὑμεῖς
JESUS CHRIST, THIS ONE IS LORD~OF ALL, YOU°

οἴδατε τὸ γεγνημένον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας,
KNOW THE THING~HAVING HAPPENED THROUGHOUT ALL - JUDEA,

ἀρξάμενος ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα ὃ
HAVING BEGUN FROM - GALILEE AFTER THE BAPTISM WHICH

ἐκήρυξεν Ἰωάννης, 10.38 Ἰησοῦν τὸν ἀπὸ Ναζαρέθ,
JOHN~PREACHED, JESUS, THE ONE FROM NAZARETH,

ὥς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει,
 HOW ²ANointed ³HIM - ¹GOD WITH [THE] HOLY~SPIRIT AND WITH POWER,
 ὃς διῆλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς
 WHO WENT ABOUT DOING GOOD AND HEALING ALL THE ONES
 καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς
 BEING OPPRESSED BY THE DEVIL, BECAUSE - GOD
 ἦν μετ' αὐτοῦ. **10.39** καὶ ἡμεῖς μάρτυρες πάντων ὧν
 WAS WITH HIM. AND WE [ARE] WITNESSES OF ALL THINGS WHICH
 ἐποίησεν ἐν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ [ἐν]
 HE DID BOTH~IN THE COUNTRY OF THE JEWS AND IN
 Ἱερουσαλήμ. ὃν καὶ ἀνείλαν κρεμάσαντες ἐπὶ
 JERUSALEM; WHOM ALSO THEY KILLED HAVING HUNG [HIM] ON
 ξύλου, **10.40** τοῦτον ὁ θεὸς ἡγειρεν [ἐν] τῇ τρίτῃ ἡμέρᾳ
 A TREE, THIS ONE - GOD RAISED UP ON THE THIRD DAY
 καὶ ἔδωκεν αὐτὸν ἐμφανῇ γενέσθαι, **10.41** οὐ παντὶ τῷ
 AND GRANTED TO HIM TO BE~VISIBLE, NOT TO ALL THE
 λαῷ, ἀλλὰ μάρτυσιν τοῖς προκεχειροτονημένοις ὑπὸ
 PEOPLE BUT TO WITNESSES - HAVING BEEN CHOSEN BEFOREHAND BY
 τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν
 - GOD, TO US, WHO ATE TOGETHER AND DRANK TOGETHER
 αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν. **10.42** καὶ
 WITH HIM AFTER - HE~ROSE AGAIN FROM [THE] DEAD. AND
 παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ
 HE COMMANDED US TO PREACH TO THE PEOPLE AND
 διαμαρτύρασθαι ὅτι οὗτός ἐστιν ὁ ὠρισμένος
 TO TESTIFY THAT THIS ONE IS THE ONE HAVING BEEN APPOINTED
 ὑπὸ τοῦ θεοῦ κριτῆς ζώντων καὶ νεκρῶν.
 BY - GOD [AS] JUDGE OF [THE] LIVING AND [THE] DEAD.
10.43 τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν ἅφεσιν
 TO THIS ONE ALL THE PROPHETS BEAR WITNESS, FORGIVENESS
 ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν
 OF SINS TO RECEIVE THROUGH THE NAME OF HIM EVERYONE -
 πιστεύοντα εἰς αὐτόν.
 BELIEVING IN HIM.

10.44 Ἐτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα
 [WHILE] STILL SPEAKING - PETER - THESE~WORDS

ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς
⁴FELL ¹THE ³SPIRIT - ²HOLY UPON ALL THE ONES

ἀκούοντας τὸν λόγον. **10.45** καὶ ἐξέστησαν οἱ ἐκ
 HEARING THE WORD. AND WERE AMAZED THE ²OF

περιτομῆς πιστοὶ ὅσοι συνῆλθαν τῷ Πέτρῳ, ὅτι
³[THE] CIRCUMCISION ¹FAITHFUL AS MANY AS ACCOMPANIED - PETER, THAT

καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος
 ALSO UPON THE GENTILES THE GIFT OF THE HOLY SPIRIT

ἐκκέχυται. **10.46** ἤκουον γὰρ αὐτῶν λαλούντων
 HAS BEEN POURED OUT. FOR~THEY WERE HEARING THEM SPEAKING

γλώσσαις καὶ μεγαλυνόντων τὸν θεόν. τότε ἀπεκρίθη
 IN TONGUES AND EXALTING - GOD. THEN ANSWERED

Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. ³⁹We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; ⁴⁰but God raised him on the third day and allowed him to appear, ⁴¹not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. ⁴²He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. ⁴³All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

⁴⁴ While Peter was still speaking, the Holy Spirit fell upon all who heard the word. ⁴⁵ The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles, ⁴⁶ for they heard them speaking in tongues and extolling God.

εἰσήλθεν εἰς τὸ στόμα μου. **11.9** ἀπεκρίθη δὲ φωνὴ
 ENTERED INTO THE STOMACH OF ME. AND~ANSWERED [THE] VOICE
 ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ, Ἐὖ ὁ θεὸς ἐκαθάρισεν,
 FOR A SECOND [TIME] FROM - HEAVEN, WHAT - GOD MADE CLEAN
 σὺ μὴ κοῖνου. **11.10** τοῦτο δὲ ἐγένετο ἐπὶ
 YOU DO NOT DECLARE UNCLEAR. AND~THIS HAPPENED ON
 τρίς, καὶ ἀνεσπάσθη πάλιν ἅπαντα εἰς τὸν
 THREE [OCCASIONS], AND WAS PULLED UP AGAIN EVERYTHING INTO -
 οὐρανόν. **11.11** καὶ ἰδοὺ ἐξαυτῆς τρεῖς ἄνδρες
 HEAVEN. AND BEHOLD AT ONCE THREE MEN
 ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἦμεν,¹
 STOOD AT THE HOUSE IN WHICH I WAS,
 ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με. **11.12** εἶπεν δὲ
 HAVING BEEN SENT FROM CAESAREA TO ME. AND~SAID
 τὸ πνεῦμά μοι συνελθεῖν αὐτοῖς μὴδὲν διακρίναντα.
 THE SPIRIT TO ME TO ACCOMPANY THEM WITHOUT MAKING A DISTINCTION.
 ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἕξ ἀδελφοὶ οὗτοι καὶ
 AND~CAME WITH ME ALSO - ²SIX ³BROTHERS ¹THESE AND
 εἰσήλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός.
 WE ENTERED INTO THE HOUSE OF THE MAN.
11.13 ἀπήγγειλεν δὲ ἡμῖν πῶς εἶδεν [τὸν] ἄγγελον ἐν
 AND~HE REPORTED TO US HOW HE SAW THE ANGEL IN
 τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα, Ἀπόστειλον εἰς
 THE HOUSE OF HIM HAVING STOOD AND HAVING SAID, SEND TO
 Ἰόππην καὶ μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον
 JOPPA AND SUMMON SIMON, THE ONE BEING CALLED
 Πέτρον, **11.14** ὃς λαλήσει ῥήματα πρὸς σὲ ἐν οἷς
 PETER, WHO WILL SPEAK WORDS TO YOU BY WHICH
 σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. **11.15** ἐν δὲ τῷ
 WILL BE SAVED YOU AND ALL THE HOUSE OF YOU. AND~AS
 ἄρξασθαι με λαλεῖν ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον
 I~BEGAN TO SPEAK FELL THE ²SPIRIT - ¹HOLY
 ἐπ' αὐτοὺς ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ.
 UPON THEM JUST AS ALSO UPON US IN [THE] BEGINNING.
11.16 ἐμνήσθη δὲ τοῦ ῥήματος τοῦ κυρίου ὡς
 AND~I REMEMBERED THE WORD OF THE LORD HOW
 ἔλεγεν, Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ
 HE WAS SAYING, JOHN - BAPTIZED WITH WATER, BUT~YOU
 βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. **11.17** εἰ οὖν τὴν
 WILL BE BAPTIZED WITH [THE] HOLY~SPIRIT. IF THEN THE
 ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν
 SAME GIFT ²GAVE ³TO THEM - ¹GOD AS ALSO TO US
 πιστεύσασιν ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν, ἐγὼ τίς
 HAVING BELIEVED ON THE LORD JESUS CHRIST, ³[TO BE] ¹WHO
 ἤμην δυνατὸς κωλύσαι τὸν θεόν; **11.18** ἀκούσαντες δὲ
²WAS ABLE TO HINDER - GOD? AND~HAVING HEARD

entered my mouth.' ⁹But a second time the voice answered from heaven, 'What God has made clean, you must not call profane.' ¹⁰This happened three times; then everything was pulled up again to heaven. ¹¹At that very moment three men, sent to me from Caesarea, arrived at the house where we were. ¹²The Spirit told me to go with them and not to make a distinction between them and us.^d These six brothers also accompanied me, and we entered the man's house. ¹³He told us how he had seen the angel standing in his house and saying, 'Send to Joppa and bring Simon, who is called Peter; ¹⁴he will give you a message by which you and your entire household will be saved.' ¹⁵And as I began to speak, the Holy Spirit fell upon them just as it had upon us at the beginning. ¹⁶And I remembered the word of the Lord, how he had said, 'John baptized with water, but you will be baptized with the Holy Spirit.' ¹⁷If then God gave them the same gift that he gave us when we believed in the Lord Jesus Christ, who was I that I could hinder God?" ¹⁸When they heard

^dOr not to hesitate

Then Peter said, ⁴⁷“Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?” ⁴⁸So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

Πέτρος, **10.47** Μήτι τὸ ὕδωρ δύναται κωλύσαι τις
PETER, [SURELY] NOT ⁴THE ⁵WATER ¹IS ABLE ³TO REFUSE ²ANYONE
τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ πνεῦμα τὸ
- NOT TO BE BAPTIZED THESE, WHO THE ²SPIRIT -
ἅγιον ἔλαβον ὡς καὶ ἡμεῖς; **10.48** προσέταξεν δὲ
¹HOLY RECEIVED AS ALSO WE? AND~HE COMMANDED
αὐτοὺς ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι.
THEM IN THE NAME OF JESUS CHRIST TO BE BAPTIZED.
τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.
THEN THEY ASKED HIM TO REMAIN SOME~DAYS.

CHAPTER 11

Now the apostles and the believers^b who were in Judea heard that the Gentiles had also accepted the word of God. ²So when Peter went up to Jerusalem, the circumcised believers^c criticized him, ³saying, “Why did you go to uncircumcised men and eat with them?” ⁴Then Peter began to explain it to them, step by step, saying, ⁵“I was in the city of Joppa praying, and in a trance I saw a vision. There was something like a large sheet coming down from heaven, being lowered by its four corners; and it came close to me. ⁶As I looked at it closely I saw four-footed animals, beasts of prey, reptiles, and birds of the air. ⁷I also heard a voice saying to me, ‘Get up, Peter; kill and eat.’ ⁸But I replied, ‘By no means, Lord; for nothing profane or unclean has ever

^b Gk *brothers*

^c Gk *lacks believers*

11.1 Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ
AND~HEARD THE APOSTLES AND THE BROTHERS
οἱ ὄντες κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη
THE ONES BEING THROUGHOUT - JUDEA THAT ALSO THE GENTILES
ἐδέξαντο τὸν λόγον τοῦ θεοῦ. **11.2** ὅτε δὲ ἀνέβη
RECEIVED THE WORD - OF GOD. BUT~WHEN WENT UP
Πέτρος εἰς Ἱερουσαλήμ, διεκρίνοντο πρὸς αὐτὸν οἱ
PETER TO JERUSALEM, WERE TAKING ISSUE WITH HIM THE ONES
ἐκ περιτομῆς **11.3** λέγοντες ὅτι Εἰσῆλθες πρὸς
OF [THE] CIRCUMCISION SAYING, - YOU ENTERED TO [A HOUSE]
ἄνδρας ἀκροβυστίαν ἔχοντας καὶ συνέφαγες αὐτοῖς.
³MEN ²UNCIRCUMCISED ¹HAVING AND YOU ATE WITH THEM.
11.4 ἀρξάμενος δὲ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς
AND~HAVING BEGUN, PETER WAS EXPLAINING TO THEM IN ORDER
λέγων, **11.5** Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος
SAYING, I WAS IN [THE] CITY OF JOPPA PRAYING
καὶ εἶδον ἐν ἐκστάσει ὄραμα, καταβαῖνον σκεῦός τι
AND I SAW IN A TRANCE A VISION, COMING DOWN A CERTAIN~OBJECT
ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ
LIKE A LARGE~LINEN CLOTH BY FOUR CORNERS BEING LET DOWN FROM
τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρι ἐμοῦ. **11.6** εἰς ἣν
- HEAVEN, AND IT CAME UP TO ME. INTO WHICH
ἀτενίσας κατενόουν καὶ εἶδον τὰ τετράποδα τῆς
HAVING GAZED I WAS OBSERVING AND I SAW - FOUR-FOOTED ANIMALS OF THE
γῆς καὶ τὰ θηρία καὶ τὰ ἑρπετὰ καὶ τὰ πετεινὰ
EARTH AND - BEASTS AND - REPTILES AND - BIRDS
τοῦ οὐρανοῦ. **11.7** ἤκουσα δὲ καὶ φωνῆς λεγούσης μοι,
OF THE HEAVEN. AND~I HEARD ALSO A VOICE SAYING TO ME,
Ἀναστάς, Πέτρε, θύσον καὶ φάγε. **11.8** εἶπον δέ,
HAVING ARISEN, PETER, KILL AND EAT. BUT~I SAID,
Μηδαμῶς, κύριε, ὅτι κοινὸν ἢ ἀκάθαρτον οὐδέποτε
BY NO MEANS, LORD, BECAUSE COMMON OR UNCLEAN [THINGS] NEVER

this, they were silenced. And they praised God, saying, "Then God has given even to the Gentiles the repentance that leads to life."

19 Now those who were scattered because of the persecution that took place over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, and they spoke the word to no one except Jews. 20 But among them were some men of Cyprus and Cyrene who, on coming to Antioch, spoke to the Hellenists^e also, proclaiming the Lord Jesus. 21 The hand of the Lord was with them, and a great number became believers and turned to the Lord. 22 News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. 23 When he came and saw the grace of God, he rejoiced, and he exhorted them all to remain faithful to the Lord with steadfast devotion; 24 for he was a good man, full of the Holy Spirit and of faith. And a great many people were brought to the Lord. 25 Then Barnabas went to Tarsus to look for Saul, 26 and when he had found him, he brought him to Antioch. So it was that for an entire year they met with the church and

^e Other ancient authorities read
Greeks

^f Or were guests of

ταῦτα ἡσύχασαν καὶ ἐδόξασαν τὸν θεὸν
THESE THINGS THEY REMAINED SILENT AND GLORIFIED - GOD
λέγοντες, Ἄρα καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν μετάνοιαν
SAYING, THEN ALSO TO THE GENTILES - GOD - ²REPENTANCE
εἰς ζωὴν ἔδωκεν.
³TO ⁴LIFE ¹GAVE.

11.19 Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως
THE ONES - THEN, HAVING BEEN SCATTERED FROM THE TRIBULATION
τῆς γενομένης ἐπὶ Στεφάνῳ διήλθον ἕως Φοινίκης
OF THE THING HAVING HAPPENED TO STEPHEN, CAME TO PHOENICIA
καὶ Κύπρου καὶ Ἀντιοχείας μηδενὶ λαλοῦντες τὸν
AND CYPRUS AND ANTIOCH, TO NO ONE SPEAKING THE
λόγον εἰ μὴ μόνον Ἰουδαίοις. **11.20** ἦσαν δέ τινες ἐξ
WORD EXCEPT ONLY TO JEWS. AND-THERE WERE SOME OF
αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἐλθόντες
THEM MEN OF CYPRUS AND CYRENE, WHO HAVING COME
εἰς Ἀντιόχειαν ἐλάλουν καὶ πρὸς τοὺς Ἑλληνιστὰς
TO ANTIOCH WERE SPEAKING ALSO TO THE GREEKS
εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν. **11.21** καὶ ἦν
PREACHING THE LORD JESUS. AND WAS
χεὶρ κυρίου μετ' αὐτῶν, πολὺς τε ἀριθμὸς ὁ
(THE) HAND OF (THE) LORD WITH THEM, AND-A LARGE NUMBER -
πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον. **11.22** ἠκούσθη δὲ
HAVING BELIEVED TURNED TO THE LORD. AND-WAS HEARD
ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς οὔσης ἐν
THE REPORT IN THE EARS OF THE CHURCH, THE ONE BEING IN
Ἱερουσαλὴμ περὶ αὐτῶν καὶ ἐξαπέστειλαν Βαρναβᾶν
JERUSALEM, ABOUT THEM AND THEY SENT OUT BARNABAS
[διελθεῖν] ἕως Ἀντιοχείας. **11.23** ὃς παραγενόμενος
TO GO TO ANTIOCH; WHO HAVING COME
καὶ ἰδὼν τὴν χάριν [τὴν] τοῦ θεοῦ, ἐχάρη καὶ
AND HAVING SEEN THE GRACE - OF GOD, REJOICED AND
παρεκάλει πάντας τῇ προθέσει τῆς καρδίας
WAS ENCOURAGING EVERYONE - ²DEVOTED - ³OF HEART
προσμένειν τῷ κυρίῳ, **11.24** ὅτι ἦν ἀνὴρ ἀγαθός
¹TO REMAIN TO THE LORD, BECAUSE HE WAS A GOOD-MAN
καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως. καὶ
AND FULL OF (THE) HOLY-SPIRIT AND FAITH. AND
προσετέθη ὄχλος ἱκανὸς τῷ κυρίῳ. **11.25** ἐξῆλθεν δὲ
WAS ADDED A LARGE-CROWD TO THE LORD. AND-HE LEFT
εἰς Ταρσὸν ἀναζητῆσαι Σαῦλον, **11.26** καὶ εὗρων
FOR TARSUS TO LOOK FOR SAUL, AND HAVING FOUND (HIM)
ἡγάγεν εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοῖς καὶ
HE BROUGHT (HIM) TO ANTIOCH. AND-IT CAME ABOUT FOR THEM ALSO
ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι
AN ENTIRE-YEAR TO BE ASSEMBLED IN THE CHURCH AND TO TEACH

ὄχλον ἰκανόν, χρηματίσαι τε πρώτως ἐν Ἀντιοχείᾳ
A LARGE~CROWD, AND~TO CALL FIRST IN ANTIOCH

τοὺς μαθητὰς Χριστιανούς.
THE DISCIPLES CHRISTIANS.

11.27 Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον
²IN ³THESE ¹NOW - DAYS CAME DOWN

ἀπὸ Ἱεροσολύμων προφήται εἰς Ἀντιόχειαν.
FROM JERUSALEM PROPHETS TO ANTIOCH.

11.28 ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἄγαβος
AND~HAVING ARISEN ONE OF THEM BY NAME AGABUS

ἐσήμανεν διὰ τοῦ πνεύματος λιμὸν μεγάλην μέλλειν
INDICATED THROUGH THE SPIRIT A GREAT~FAMINE TO BE ABOUT

ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην, ἣτις ἐγένετο
TO BE ON ALL THE INHABITED EARTH, WHICH OCCURRED

ἐπὶ Κλαυδίου. **11.29** τῶν δὲ μαθητῶν, καθὼς
DURING [THE TIME] OF CLAUDIUS. NOW~OF THE DISCIPLES, AS

εὐπορεῖτό τις ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν
ANY~HAVING MEANS DETERMINED EACH OF THEM FOR SUPPORT

πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς·
TO SEND TO THE ²DWELLING ³IN - ⁴JUDEA ¹BROTHERS;

11.30 ὃ καὶ ἐποίησαν ἀποστείλαντες πρὸς τοὺς
WHICH ALSO THEY DID HAVING SENT TO THE

πρεσβυτέρους διὰ χειρὸς Βαρναβᾶ καὶ Σαύλου.
ELDERS BY [THE] HAND OF BARNABAS AND SAUL.

taught a great many people, and it was in Antioch that the disciples were first called "Christians."

27 At that time prophets came down from Jerusalem to Antioch. 28 One of them named Agabus stood up and predicted by the Spirit that there would be a severe famine over all the world; and this took place during the reign of Claudius. 29 The disciples determined that according to their ability, each would send relief to the believers⁸ living in Judea; 30 this they did, sending it to the elders by Barnabas and Saul.

CHAPTER 12

12.1 Κατ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης
²DURING ³THAT ¹NOW - TIME ⁴LAID ON ¹HEROD

ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ
²THE ³KING THE(HIS) HANDS TO HARM SOME OF THE ONES FROM

τῆς ἐκκλησίας. **12.2** ἀνείλεν δὲ Ἰάκωβον τὸν ἀδελφὸν
THE CHURCH. AND~HE KILLED JAMES THE BROTHER

Ἰωάννου μαχαίρῃ. **12.3** ἰδὼν δὲ ὅτι ἀρεστόν ἐστιν
OF JOHN WITH A SWORD. AND~HAVING SEEN THAT IT IS~PLEASING

τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ
TO THE JEWS, HE PROCEEDED TO ARREST ALSO

Πέτρον, — ἦσαν δὲ [αἱ] ἡμέραι τῶν
PETER, — AND~[THESE THINGS] WERE [DURING] THE DAYS OF THE

ἄζυμων — **12.4** ὃν καὶ πιάσας ἔθετο εἰς
UNLEAVENED [BREAD] — WHOM ALSO HAVING SEIZED HE PUT IN

φυλακὴν, παραδοὺς τέσσαρσιν τετραδίοις
JAIL, HAVING HANDED [HIM] OVER TO FOUR SQUADS OF FOUR

στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ
SOLDIERS TO GUARD HIM, INTENDING AFTER THE

About that time King Herod laid violent hands upon some who belonged to the church. 2 He had James, the brother of John, killed with the sword. 3 After he saw that it pleased the Jews, he proceeded to arrest Peter also. (This was during the festival of Unleavened Bread.) 4 When he had seized him, he put him in prison and handed him over to four squads of soldiers to guard him, intending

⁸ Gk. *brothers*

to bring him out to the people after the Passover.

⁵While Peter was kept in prison, the church prayed fervently to God for him.

⁶The very night before Herod was going to bring him out, Peter, bound with two chains, was sleeping between two soldiers, while guards in front of the door were keeping watch over the prison. ⁷Suddenly an angel of the Lord appeared and a light shone in the cell. He tapped Peter on the side and woke him, saying, "Get up quickly." And the chains fell off his wrists. ⁸The angel said to him, "Fasten your belt and put on your sandals." He did so. Then he said to him, "Wrap your cloak around you and follow me." ⁹Peter^h went out and followed him; he did not realize that what was happening with the angel's help was real; he thought he was seeing a vision. ¹⁰After they had passed the first and the second guard, they came before the iron gate leading into the city. It opened for them of its own accord, and they went outside and walked along a lane, when suddenly the angel left him. ¹¹Then Peter came to himself and said, "Now I am

^hGk He

πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. 12.5 ὁ μὲν
PASSOVER TO BRING HIM [BEFORE] THE PEOPLE. - -

οὖν Πέτρος ἐτρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ
THEREFORE PETER WAS BEING KEPT IN THE JAIL. BUT~PRAYER

ἦν ἐκτενῶς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεόν
WAS EARNESTLY BEING MADE BY THE CHURCH TO - GOD

περὶ αὐτοῦ.
FOR HIM.

12.6 Ὅτε δὲ ἤμελλεν προαγαγεῖν αὐτὸν ὁ Ἡρώδης, τῇ
BUT~WHEN ²WAS ABOUT ³TO LEAD OUT ⁴HIM - ¹HEROD, -

νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξύ δύο
IN THAT~NIGHT WAS - PETER SLEEPING BETWEEN TWO

στρατιωτῶν δεδεμένος ἀλύσειν δυσὶν φύλακές τε πρὸ
SOLDIERS HAVING BEEN BOUND WITH TWO~CHAINS, AND~GUARDS BEFORE

τῆς θύρας ἐτήρουν τὴν φυλακὴν. 12.7 καὶ ἰδοὺ
THE DOOR WERE KEEPING WATCH OVER THE JAIL. AND BEHOLD

ἄγγελος κυρίου ἐπέστη καὶ φῶς ἐλάμψεν ἐν τῷ
AN ANGEL OF [THE] LORD APPROACHED AND LIGHT SHONE IN THE

οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου
ROOM. AND~HAVING STRUCK THE SIDE - OF PETER

ἤγειρεν αὐτὸν λέγων, Ἀνάστα ἐν τάχει. καὶ
HE RAISED UP HIM SAYING, GET UP WITH QUICKNESS. AND

ἐξέπεσαν αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν.
FELL OFF OF HIM THE CHAINS FROM THE(HIS) HANDS.

12.8 εἶπεν δὲ ὁ ἄγγελος πρὸς αὐτόν, Ζῶσαι καὶ
AND~SAID THE ANGEL TO HIM, PUT YOUR BELT ON AND

ὑπόδησαι τὰ σανδάλιά σου. ἐποίησεν δὲ οὕτως. καὶ
TIE THE SANDALS OF YOU. AND~HE DID SO. AND

λέγει αὐτῷ, Περιβαλοῦ τὸ ἱμάτιόν σου καὶ ἀκολούθει
HE SAYS TO HIM, PUT ON THE GARMENT OF YOU AND FOLLOW

μοι. 12.9 καὶ ἐξελθὼν ἠκολούθει καὶ
ME. AND HAVING GONE OUT, HE WAS FOLLOWING [HIM] AND

οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶν τὸ γινόμενον διὰ
HE HAD NOT KNOWN THAT REAL IS THE THING HAPPENING THROUGH

τοῦ ἀγγέλου· ἐδόκει δὲ ὅραμα βλέπειν.
THE ANGEL. BUT~HE WAS THINKING TO SEE~A VISION.

12.10 διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν
AND~HAVING GONE THROUGH [THE] FIRST GUARD AND [THE] SECOND

ἦλθαν ἐπὶ τὴν πύλην τὴν σιδηρὰν τὴν φέρουσαν εἰς
THEY CAME UPON THE ²GATE - ¹IRON - LEADING TO

τὴν πόλιν, ἣτις αὐτομάτῃ ἠνοίγη αὐτοῖς καὶ
THE CITY, WHICH BY ITSELF WAS OPENED TO THEM AND

ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως
HAVING GONE OUT THEY WENT ALONG ONE~STREET AND IMMEDIATELY

²πέστη ὁ ἄγγελος ἀπ' αὐτοῦ. 12.11 καὶ ὁ Πέτρος ἐν
¹AWAY THE ANGEL FROM HIM. AND - PETER TO

γενόμενος εἶπεν, Νῦν οἶδα ἀληθῶς ὅτι
HAVING COME SAID, NOW I KNOW TRULY THAT

ἐξαπέστειλεν [ὁ] κύριος τὸν ἄγγελον αὐτοῦ καὶ
³SENT OUT ¹THE ²LORD THE ANGEL OF HIM AND

ἐξείλατό με ἐκ χειρὸς Ἡρώδου καὶ πάσης τῆς
 DELIVERED ME FROM [THE] HAND OF HEROD AND FROM ALL THE

προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.
 EXPECTATION OF THE PEOPLE OF THE JEWS.

12.12 συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν τῆς
 AND~HAVING REALIZED [THIS] HE CAME UPON THE HOUSE -

Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου
 OF MARY, THE MOTHER OF JOHN, THE ONE BEING CALLED

Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ
 MARK, WHERE THERE WERE MANY HAVING BEEN ASSEMBLED AND

προσευχόμενοι. **12.13** κρούσαντος δὲ αὐτοῦ τὴν θύραν
 PRAYING. AND~HAVING KNOCKED HE [ON] THE DOOR

τοῦ πυλῶνος προσῆλθεν παιδίσκη ὑπακούσαι ὀνόματι
 OF THE GATE, APPROACHED A SERVANT GIRL TO LISTEN BY NAME

Ῥόδη, **12.14** καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου
 RHODA, AND HAVING RECOGNIZED THE VOICE - OF PETER,

ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξεν τὸν πυλῶνα, εἰσδραμοῦσα δὲ
 FROM - JOY SHE DID NOT OPEN THE GATE, BUT~HAVING RUN INSIDE,

ἀπήγγειλεν ἑστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος.
 SHE REPORTED [THAT] ²HAS STOOD - ¹PETER AT THE GATE.

12.15 οἱ δὲ πρὸς αὐτὴν εἶπαν, Μαίνῃ.
 BUT~THE ONES [THERE] TO HER SAID, YOU ARE OUT OF YOUR MIND.

ἡ δὲ διῆχυρίζετο οὕτως ἔχειν. οἱ δὲ ἔλεγον, Ὁ
 - BUT SHE KEPT INSISTING [IT] TO BE~SO. - BUT THEY WERE SAYING, ²THE

ἄγγελός ἐστιν αὐτοῦ. **12.16** ὁ δὲ Πέτρος ἐπέμενε
³ANGEL ¹IT IS ⁴OF HIM. - BUT PETER WAS CONTINUING

κρούων· ἀνοίξαντες δὲ εἶδαν αὐτὸν καὶ
 KNOCKING. AND~HAVING OPENED [THE GATE] THEY SAW HIM AND

ἐξέστησαν. **12.17** κατασείσας δὲ αὐτοῖς τῇ
 WERE AMAZED. AND~HAVING MOTIONED TO THEM WITH THE [HIS]

χειρὶ σιγᾶν διηγήσατο [αὐτοῖς] πῶς ὁ κύριος
 HAND TO BE SILENT, HE TOLD THEM HOW THE LORD

αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς εἶπέν τε,
 LED OUT~HIM FROM THE JAIL AND~SAID,

Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα.
 REPORT TO JAMES AND TO THE BROTHERS THESE THINGS.

καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον.
 AND HAVING GONE OUT, HE WENT TO ANOTHER PLACE.

12.18 Γενομένης δὲ ἡμέρας ἦν ταραχος οὐκ
 NOW~HAVING BECOME DAY, THERE WAS COMMOTION NOT

ὀλίγος ἐν τοῖς στρατιώταις τί ἄρα ὁ
 A LITTLE AMONG THE SOLDIERS WHAT THEN -

Πέτρος ἐγένετο. **12.19** Ἡρώδης δὲ ἐπιζητήσας αὐτὸν
 BECAME~OF PETER. NOW~HEROD HAVING SOUGHT AFTER HIM

καὶ μὴ εὐρών, ἀνακρίνας τοὺς φύλακας
 AND NOT HAVING FOUND [THEM], HAVING QUESTIONED THE GUARDS,

sure that the Lord has sent his angel and rescued me from the hands of Herod and from all that the Jewish people were expecting."

12 As soon as he realized this, he went to the house of Mary, the mother of John whose other name was Mark, where many had gathered and were praying.

13 When he knocked at the outer gate, a maid named Rhoda came to answer. 14 On recognizing Peter's voice, she was so overjoyed that, instead of opening the gate, she ran in and announced that Peter was standing at the gate. 15 They said to her, "You are out of your mind!"

But she insisted that it was so. They said, "It is his angel." 16 Meanwhile Peter continued knocking; and when they opened the gate, they saw him and were amazed. 17 He motioned to them with his hand to be silent, and described for them how the Lord had brought him out of the prison. And he added, "Tell this to James and to the believers." Then he left and went to another place.

18 When morning came, there was no small commotion among the soldiers over what had become of Peter. 19 When Herod had searched for him and could not find him, he examined the guards

ⁱ Gk *brothers*

and ordered them to be put to death. Then he went down from Judea to Caesarea and stayed there.

20 Now Herod^j was angry with the people of Tyre and Sidon. So they came to him in a body; and after winning over Blastus, the king's chamberlain, they asked for a reconciliation, because their country depended on the king's country for food.

²¹On an appointed day

Herod put on his royal robes, took his seat on the platform, and delivered a public address to them.

²²The people kept shouting, "The voice of a god, and not of a mortal!" ²³And immediately, because he had not given the glory to God, an angel of the Lord struck him down, and he was eaten by worms and died.

24 But the word of God continued to advance and gain adherents. ²⁵Then after completing their mission Barnabas and Saul returned to^k Jerusalem and brought with them John, whose other name was Mark.

^j Gk *he*

^k Other ancient authorities read *from*

ἐκέλευσεν ἀπαχθῆναι, καὶ κατελθὼν ἀπὸ τῆς
COMMANDED [THEM] TO BE LED AWAY, AND HAVING COME DOWN FROM -

Ἰουδαίας εἰς Καισάρειαν διέτριβεν.

JUDEA TO CAESAREA, HE WAS STAYING [THERE].

12.20 Ἦν δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις·
NOW~HE WAS VERY ANGRY WITH [THE] TYRIANS AND [THE] SIDONIANS.

ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτὸν καὶ πείσαντες
AND~WITH ONE MIND THEY WERE COMING TO HIM AND HAVING WON OVER

Βλάστον, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως,
BLASTUS, THE ONE OVER THE BEDROOM OF THE KING,

ἤτοῦντο εἰρήνην διὰ τὸ τρέφεσθαι αὐτῶν τὴν
THEY WERE REQUESTING PEACE BECAUSE TO BE FED THEIR -

χώραν ἀπὸ τῆς βασιλικῆς. **12.21** τακτῇ δὲ ἡμέρᾳ
COUNTRY BY THE ROYAL [COUNTRY]. NOW~ON THE APPOINTED DAY,

ὁ Ἡρώδης, ἐνδυσάμενος ἐσθῆτα βασιλικὴν [καὶ]
- HEROD, HAVING CLOTHED HIMSELF WITH ROYAL~CLOTHING AND

καθίσας ἐπὶ τοῦ βήματος ἐδημηγόρει
HAVING SAT DOWN ON THE JUDGMENT SEAT, WAS DELIVERING A PUBLIC ADDRESS

πρὸς αὐτοὺς, **12.22** ὁ δὲ δῆμος ἐπεφώνει, Θεοῦ φωνῇ
TO THEM, AND~THE CROWD WAS CRYING OUT, [THE] VOICE~OF GOD

καὶ οὐκ ἀνθρώπου. **12.23** παραχρῆμα δὲ ἐπάταξεν αὐτὸν
AND NOT OF MAN. AND~IMMEDIATELY STRUCK HIM

ἄγγελος κυρίου ἀνθ' ὧν οὐκ ἔδωκεν τὴν δόξαν τῷ
AN ANGEL OF [THE] LORD BECAUSE HE DID NOT GIVE THE GLORY -

θεῷ, καὶ γενόμενος σκωληκόβρωτος ἐξέψυξεν.
TO GOD, AND HAVING BECOME EATEN WITH WORMS HE DIED.

12.24 Ὁ δὲ λόγος τοῦ θεοῦ ἤϋξανεν καὶ ἐπληθύνετο.
AND~THE WORD - OF GOD WAS GROWING AND WAS INCREASING.

12.25 Βαρναβᾶς δὲ καὶ Σαῦλος ὑπέστρεψαν εἰς
AND~BARNABAS AND SAUL RETURNED TO

Ἱερουσαλὴμ ἡ πληρώσαντες τὴν διακονίαν,
JERUSALEM, HAVING COMPLETED THE [RAISING OF] SUPPORT,

συμπαλαβόντες Ἰωάννην τὸν ἐπικληθέντα Μάρκον.
HAVING TAKEN ALONG JOHN, THE ONE HAVING BEEN CALLED MARK.

12:25 text: ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJB (which translates this portion, "Barnabas and Saul completed their task at Jerusalem and came back") NRSV. var. *υπεστρεψαν* *εξ* [or *απο* in some MSS] *Ἱερουσαλὴμ* (they returned from Jerusalem): KJV ASV RSV NASB NIV NEB NJBmg NRSVmg.

CHAPTER 13

Now in the church at Antioch there were prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a member of the court of Herod the ruler,^l

^l Gk *tetrarch*

13.1 Ἦσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν
NOW~THERE WERE IN ANTIOCH AMONG THE EXISTING

ἐκκλησίαν προφῆται καὶ διδάσκαλοι ὅ τε Βαρναβᾶς
CHURCH, PROPHETS AND TEACHERS, - BOTH BARNABAS

καὶ Συμεὼν ὁ καλούμενος Νίγερ καὶ Λούκιος ὁ
AND SIMEON, THE ONE BEING CALLED NIGER, AND LUCIUS, THE

Κυρηναῖος, Μαναὴν τε Ἡρώδου τοῦ τετραάρχου
CYRENIAN, AND~MANAEN, OF HEROD THE TETRARCH

σύντροφος καὶ Σαῦλος. 13.2 λειτουργούντων δὲ αὐτῶν
[THE] FOSTER BROTHER, AND SAUL. AND~MINISTERING THEY

τῷ κυρίῳ καὶ νηστευόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον,
TO THE LORD AND FASTING, SAID THE ²SPIRIT - ¹HOLY,

Ἀφορίσατε δὴ μοι τὸν Βαρναβάν καὶ Σαῦλον εἰς
SET APART THEN FOR ME - BARNABAS AND SAUL TO

τὸ ἔργον ὃ προσκέκλημαι αὐτούς. 13.3 τότε
THE WORK [FOR] WHICH I HAVE CALLED THEM. THEN

νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς
HAVING FASTED AND HAVING PRAYED AND HAVING LAID THE(THEIR)

χεῖρας αὐτοῖς ἀπέλυσαν.
HANDS [UPON] THEM THEY SENT (THEM) AWAY.

13.4 Αὐτοὶ μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου
THEY - THEN HAVING BEEN SENT OUT BY THE HOLY

πνεύματος κατήλθον εἰς Σελεύκειαν, ἐκεῖθεν τε
SPIRIT WENT DOWN TO SELEUCIA, AND~FROM THERE

ἀπέπλευσαν εἰς Κύπρον 13.5 καὶ γενόμενοι ἐν
THEY SAILED AWAY TO CYPRUS, AND HAVING BEEN IN

Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν ταῖς
SALAMIS, THEY WERE PROCLAIMING THE WORD - OF GOD IN THE

συναγωγαῖς τῶν Ἰουδαίων. εἶχον δὲ καὶ Ἰωάννην
SYNAGOGUES OF THE JEWS. AND~THEY HAD ALSO JOHN [MARK]

ὑπηρέτην. 13.6 διελθόντες δὲ ὅλην τὴν
[AS] AN ASSISTANT. AND~HAVING PASSED THROUGH [THE] WHOLE -

νῆσον ἄχρι Πάφου εὗρον ἄνδρα τινὰ μάγον
ISLAND AS FAR AS PAPHOS THEY FOUND A CERTAIN~MAN A MAGICIAN,

ψευδοπροφήτην Ἰουδαῖον ᾧ ὄνομα Βαριησοῦ
A JEWISH~FALSE PROPHET TO WHOM [WAS] [THE] NAME BAR-JESUS

13.7 ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ,
WHO WAS WITH THE PROCONSUL, SERGIUS PAULUS,

ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρναβάν καὶ
AN INTELLIGENT~MAN. THIS ONE HAVING SUMMONED BARNABAS AND

Σαῦλον ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ.
SAUL SOUGHT TO HEAR THE WORD - OF GOD.

13.8 ἀνθίστατο δὲ αὐτοῖς Ἑλύμας ὁ μάγος, οὕτως γὰρ
BUT~WAS OPPOSING THEM ELYMAS, THE MAGICIAN, FOR~THUS

μεθερμηνεύεται τὸ ὄνομα αὐτοῦ, ζητῶν διαστρέψαι τὸν
IS TRANSLATED THE NAME OF HIM, SEEKING TO TURN AWAY THE

ἀνθύπατον ἀπὸ τῆς πίστεως. 13.9 Σαῦλος δέ, ὁ
PROCONSUL FROM THE FAITH. BUT~SAUL, THE ONE

καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου
ALSO [CALLED] PAUL, HAVING BEEN FILLED WITH [THE] HOLY~SPIRIT,

ἀτενίσας εἰς αὐτὸν 13.10 εἶπεν, ὦ πλήρης παντὸς
HAVING GAZED AT HIM, SAID, O [MAN] FULL OF ALL

δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ
DECEIT AND ALL FRAUD, SON OF [THE] DEVIL, ENEMY

πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς
OF ALL RIGHTEOUSNESS, WILL YOU NOT STOP MAKING CROOKED THE ²PATHS

and Saul. ²While they were worshipping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them."

³Then after fasting and praying they laid their hands on them and sent them off.

⁴So, being sent out by the Holy Spirit, they went down to Seleucia; and from there they sailed to Cyprus.

⁵When they arrived at Salamis, they proclaimed the word of God in the synagogues of the Jews.

And they had John also to assist them. ⁶When they had gone through the whole island as far as Paphos, they

met a certain magician, a Jewish false prophet, named Bar-Jesus. ⁷He was with the proconsul, Sergius Paulus,

an intelligent man, who summoned Barnabas and Saul and wanted to hear the word of God. ⁸But the

magician Elymas (for that is the translation of his name) opposed them and tried to

turn the proconsul away from the faith. ⁹But Saul, also known as Paul, filled

with the Holy Spirit, looked intently at him ¹⁰and said,

"You son of the devil, you enemy of all righteousness, full of all deceit and villainy,

will you not stop making crooked the straight paths

of the Lord? ¹¹And now listen—the hand of the Lord is against you, and you will be blind for a while, unable to see the sun.” Immediately mist and darkness came over him, and he went about groping for someone to lead him by the hand. ¹²When the proconsul saw what had happened, he believed, for he was astonished at the teaching about the Lord.

¹³ Then Paul and his companions set sail from Paphos and came to Perga in Pamphylia. John, however, left them and returned to Jerusalem; ¹⁴but they went on from Perga and came to Antioch in Pisidia. And on the sabbath day they went into the synagogue and sat down. ¹⁵After the reading of the law and the prophets, the officials of the synagogue sent them a message, saying, “Brothers, if you have any word of exhortation for the people, give it.” ¹⁶So Paul stood up and with a gesture began to speak:

“You Israelites,^m and others who fear God, listen. ¹⁷The God of this people Israel chose our ancestors and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it.

^mGk *Men, Israelites*

[τοῦ] κυρίου τὰς εὐθείας; **13.11** καὶ νῦν ἰδοὺ χεὶρ
³OF THE ⁴LORD - ¹STRAIGHT? AND NOW BEHOLD [THE] HAND

κυρίου ἐπὶ σὲ καὶ ἔσῃ τυφλὸς μὴ βλέπων
 OF [THE] LORD [IS] ON YOU AND YOU WILL BE BLIND NOT SEEING

τὸν ἥλιον ἄχρι καιροῦ. παραχρῆμά τε ἔπεσεν ἐπ’
 THE SUN FOR A WHILE. AND~IMMEDIATELY FELL ON

αὐτὸν ἀχλὺς καὶ σκότος καὶ περιάγων ἐζήτει
 HIM MISTINESS AND DARKNESS AND GOING ABOUT, HE WAS SEEKING

χειραγωγούς. **13.12** τότε ἰδὼν ὁ ἀνθύπατος τὸ
 LEADERS [TO GUIDE HIM]. THEN ³HAVING SEEN ¹THE ²PROCONSUL THE THING

γεγονὸς ἐπίστευσεν ἐκπλησσομένος ἐπὶ τῇ διδαχῇ
 HAVING HAPPENED, HE BELIEVED, BEING AMAZED AT THE TEACHING

τοῦ κυρίου.
 OF THE LORD.

13.13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ
 NOW~HAVING PUT OUT TO SEA FROM - PAPHOS THE ONES AROUND

Παῦλον ἦλθον εἰς Πέργην τῆς Παμφυλίας,
 PAUL CAME TO PERGA - OF PAMPHYLIA.

Ἰωάννης δὲ ἀποχωρήσας ἀπ’ αὐτῶν ὑπέστρεψεν εἰς
 BUT~JOHN [MARK] HAVING GONE AWAY FROM THEM, RETURNED TO

Ἱεροσόλυμα. **13.14** αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης
 JERUSALEM. BUT~THEY HAVING GONE ON FROM - PERGA

παρεγένοντο εἰς Ἀντιόχειαν τὴν Πισιδίαν, καὶ
 CAME TO ANTIOCH [IN] - PISIDIA, AND

[εἰς]ελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν
 HAVING ENTERED INTO THE SYNAGOGUE ON THE DAY OF THE

σαββάτων ἐκάθισαν. **13.15** μετὰ δὲ τὴν ἀνάγνωσιν
 SABBATHS, THEY SAT DOWN. AND~AFTER THE READING

τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ
 OF THE LAW AND THE PROPHETS, SENT THE

ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες, ἄνδρες
 RULERS OF THE SYNAGOGUE TO THEM SAYING, MEN,

ἀδελφοί, εἴ τίς ἐστὶν ἐν ὑμῖν λόγος παρακλήσεως
 BROTHERS, IF THERE IS~ANY ³AMONG ⁴YOU ¹WORD ²OF ENCOURAGEMENT

πρὸς τὸν λαόν, λέγετε. **13.16** ἀναστὰς δὲ Παῦλος καὶ
 TO THE PEOPLE, SAY [IT]. AND~HAVING ARISEN PAUL AND

κατασείσας τῇ χειρὶ εἶπεν·
 HAVING MOTIONED WITH THE(HIS) HAND HE SAID:

ἄνδρες Ἰσραηλῖται καὶ οἱ φοβούμενοι τὸν θεόν,
 MEN, ISRAELITES AND THE ONES FEARING - GOD,

ἀκούσατε. **13.17** ὁ θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ
 LISTEN. THE GOD - OF THIS~PEOPLE ISRAEL

ἐξελέξατο τοὺς πατέρας ἡμῶν καὶ τὸν λαὸν ὑψωσεν
 CHOSE THE FATHERS OF US, AND THE PEOPLE HE MADE GREAT

ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτου καὶ μετὰ
 IN THE(THEIR) SOJOURN IN [THE] LAND OF EGYPT AND WITH

βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς,
 AN UPLIFTED~ARM HE LED OUT THEM OUT OF IT,

13.18 καὶ ὥς τεσσερακονταετῇ χρόνον ἔτροποφόρησεν¹⁸
AND ABOUT FORTY YEARS TIME HE PUT UP WITH.

αὐτοὺς ἐν τῇ ἐρήμῳ **13.19** καὶ καθελὼν ἔθνη ἑπτὰ
THEM IN THE DESERT, AND HAVING DESTROYED SEVEN~NATIONS

ἐν γῇ Χανάαν κατεκληρονόμησεν τὴν γῆν αὐτῶν
IN [THE] LAND OF CANAAN, HE GAVE AS AN INHERITANCE THE LAND OF THEM

13.20 ὥς ἔτεσιν τετρακοσίοις καὶ πεντήκοντα. καὶ
ABOUT 4YEARS 1FOUR HUNDRED 2AND 3FIFTY. AND

μετὰ ταῦτα ἔδωκεν κριτὰς ἕως Σαμουὴλ [τοῦ]
AFTER THESE THINGS HE GAVE JUDGES UNTIL SAMUEL THE

προφήτου. **13.21** καὶ ἐκείθεν ᾗτήσαντο βασιλέα καὶ
PROPHET. AND THEN THEY ASKED FOR A KING AND

ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαοὺλ υἱὸν Κίς, ἄνδρα
2GAVE 3TO THEM - 1GOD - SAUL, [THE] SON OF KISH, A MAN

ἐκ φυλῆς Βενιαμίν, ἔτη τεσσεράκοντα, **13.22** καὶ
FROM [THE] TRIBE OF BENJAMIN, FORTY~YEARS, AND

μεταστήσας αὐτὸν ἡγείρεν τὸν Δαυὶδ αὐτοῖς εἰς
[AFTER] HAVING REMOVED HIM, HE RAISED UP - DAVID TO THEM FOR

βασιλέα ᾧ καὶ εἶπεν μαρτυρήσας, Εὗρον
A KING TO WHOM ALSO HE SAID HAVING SPOKEN FAVORABLY, I FOUND

Δαυὶδ τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν
DAVID THE [SON] - OF JESSE, A MAN IN ACCORDANCE WITH THE

καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου.
HEART OF ME, WHO WILL DO ALL THE WILL OF ME.

13.23 τούτου ὁ θεὸς ἀπὸ τοῦ σπέρματος κατ'
4OF THIS ONE, - 5GOD, 1FROM 2THE 3SEED ACCORDING TO

ἐπαγγελίαν ἡγάγεν τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν,
[THE] PROMISE, BROUGHT - TO ISRAEL A SAVIOR, JESUS,

13.24 προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς
HAVING PREVIOUSLY PROCLAIMED JOHN BEFORE [THE] PRESENCE OF THE

εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ
ENTRANCE OF HIM, A BAPTISM OF REPENTANCE TO ALL THE PEOPLE

Ἰσραὴλ. **13.25** ὥς δὲ ἐπλήρου Ἰωάννης τὸν δρόμον,
OF ISRAEL. NOW~WHEN WAS COMPLETING JOHN THE COURSE,

ἔλεγεν, Τί ἐμὲ ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ.
HE WAS SAYING, WHAT DO YOU^o SUPPOSE~ME TO BE? 2AM NOT [HE] 1I.

ἀλλ' ἰδοὺ ἔρχεται μετ' ἐμὲ οὗ οὐκ εἰμὶ ἄξιος τὸ
BUT BEHOLD HE COMES AFTER ME OF WHOM I AM NOT WORTHY THE

ὑπόδημα τῶν ποδῶν λῦσαι.
SANDAL OF THE FEET TO UNTIE.

13.26 Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ καὶ
MEN, BROTHERS, SONS OF [THE] FAMILY OF ABRAHAM AND

οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν, ἡμῖν ὁ λόγος
THE ONES AMONG YOU^o FEARING - GOD, TO US THE WORD

τῆς σωτηρίας ταύτης ἔξαπεστάλη. **13.27** οἱ γὰρ
- OF THIS~SALVATION WAS SENT OUT. FOR~THE ONES

¹⁸For about forty years he put up withⁿ them in the wilderness. ¹⁹After he had destroyed seven nations in the land of Canaan, he gave them their land as an inheritance ²⁰for about four hundred fifty years. After that he gave them judges until the time of the prophet Samuel. ²¹Then they asked for a king; and God gave them Saul son of Kish, a man of the tribe of Benjamin, who reigned for forty years. ²²When he had removed him, he made David their king. In his testimony about him he said, 'I have found David, son of Jesse, to be a man after my heart, who will carry out all my wishes.' ²³Of this man's posterity God has brought to Israel a Savior, Jesus, as he promised; ²⁴before his coming John had already proclaimed a baptism of repentance to all the people of Israel. ²⁵And as John was finishing his work, he said, 'What do you suppose that I am? I am not he. No, but one is coming after me; I am not worthy to untie the thong of the sandals^o on his feet.'

²⁶"My brothers, you descendants of Abraham's family, and others who fear God, to us^p the message of this salvation has been sent. ²⁷Because the residents

ⁿ Other ancient authorities read *cared for*

^o Gk. *untie the sandals*

^p Other ancient authorities read *you*

of Jerusalem and their leaders did not recognize him or understand the words of the prophets that are read every sabbath, they fulfilled those words by condemning him. ²⁸Even though they found no cause for a sentence of death, they asked Pilate to have him killed. ²⁹When they had carried out everything that was written about him, they took him down from the tree and laid him in a tomb.

³⁰But God raised him from the dead; ³¹and for many days he appeared to those who came up with him from Galilee to Jerusalem, and they are now his witnesses to the people. ³²And we bring you the good news that what God promised to our ancestors ³³he has fulfilled for us, their children, by raising Jesus; as also it is written in the second psalm,

‘You are my Son;
today I have begotten
you.’

³⁴As to his raising him from the dead, no more to return to corruption, he has spoken in this way,

‘I will give you the holy
promises made to
David.’

³⁵Therefore he has also said in another psalm,

κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν
DWELLING IN JERUSALEM AND THE RULERS OF THEM

τοῦτον ἀγνοήσαντες καὶ τὰς φωνὰς τῶν προφητῶν τὰς
NOT HAVING KNOWN~THIS ONE AND THE VOICES OF THE PROPHETS -

κατὰ πᾶν σάββατον ἀναγινωσκομένας κρίναντες
EVERY SABBATH BEING READ, HAVING JUDGED,

ἐπλήρωσαν, **13.28** καὶ μηδεμίαν αἰτίαν θανάτου
THEY FULFILLED [THESE WORDS], AND WITHOUT A REASON FOR DEATH

εὐρόντες ᾐτήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν.
HAVING FOUND, THEY ASKED PILATE [THAT] HE~BE DONE AWAY WITH.

13.29 ὥς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ
AND~WHEN THEY FINISHED ALL THE THINGS ABOUT HIM

γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν
HAVING BEEN WRITTEN, HAVING TAKEN [HIM] DOWN FROM THE TREE, THEY PUT [HIM]

εἰς μνημεῖον. **13.30** ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ
INTO A TOMB. - BUT GOD RAISED UP HIM FROM

νεκρῶν, **13.31** ὃς ὤφθη ἐπὶ ἡμέρας πλείους τοῖς
[THE] DEAD, WHO WAS SEEN OVER MANY~DAYS TO THE ONES

συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς
HAVING COME UP WITH HIM FROM - GALILEE TO

Ἱερουσαλὴμ, οἵτινες [νῦν] εἰσιν μάρτυρες αὐτοῦ πρὸς
JERUSALEM, WHO NOW ARE WITNESSES OF HIM TO

τὸν λαόν. **13.32** καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν
THE PEOPLE. AND WE ARE PREACHING~TO YOU* THE

πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, **13.33** ὅτι
³TO ⁴THE ⁵FATHERS ¹PROMISE ²HAVING COME, THAT

ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις [αὐτῶν]
THESE THINGS - GOD HAS FULFILLED TO THE CHILDREN OF THEM,

ἡμῖν ἀναστήσας Ἰησοῦν ὥς καὶ ἐν τῷ ψαλμῷ
TO US, HAVING RAISED JESUS, AS ALSO IN THE ²PSALM

γέγραπται τῷ δευτέρῳ,¹
³IT HAS BEEN WRITTEN - ¹SECOND,

Υἱός μου εἶ σύ,
[THE] SON OF ME YOU~ARE,

ἐγὼ σήμερον γεγέννηκά σε.
TODAY~I HAVE BECOME A FATHER TO YOU.

13.34 ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν μηκέτι
AND~THAT HE RAISED HIM FROM [THE] DEAD NO LONGER

μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἶρηκεν
BEING ABOUT TO RETURN TO DECAY, THUS HE HAS SAID

ὅτι
-

Δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά.
I WILL GIVE TO YOU* THE ²DECREES ³OF DAVID - ¹TRUSTWORTHY.

13.35 διότι καὶ ἐν ἑτέρῳ λέγει,
THEREFORE ALSO IN ANOTHER [PSALM] HE SAYS,

13:33a text: KJV ASV RSV NASB NIV NEB TEV NJBmg NRSV. var. τῷ πρώτῳ ψαλμῷ γέγραπται (in the first psalm it is written); NEBmg NJBmg. var. τοῖς ψαλμοῖς γέγραπται (in the psalms); NJB.

13:33b Ps. 2:7 **13:34** Isa. 55:3 LXX **13:35** Ps. 16:10 LXX

Οὐ δώσεις τὸν ὁσίον σου ἰδεῖν διαφθοράν.
YOU WILL NOT PERMIT THE HOLY ONE OF YOU TO EXPERIENCE DECAY.

13.36 Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ
²DAVID - ¹FOR, IN HIS OWN GENERATION HAVING SERVED BY THE

τοῦ θεοῦ βουλῇ ἐκοιμήθη καὶ προσετέθη πρὸς τοὺς
- WILL~OF GOD, FELL ASLEEP AND HE WAS GATHERED TO THE

πατέρας αὐτοῦ καὶ εἶδεν διαφθοράν· **13.37** ὃν δὲ
FATHERS OF HIM AND HE EXPERIENCED DECAY. BUT~WHOM

ὁ θεὸς ἤγειρεν, οὐκ εἶδεν διαφθοράν. **13.38** γνωστὸν
- GOD RAISED, DID NOT EXPERIENCE DECAY. ³KNOWN

οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου
¹THEREFORE ²LET IT BE TO YOU*, MEN, BROTHERS, THAT THROUGH THIS ONE

ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται[, καὶ] ἀπὸ
TO YOU* FORGIVENESS OF SINS IS PROCLAIMED, AND FROM

πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωϋσέως
ALL THINGS OF WHICH YOU* WERE NOT ABLE BY [THE] LAW OF MOSES

δικαιωθῆναι, **13.39** ἐν τούτῳ πᾶς ὁ πιστεύων
TO BE JUSTIFIED, BY THIS ONE EVERYONE - BELIEVING

δικαιούται. **13.40** βλέπετε οὖν μὴ ἐπέλθῃ
IS JUSTIFIED. BE CAREFUL THEN [THAT] MAY NOT COME UPON [YOU*]

τὸ εἰρημένον ἐν τοῖς προφήταις,
THE THING HAVING BEEN SPOKEN BY THE PROPHETS,

13.41 Ἴδετε, οἱ καταφρονηταί,
LOOK, - SCOFFERS,

καὶ θαυμάσατε καὶ ἀφανίσθητε,
AND MARVEL AND PERISH,

ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν,
BECAUSE A WORK I~AM WORKING IN THE DAYS OF YOU*,

ἔργον ὃ οὐ μὴ πιστεύσητε ἐάν
A WORK WHICH YOU* MAY BY NO MEANS BELIEVE IF

τις ἐκδιηγῆται ὑμῖν.
SOMEONE SHOULD TELL YOU*.

13.42 Ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ
AND~GOING OUT THEM, THEY WERE BEGGING FOR THE NEXT

σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα.
SABBATH TO BE SPOKEN TO THEM - THESE~WORDS.

13.43 λυθείσης δὲ τῆς συναγωγῆς ἠκολούθησαν
AND~HAVING BROKEN UP THE GATHERING, ⁸FOLLOWED

πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων
¹MANY ²OF THE ³JEWS ⁴AND ⁵OF THE ⁶WORSHIPING

προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρναβᾷ, οἵτινες
⁷PROSELYTES - PAUL AND - BARNABAS, WHO

προσλαλοῦντες αὐτοῖς ἐπειθον αὐτοὺς προσμένειν
SPEAKING TO THEM, WERE CONVINCING THEM TO REMAIN

τῇ χάριτι τοῦ θεοῦ.
IN THE GRACE - OF GOD.

13:41 Hab. 1:5 LXX

'You will not let your
Holy One
experience
corruption.'

³⁶For David, after he had served the purpose of God in his own generation, died,³⁷ was laid beside his ancestors; and experienced corruption; ³⁷but he whom God raised up experienced no corruption. ³⁸Let it be known to you therefore, my brothers, that through this man forgiveness of sins is proclaimed to you; ³⁹by this Jesus* everyone who believes is set free from all those sins* from which you could not be freed by the law of Moses. ⁴⁰Beware, therefore, that what the prophets said does not happen to you:

⁴¹'Look, you scoffers!

Be amazed and perish, for in your days I am doing a work, a work that you will never believe, even if someone tells you.'"

⁴²As Paul and Barnabas* were going out, the people urged them to speak about these things again the next sabbath. ⁴³When the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas, who spoke to them and urged them to continue in the grace of God.

⁴Gk fell asleep

⁷Gk this

⁵Gk all

¹Gk they

44 The next sabbath almost the whole city gathered to hear the word of the Lord.⁴⁴ But when the Jews saw the crowds, they were filled with jealousy; and blaspheming, they contradicted what was spoken by Paul. ⁴⁶Then both Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God should be spoken first to you. Since you reject it and judge yourselves to be unworthy of eternal life, we are now turning to the Gentiles. ⁴⁷For so the Lord has commanded us, saying, 'I have set you to be a light for the Gentiles, so that you may bring salvation to the ends of the earth.'"

48 When the Gentiles heard this, they were glad and praised the word of the Lord; and as many as had been destined for eternal life became believers. ⁴⁹Thus the word of the Lord spread throughout the region. ⁵⁰But the Jews incited the devout women of high standing and the leading men of the city, and stirred up persecution against Paul and Barnabas, and drove them out of their region. ⁵¹So they shook the

⁴⁴ Other ancient authorities read *God*

13.44 Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ
NOW~ON THE COMING SABBATH NEARLY ALL THE

πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ κυρίου.
CITY WAS ASSEMBLED TO HEAR THE WORD OF THE LORD.

13.45 ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους
¹HAVING SEEN ¹AND ²THE ³JEWS THE CROWD,

ἐπλήσθησαν ζήλου καὶ ἀντέλεγον τοῖς
THEY WERE FILLED WITH JEALOUSY AND WERE CONTRADICTING THE THINGS

ὑπὸ Παύλου λαλουμένοις βλασφημοῦντες.
BY PAUL BEING SPOKEN, BLASPHEMING.

13.46 παρρησιασάμενοί τε ὁ Παῦλος καὶ ὁ Βαρναβᾶς
AND~HAVING SPOKEN BOLDLY - PAUL AND - BARNABAS

εἶπαν, Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν
SAID, TO YOU IT WAS NECESSARY FIRST TO BE SPOKEN THE

λόγον τοῦ θεοῦ· ἐπειδὴ ἀπωθεῖσθε αὐτὸν καὶ οὐκ
WORD - OF GOD. SINCE YOU REJECT IT AND NOT

ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ
WORTHY DO YOU JUDGE YOURSELVES - OF ETERNAL LIFE, BEHOLD

στρεφόμεθα εἰς τὰ ἔθνη. **13.47** οὕτως γὰρ ἐντέταλται
WE ARE TURNING TO THE GENTILES. FOR~THUS HAS COMMANDED

ἡμῖν ὁ κύριος,
US THE LORD,

Τέθεικά σε εἰς φῶς ἐθνῶν

I HAVE APPOINTED YOU FOR A LIGHT TO [THE] GENTILES [THAT]

τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς
- YOU~BE FOR SALVATION UNTO [THE] END OF THE

γῆς.
EARTH.

13.48 ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον
NOW~HEARING [THIS], THE GENTILES WERE REJOICING AND WERE GLORIFYING

τὸν λόγον τοῦ κυρίου καὶ ἐπίστευσαν ὅσοι
THE WORD OF THE LORD AND AS MANY AS~BELIEVED

ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον· **13.49** διεφέρετο δὲ
HAD BEEN APPOINTED TO ETERNAL~LIFE. AND~WAS SPREADING

ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας.
THE WORD OF THE LORD THROUGH [THE] ENTIRE - REGION.

13.50 οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας
BUT~THE JEWS AROUSED THE ²WORSHIPING

γυναῖκας τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς
³WOMEN - ¹PROMINENT AND THE LEADING [MEN] OF THE

πόλεως καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ
CITY AND THEY INSTIGATED A PERSECUTION AGAINST - PAUL AND

Βαρναβάν καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων
BARNABAS AND THEY DROVE OUT THEM FROM THE BOUNDARIES

αὐτῶν. **13.51** οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν
OF THEM. - AND HAVING SHAKEN OFF THE DUST OF THE

13:47 Isa. 49:6 **13:48** text: KJV ASVmg NASB NIV NEB TEV NJB NRSV. var. τον λογον του θεου (the word of God): ASV RSV NJBmg.

ποδῶν ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον, 13.52 οἱ τε
 FEET AGAINST THEM THEY CAME TO ICONIUM, AND~THE
 μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.
 DISCIPLES WERE BEING FILLED WITH JOY AND [THE] HOLY~SPIRIT.

dust off their feet in protest against them, and went to Iconium. ⁵²And the disciples were filled with joy and with the Holy Spirit.

CHAPTER 14

14.1 Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν
 NOW~IT CAME ABOUT IN ICONIUM [THAT] ³TOGETHER ²ENTERED
 αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι
¹THEY INTO THE SYNAGOGUE OF THE JEWS AND TO SPEAK
 οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ
 THUS SO THAT TO BELIEVE BOTH~JEWS AND GREEKS A GREAT
 πλῆθος. 14.2 οἱ δὲ ἀπειθήσαντες Ἰουδαῖοι ἐπήγειραν
 MULTITUDE. AND~THE JEWS~HAVING DISOBEYED, AROUSED
 καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν
 AND MADE ANGRY THE SOULS OF THE GENTILES AGAINST THE
 ἀδελφῶν. 14.3 ἱκανὸν μὲν οὖν χρόνον διέτριψαν
 BROTHERS. ³A LONG - ¹THEREFORE ⁴TIME ²THEY SPENT
 παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι [ἐπὶ]
 SPEAKING BOLDLY FOR THE LORD, - WITNESSING TO
 τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ
 THE WORD OF THE GRACE OF HIM, [AND] GRANTING SIGNS AND
 τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. 14.4 ἐσχίσθη δὲ
 WONDERS TO HAPPEN BY THE HANDS OF THEM. AND~WAS DIVIDED
 τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς
 THE MULTITUDE OF THE CITY, AND SOME WERE WITH THE
 Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. 14.5 ὥς δὲ
 JEWS, BUT~OTHERS WITH THE APOSTLES. AND~WHEN
 ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν
 CAME AN ATTEMPT ²THE ³GENTILES ¹[BY] BOTH AND [THE] JEWS WITH
 τοῖς ἄρχουσιν αὐτῶν ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς,
 THE RULERS OF THEM TO MISTREAT AND TO STONE THEM,
 14.6 συνιδόντες κατέφυγον εἰς τὰς πόλεις
 HAVING BECOME AWARE [OF THIS] THEY FLED TO THE CITIES
 τῆς Λυκαονίας Λύστραν καὶ Δέρβην καὶ τὴν
 - OF LYCAONIA, LYSTRA, AND DERBE AND THE
 περίχωρον, 14.7 κακεῖ εὐαγγελιζόμενοι ἦσαν.
 SURROUNDING COUNTRYSIDE, AND THERE THEY WERE PREACHING THE GOOD NEWS.
 14.8 Καί τις ἀνὴρ ἀδύνατος ἐν Λύστροις τοῖς
 AND A CERTAIN MAN ³WITHOUT STRENGTH ¹IN ²LYSTRA IN THE(HIS)
 ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ
 FEET WAS SITTING, LAME FROM [THE] WOMB OF [THE] MOTHER OF HIM,
 ὃς οὐδέποτε περιεπάτησεν. 14.9 οὗτος ἤκουσεν τοῦ
 WHO NEVER WALKED. THIS ONE HEARD

The same thing occurred in Iconium, where Paul and Barnabas¹ went into the Jewish synagogue and spoke in such a way that a great number of both Jews and Greeks became believers. ²But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brothers. ³So they remained for a long time, speaking boldly for the Lord, who testified to the word of his grace by granting signs and wonders to be done through them. ⁴But the residents of the city were divided; some sided with the Jews, and some with the apostles. ⁵And when an attempt was made by both Gentiles and Jews, with their rulers, to mistreat them and to stone them, ⁶the apostles⁷ learned of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding country; ⁷and there they continued proclaiming the good news.

⁸In Lystra there was a man sitting who could not use his feet and had never walked, for he had been crippled from birth. ⁹He listened to

¹ Gk they

Paul as he was speaking. And Paul, looking at him intently and seeing that he had faith to be healed, ¹⁰said in a loud voice, "Stand upright on your feet." And the man^w sprang up and began to walk. ¹¹When the crowds saw what Paul had done, they shouted in the Lycaonian language, "The gods have come down to us in human form!" ¹²Barnabas they called Zeus, and Paul they called Hermes, because he was the chief speaker. ¹³The priest of Zeus, whose temple was just outside the city,^x brought oxen and garlands to the gates; he and the crowds wanted to offer sacrifice. ¹⁴When the apostles Barnabas and Paul heard of it, they tore their clothes and rushed out into the crowd, shouting, ¹⁵"Friends,^y why are you doing this? We are mortals just like you, and we bring you good news, that you should turn from these worthless things to the living God, who made the heaven and the earth and the sea and all that is in them. ¹⁶In past generations he allowed all the nations to follow their own ways; ¹⁷yet he has not left himself without a witness in doing good—giving you rains from heaven and fruitful seasons, and filling you with food and your hearts with joy."

^w Gk *he*

^x Or *The priest of Zeus-Outside-the-City*

^y Gk *Men*

Παύλου λαλούντος· ὃς ἀτενίσας αὐτῷ καὶ ἰδὼν
PAUL SPEAKING; WHO HAVING GAZED AT HIM AND HAVING SEEN

ὅτι ἔχει πίστιν τοῦ σωθῆναι, 14.10 εἶπεν
THAT HE HAS FAITH - TO BE RESTORED TO HEALTH, HE SAID

μεγάλη φωνῇ, Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός.
IN A LOUD VOICE, STAND UP ON THE FEET OF YOU UPRIGHT.

καὶ ἤλατο καὶ περιεπάτει. 14.11 οἱ τε ὄχλοι
AND HE JUMPED UP AND WAS WALKING AROUND. AND~THE CROWDS

ιδόντες ὃ ἐποίησεν Παῦλος ἐπήραν τὴν φωνὴν αὐτῶν
HAVING SEEN WHAT PAUL~DID RAISED UP THE VOICE OF THEM

Λυκαονιστὶ λέγοντες, Οἱ θεοὶ ὁμοιωθέντες
IN THE LYCAONIAN [DIALECT] SAYING, THE GODS, HAVING BEEN MADE LIKE

ἀνθρώποις κατέβησαν πρὸς ἡμᾶς, 14.12 ἐκάλουν τε
MEN, CAME DOWN TO US, AND~THEY WERE CALLING

τὸν Βαρναβᾶν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ
- BARNABAS, ZEUS, - AND PAUL, HERMES, SINCE

αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. 14.13 ὅ τε ἱερεὺς
HE WAS THE ONE LEADING THE SPEECH. AND~THE PRIEST

τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως ταύρους καὶ
- OF ZEUS - BEING OUTSIDE THE CITY, BULLS AND

στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας σὺν τοῖς
FLOWER WREATHS TO THE GATES HAVING BROUGHT, WITH THE

ὄχλοις ἠθέλεν θύειν. 14.14 ἀκούσαντες δὲ οἱ
CROWDS WAS WANTING TO OFFER A SACRIFICE. BUT~HAVING HEARD [THIS], THE

ἀπόστολοι Βαρναβᾶς καὶ Παῦλος διαρρήξαντες τὰ
APOSTLES, BARNABAS AND PAUL, HAVING TORN THE

ἱμάτια αὐτῶν ἐξεπήδησαν εἰς τὸν ὄχλον κρίζοντες
GARMENTS OF THEM, RUSHED OUT INTO THE CROWD CRYING OUT

14.15 καὶ λέγοντες, ἄνδρες, τί ταῦτα ποιεῖτε;
AND SAYING, MEN, WHY ARE YOU DOING~THESE THINGS?

καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι
WE~ALSO ³OF THE SAME NATURE [AS] ¹ARE ⁴YOU ²MEN

εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων
PREACHING TO YOU FROM THESE - WORTHLESS [THINGS]

ἐπιστρέφειν ἐπὶ θεὸν ζῶντα, ὃς ἐποίησεν τὸν οὐρανὸν
TO TURN TO [THE] LIVING~GOD, WHO MADE THE HEAVEN

καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν
AND THE EARTH AND THE SEA AND ALL THE THINGS IN

αὐτοῖς· 14.16 ὃς ἐν ταῖς παρωχημέναις γενεαῖς εἴασεν
THEM; WHO IN THE GENERATIONS~HAVING PASSED BY ALLOWED

πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν·
ALL THE NATIONS TO GO THE WAYS OF THEM.

14.17 καίτοι οὐκ ἀμάρτυρον αὐτὸν ἀφήκεν ἀγαθουργῶν,
AND YET NOT WITHOUT WITNESS DID HE LEAVE~HIMSELF DOING GOOD,

οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους,
FROM HEAVEN TO YOU GIVING~RAINS AND SEASONS OF BEARING FRUIT,

ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ὑμῶν.
FILLING WITH FOOD AND WITH JOY THE HEARTS OF YOU.

14.18 καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς
AND THESE THINGS SAYING, WITH DIFFICULTY THEY RESTRAINED THE
ὄχλους τοῦ μὴ θύειν αὐτοῖς.
CROWDS - NOT TO OFFER SACRIFICE TO THEM.

14.19 Ἐπῆλθαν δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου
AND~CAME FROM ANTIOCH AND ICONIUM
Ἰουδαῖοι καὶ πείσαντες τοὺς ὄχλους καὶ λιθάσαντες
JEWS, AND HAVING WON OVER THE CROWDS AND HAVING STONED
τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως
- PAUL, THEY WERE DRAGGING [HIM] OUTSIDE THE CITY,
νομίζοντες αὐτὸν τεθνηκέναι. **14.20** κυκλωσάντων
THINKING HIM TO HAVE DIED. ⁴HAVING SURROUNDED
δὲ τῶν μαθητῶν αὐτὸν ἀναστὰς εἰσῆλθεν εἰς τὴν
¹AND [AFTER] ²THE ³DISCIPLES HIM, HAVING ARISEN, HE ENTERED INTO THE
πόλιν. καὶ τῇ ἐπαύριον ἐξῆλθεν σὺν τῷ Βαρναβᾶ
CITY. AND ON THE NEXT DAY HE WENT OUT WITH - BARNABAS
εἰς Δέρβην.
TO DERBE.

14.21 Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην καὶ
AND~HAVING PREACHED THE GOOD NEWS [IN] - THAT~CITY AND
μαθητεύσαντες ἱκανοὺς ὑπέστρεψαν εἰς τὴν Λύστραν
HAVING MADE DISCIPLES MANY, THEY RETURNED TO - LYSTRA
καὶ εἰς Ἰκόνιον καὶ εἰς Ἀντιόχειαν **14.22** ἐπιστηρίζοντες
AND TO ICONIUM AND TO ANTIOCH, STRENGTHENING
τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ
THE SOULS OF THE DISCIPLES, ENCOURAGING [THEM] TO REMAIN IN THE
πίστει καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ
FAITH AND THAT THROUGH MANY TRIBULATIONS IT IS NECESSARY
ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.
[FOR] US TO ENTER INTO THE KINGDOM - OF GOD.

14.23 χειροτονήσαντες δὲ αὐτοῖς κατ' ἐκκλησίαν
AND~HAVING ELECTED FOR THEM IN EVERY CHURCH
πρεσβυτέρους, προσευξάμενοι μετὰ νηστειῶν παρέθεντο
ELDERS, HAVING PRAYED WITH FASTINGS, THEY COMMENDED
αὐτοὺς τῷ κυρίῳ εἰς ὃν ἠπεπιστεύκεισαν. **14.24** καὶ
THEM TO THE LORD IN WHOM THEY HAD BELIEVED. AND
διελθόντες τὴν Πισιδίαν ἦλθον εἰς τὴν Παμφυλίαν
HAVING GONE THROUGH - PISIDIA, THEY CAME TO - PAMPHYLIA
14.25 καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον κατέβησαν
AND HAVING SPOKEN IN PERGA THE WORD, THEY WENT DOWN
εἰς Ἀττάλειαν **14.26** καὶ ἐκεῖθεν ἀπέπλευσαν εἰς
TO ATTALIA AND FROM THERE THEY SAILED AWAY TO
Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι
ANTIOCH, FROM WHICH THEY HAD BEEN COMMENDED TO THE GRACE
τοῦ θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.
- OF GOD TO THE WORK WHICH THEY FINISHED.
14.27 παραγενόμενοι δὲ καὶ συναγαγόντες τὴν
AND~HAVING COME AND HAVING ASSEMBLED THE

¹⁸Even with these words, they scarcely restrained the crowds from offering sacrifice to them.

¹⁹But Jews came there from Antioch and Iconium and won over the crowds. Then they stoned Paul and dragged him out of the city, supposing that he was dead. ²⁰But when the disciples surrounded him, he got up and went into the city. The next day he went on with Barnabas to Derbe.

²¹After they had proclaimed the good news to that city and had made many disciples, they returned to Lystra, then on to Iconium and Antioch. ²²There they strengthened the souls of the disciples and encouraged them to continue in the faith, saying, "It is through many persecutions that we must enter the kingdom of God." ²³And after they had appointed elders for them in each church, with prayer and fasting they entrusted them to the Lord in whom they had come to believe.

²⁴Then they passed through Pisidia and came to Pamphylia. ²⁵When they had spoken the word in Perga, they went down to Attalia. ²⁶From there they sailed back to Antioch, where they had been commended to the grace of God for the work² that they had completed. ²⁷When they arrived, they called the

²Or committed in the grace of God to the work

church together and related all that God had done with them, and how he had opened a door of faith for the Gentiles. ²⁸And they stayed there with the disciples for some time.

ἐκκλησίαν ἀνήγγελλον ὅσα ἐποίησεν ὁ θεὸς μετ'
CHURCH THEY WERE REPORTING WHAT THINGS DID - GOD WITH
αὐτῶν καὶ ὅτι ἤνοιξεν τοῖς ἔθνεσιν θύραν πίστεως.
THEM AND THAT HE OPENED FOR THE GENTILES A DOOR OF FAITH.
14.28 διέτριβον δὲ χρόνον οὐκ ὀλίγον σὺν τοῖς
AND~THEY WERE SPENDING TIME NOT A LITTLE WITH THE
μαθηταῖς.
DISCIPLES.

CHAPTER 15

Then certain individuals came down from Judea and were teaching the brothers, "Unless you are circumcised according to the custom of Moses, you cannot be saved."²And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to discuss this question with the apostles and the elders.³So they were sent on their way by the church, and as they passed through both Phoenicia and Samaria, they reported the conversion of the Gentiles, and brought great joy to all the believers.⁴When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they reported all that God had done with them.⁵But some believers who belonged to the sect of the Pharisees stood up and said, "It is necessary for them to be circumcised

^a Gk *brothers*

15.1 Καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας
AND SOME HAVING COME DOWN FROM - JUDEA
ἐδίδασκον τοὺς ἀδελφοὺς ὅτι Ἐὰν μὴ περιτμηθῇτε
WERE TEACHING THE BROTHERS - IF YOU* ARE NOT CIRCUMCISED
τῷ ἔθει τῷ Μωϋσέως, οὐ δύνασθε σωθῆναι.
BY THE CUSTOM - OF MOSES, YOU* ARE NOT ABLE TO BE SAVED.
15.2 γενομένης δὲ στάσεως καὶ ζητήσεως οὐκ
NOW~HAVING HAPPENED A DISPUTE AND A DEBATE [OF] NO
ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρναβᾶ πρὸς αὐτούς,
LITTLE [PROPORTION] - BY PAUL AND - BARNABAS WITH THEM,
ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρναβᾶν καὶ
THEY APPOINTED TO GO UP PAUL AND BARNABAS AND
τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ
SOME OTHERS FROM THEM TO THE APOSTLES AND
πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ
ELDERS IN JERUSALEM CONCERNING -
ζητήματος τούτου. **15.3** Οἱ μὲν οὖν προπεμφθέντες
THIS~ISSUE. - - THEN HAVING BEEN SENT ON THEIR WAY
ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν τε Φοινίκην
BY THE CHURCH, THEY WERE PASSING THROUGH - BOTH PHOENICIA
καὶ Σαμάρειαν ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν
AND SAMARIA TELLING IN DETAIL THE CONVERSION OF THE
ἐθνῶν καὶ ἐποιοῦν χαρὰν μεγάλην πᾶσιν τοῖς
GENTILES AND THEY WERE BRINGING GREAT~JOY TO ALL THE
ἀδελφοῖς. **15.4** παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ
BROTHERS. AND~HAVING COME TO JERUSALEM,
παρεδέχθησαν ἀπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων
THEY WERE RECEIVED BY THE CHURCH AND THE APOSTLES
καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ θεὸς
AND THE ELDERS, AND~THEY REPORTED WHAT THINGS - GOD
ἐποίησεν μετ' αὐτῶν. **15.5** ἐξανέστησαν δὲ τινες
DID WITH THEM. BUT~ROSE UP SOME
τῶν ἀπὸ τῆς αἵρέσεως τῶν Φαρισαίων
OF THE ONES FROM THE SECT OF THE PHARISEES
πεπιστευκότες λέγοντες ὅτι δεῖ περιτέμνειν
HAVING BELIEVED SAYING THAT IT IS NECESSARY TO CIRCUMCISE

αὐτοὺς παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.
THEM AND~TO COMMAND [THEM] TO KEEP THE LAW OF MOSES.

15.6 Συνήχθησαν τε οἱ ἀπόστολοι καὶ οἱ
AND~WERE GATHERED TOGETHER THE APOSTLES AND THE

πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου.
ELDERS TO SEE ABOUT - THIS~MATTER.

15.7 πολλῆς δὲ ζητήσεως γενομένης ἀναστὰς Πέτρος
AND [AFTER]~MUCH DISCUSSION HAVING TAKEN PLACE, HAVING ARISEN, PETER

εἶπεν πρὸς αὐτοὺς, Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε
SAID TO THEM, MEN, BROTHERS, YOU^c KNOW

ὅτι ἀφ' ἡμερῶν ἀρχαίων ἐν ὑμῖν ἐξελέξατο ὁ θεὸς
THAT FROM DAYS OF OLD AMONG YOU^c ²CHOSE - ¹GOD

διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον
THROUGH THE MOUTH OF ME TO HEAR THE GENTILES THE WORD

τοῦ εὐαγγελίου καὶ πιστεῦσαι. **15.8** καὶ ὁ
OF THE GOOD NEWS AND TO BELIEVE. AND THE

καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς δοὺς
KNOWER OF HEARTS, GOD, BORE WITNESS TO THEM HAVING GIVEN

τὸ πνεῦμα τὸ ἅγιον καθὼς καὶ ἡμῖν **15.9** καὶ
THE ²SPIRIT - ¹HOLY JUST AS ALSO TO US, AND

οὐθὲν διέκρινεν μεταξὺ ἡμῶν τε καὶ αὐτῶν τῇ πίστει
HE DIFFERENTIATED~NOTHING BETWEEN BOTH~US AND THEM, - BY FAITH

καθαρίσας τὰς καρδίας αὐτῶν. **15.10** νῦν οὖν τί
HAVING CLEANSED THE HEARTS OF THEM. THEREFORE~NOW WHY

πειράζετε τὸν θεὸν ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον
ARE YOU^c TESTING - GOD TO LAY A YOKE UPON THE NECK

τῶν μαθητῶν ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς
OF THE DISCIPLES WHICH NEITHER THE FATHERS OF US NOR WE

ἰσχύσαμεν βαστάσαι; **15.11** ἀλλὰ διὰ τῆς χάριτος τοῦ
WERE ABLE TO BEAR? BUT BY THE GRACE OF THE

κυρίου Ἰησοῦ πιστεύομεν σωθῆναι καθ' ὃν τρόπον
LORD JESUS WE BELIEVE TO BE SAVED IN THE SAME WAY AS

καὶ οἱ.
THOSE ALSO.

15.12 Ἐσίγησεν δὲ πᾶν τὸ πλῆθος καὶ ἤκουον
AND~WAS SILENT ALL THE MULTITUDE, AND THEY WERE LISTENING

Βαρναβᾶ καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ
TO BARNABAS AND PAUL DESCRIBING WHAT ⁵DID -

θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν δι'
⁴GOD ¹SIGNS ²AND ³WONDERS AMONG THE GENTILES THROUGH

αὐτῶν. **15.13** Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς
THEM. AND~AFTER - THEY~KEPT SILENT,

ἀπεκρίθη Ἰάκωβος λέγων, Ἄνδρες ἀδελφοί, ἀκούσατέ
JAMES~ANSWERED, SAYING, MEN, BROTHERS, LISTEN

μου. **15.14** Συμεὼν ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς
TO ME. SIMON EXPLAINED HOW ²FIRST - ¹GOD

ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι
CONCERNED HIMSELF TO RECEIVE FROM [THE] GENTILES, A PEOPLE FOR THE NAME

and ordered to keep the law of Moses."

6 The apostles and the elders met together to consider this matter. 7 After there had been much debate, Peter stood up and said to them, "My brothers,^b you know that in the early days God made a choice among you, that I should be the one through whom the Gentiles would hear the message of the good news and become believers. 8 And God, who knows the human heart, testified to them by giving them the Holy Spirit, just as he did to us; 9 and in cleansing their hearts by faith he has made no distinction between them and us. 10 Now therefore why are you putting God to the test by placing on the neck of the disciples a yoke that neither our ancestors nor we have been able to bear? 11 On the contrary, we believe that we will be saved through the grace of the Lord Jesus, just as they will."

12 The whole assembly kept silence, and listened to Barnabas and Paul as they told of all the signs and wonders that God had done through them among the Gentiles. 13 After they finished speaking, James replied, "My brothers,^b listen to me. 14 Simeon has related how God first looked favorably on the Gentiles, to take from among them a people for his name.

^b Gk Men, brothers

¹⁵This agrees with the words of the prophets, as it is written,

¹⁶‘After this I will return, and I will rebuild the dwelling of David, which has fallen; from its ruins I will rebuild it, and I will set it up,

¹⁷so that all other peoples may seek the Lord—

even all the Gentiles over whom my name has been called.

Thus says the Lord, who has been making these things

¹⁸known from long ago.’^c

¹⁹Therefore I have reached the decision that we should not trouble those Gentiles who are turning to God, ²⁰but we should write to them to abstain only from things polluted by idols and from fornication and from whatever has been strangled^d and from blood.

²¹For in every city, for generations past, Moses has had those who proclaim him, for he has been read aloud every sabbath in the synagogues.”

22 Then the apostles and

^c Other ancient authorities read *things*.

¹⁸Known to God from of old are all his works.’

^d Other ancient authorities lack *and from whatever has been strangled*

αὐτοῦ. **15.15** καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν
OF HIM. AND WITH THIS IS IN AGREEMENT THE WORDS OF THE

προφητῶν καθὼς γέγραπται,
PROPHETS, JUST AS IT HAS BEEN WRITTEN,

15.16 Μετὰ ταῦτα ἀναστρέψω
AFTER THESE THINGS I WILL RETURN

καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν
AND I WILL REBUILD THE TENT OF DAVID THE ONE

πεπτωκυῖαν
HAVING FALLEN

καὶ τὰ κατεσκαμμένα αὐτῆς
AND THE THINGS HAVING BEEN TORN DOWN OF IT

ἀνοικοδομήσω
I WILL REBUILD

καὶ ἀνορθώσω αὐτήν,
AND I WILL RESTORE IT,

15.17 ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν
SO THAT ⁴MIGHT SEEK OUT ¹THE ONES ²REMAINING -

ἀνθρώπων τὸν κύριον
³OF MEN, THE LORD

καὶ πάντα τὰ ἔθνη ἐφ’ οὓς ἐπικέκληται
AND ALL THE GENTILES, UPON WHOM HAS BEEN INVOKED

τὸ ὄνομά μου ἐπ’ αὐτούς,
THE NAME OF ME OVER THEM,

λέγει κύριος ποιῶν ταῦτα
SAYS [THE] LORD DOING THESE THINGS

15.18 γνωστὰ ἀπ’ αἰῶνος.
KNOWN FROM [THE] AGES.

15.19 διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ
THEREFORE, I DECIDE NOT TO TROUBLE THE ONES FROM

τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν θεόν, **15.20** ἀλλὰ
THE GENTILES TURNING TO - GOD, BUT

ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι τῶν ἀλισγημάτων
TO WRITE TO THEM - TO KEEP AWAY FROM THE POLLUTION

τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ
- OF IDOLS AND - OF SEXUAL IMMORALITY AND OF THE THING

πνικτοῦ καὶ τοῦ αἵματος. **15.21** Μωϋσῆς γὰρ ἐκ
STRANGLED AND - OF BLOOD. FOR~MOSES, FROM

γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν
ANCIENT~GENERATIONS IN EVERY CITY ²THE ONES ³PREACHING ⁴HIM

ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον
¹HAS IN THE SYNAGOGUES ON EVERY SABBATH

ἀναγινωσκόμενος.
BEING READ.

15.22 Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς
THEN IT SEEMED [GOOD] TO THE APOSTLES AND THE

πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ ἐκλεξαμένους
 ELDERS WITH [THE] ENTIRE - CHURCH, HAVING CHOSEN
 ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ
 MEN FROM THEM TO SEND TO ANTIOCH WITH -
 Παύλῳ καὶ Βαρναβᾶ, Ἰούδαν τὸν καλούμενον
 PAUL AND BARNABAS, JUDAS, THE ONE BEING CALLED
 Βαρσαββᾶν καὶ Σιλᾶν, ἄνδρας ἡγουμένους ἐν τοῖς
 BARSABBAS AND SILAS, LEADING-MEN AMONG THE
 ἀδελφοῖς, 15.23 γράψαντες διὰ χειρὸς αὐτῶν, Οἱ
 BROTHERS, HAVING WRITTEN WITH [THE] HAND OF THEM, THE
 ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοὶ τοῖς κατὰ
 APOSTLES AND THE ELDERS, BROTHERS, TO THE ²THROUGHOUT
 τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς
 - ³ANTIOCH ⁴AND ⁵SYRIA ⁶AND ⁷CILICIA ¹BROTHERS,
 τοῖς ἐξ ἐθνῶν χαίρειν. 15.24 Ἐπειδὴ ἠκούσαμεν
 THE ONES OF [THE] GENTILES, GREETINGS. SINCE WE HEARD
 ὅτι τινὲς ἐξ ἡμῶν [ἐξελθόντες] ἐτάραξαν ὑμᾶς λόγοις
 THAT SOME FROM US HAVING COME OUT COMMANDED YOU² WITH WORDS,
 ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν οἷς οὐ διεστείλαμεθα,
 UNSETTLING THE SOULS OF YOU² TO WHOM WE DID NOT GIVE ORDERS,
 15.25 ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν
 IT SEEMED [GOOD] TO US HAVING BECOME OF ONE MIND
 ἐκλεξαμένοις ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς
 HAVING CHOSEN MEN TO SEND TO YOU² WITH THE
 ἀγαπητοῖς ἡμῶν Βαρναβᾶ καὶ Παύλῳ, 15.26 ἀνθρώποις
 BELOVED OF US, BARNABAS AND PAUL, MEN
 παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ
 HAVING HANDED OVER THE LIVES OF THEM FOR THE NAME OF THE
 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 15.27 ἀπεστάλκαμεν οὖν
 LORD OF US, JESUS CHRIST. THEREFORE-WE HAVE SENT
 Ἰούδαν καὶ Σιλᾶν καὶ αὐτοὺς διὰ λόγου
 JUDAS AND SILAS AND THEY, BY WORD [OF MOUTH]
 ἀπαγγέλλοντας τὰ αὐτά. 15.28 ἔδοξεν γὰρ τῷ
 REPORTING THE SAME THINGS. FOR-IT SEEMED [GOOD] TO THE
 πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι
²SPIRIT - ¹HOLY AND TO US NO MORE ²TO LAY UPON
 ὑμῖν βάρος πλὴν τούτων τῶν ἐπ' ἀνάγκης,
³YOU² ¹BURDEN EXCEPT THESE, THE NECESSARY THINGS,
 15.29 ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ
 TO KEEP AWAY FROM MEAT SACRIFICED TO IDOLS AND BLOOD AND
 πνικτῶν καὶ πορνείας, ἐξ ὧν διατηροῦντες
 STRANGLED THINGS AND SEXUAL IMMORALITY, FROM WHICH KEEPING
 ἑαυτοὺς εὖ πράξετε. Ἐρρωσθε.
 YOURSELVES YOU² WILL DO~WELL. GOOD-BYE.

15.30 Οἱ μὲν οὖν ἀπολυθέντες κατήλθον εἰς
 - - THEREFORE HAVING BEEN DISMISSED, THEY WENT DOWN TO

Ἀντιόχειαν, καὶ συναγαγόντες τὸ πλῆθος ἐπέδωκαν
 ANTIOCH, AND HAVING GATHERED TOGETHER THE MULTITUDE THEY DELIVERED

the elders, with the consent of the whole church, decided to choose men from among their members^e and to send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leaders among the brothers,²³ with the following letter: "The brothers, both the apostles and the elders, to the believers of Gentile origin in Antioch and Syria and Cilicia, greetings. ²⁴Since we have heard that certain persons who have gone out from us, though with no instructions from us, have said things to disturb you and have unsettled your minds,^g ²⁵we have decided unanimously to choose representatives^h and send them to you, along with our beloved Barnabas and Paul,²⁶ who have risked their lives for the sake of our Lord Jesus Christ. ²⁷We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth. ²⁸For it has seemed good to the Holy Spirit and to us to impose on you no further burden than these essentials: ²⁹that you abstain from what has been sacrificed to idols and from blood and from what is strangledⁱ and from fornication. If you keep yourselves from these, you will do well. Farewell."

30 So they were sent off and went down to Antioch. When they gathered the congregation together, they

^e Gk. from among them

^f Gk. brothers

^g Other ancient authorities add saying, "You must be circumcised and keep the law."

^h Gk. men

ⁱ Other ancient authorities lack and from what is strangled

delivered the letter. ³¹When its members^j read it, they rejoiced at the exhortation.

³²Judas and Silas, who were themselves prophets, said much to encourage and strengthen the believers.^k

³³After they had been there for some time, they were sent off in peace by the believers^k to those who had sent them.^l ³⁵But Paul and Barnabas remained in Antioch, and there, with many others, they taught and proclaimed the word of the Lord.

³⁶After some days Paul said to Barnabas, "Come, let us return and visit the believers^k in every city where we proclaimed the word of the Lord and see how they are doing."

³⁷Barnabas wanted to take with them John called Mark.

³⁸But Paul decided not to take with them one who had deserted them in Pamphylia and had not accompanied them in the work. ³⁹The disagreement became so sharp that they parted company; Barnabas took Mark with him and sailed away to Cyprus. ⁴⁰But Paul chose Silas and set out, the believers^k commending him to the grace of the Lord.

⁴¹He went through

^j Gk. When they

^k Gk. brothers

^l Other ancient authorities add verse 34, But it seemed good to Silas to remain there.

τὴν ἐπιστολὴν. **15.31** ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ
THE LETTER. AND~HAVING READ [IT], THEY REJOICED AT THE

παρακλήσει. **15.32** Ἰούδας τε καὶ Σιλᾶς καὶ αὐτοὶ
EXHORTATION. BOTH~JUDAS AND SILAS, ALSO THEMSELVES

προφῆται ὄντες διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς
BEING~PROPHETS, WITH MANY~WORDS COMFORTED THE

ἀδελφοὺς καὶ ἐπεστήριξαν, **15.33** ποιήσαντες δὲ χρόνον
BROTHERS AND STRENGTHENED [THEM], AND~HAVING SPENT TIME,

ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς
THEY WERE DISMISSED WITH PEACE FROM THE BROTHERS TO THE ONES

ἀποστείλαντας αὐτούς.^τ **15.35** Παῦλος δὲ καὶ Βαρναβᾶς
HAVING SENT THEM. AND~PAUL AND BARNABAS

διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες καὶ
WERE STAYING IN ANTIOCH TEACHING AND

εὐαγγελιζόμενοι μετὰ καὶ ἐτέρων πολλῶν τὸν λόγον
PREACHING WITH ALSO MANY~OTHERS THE WORD

τοῦ κυρίου.
OF THE LORD.

15.36 Μετὰ δέ τινος ἡμέρας εἶπεν πρὸς Βαρναβᾶν
AND~AFTER SOME DAYS, SAID TO BARNABAS

Παῦλος, Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς
PAUL, HAVING RETURNED THEN LET US VISIT THE

ἀδελφοὺς κατὰ πόλιν πᾶσαν ἐν αἷς κατηγγείλαμεν
BROTHERS THROUGHOUT EVERY~CITY IN WHICH WE PROCLAIMED

τὸν λόγον τοῦ κυρίου πῶς ἔχουσιν.
THE WORD OF THE LORD (TO SEE) HOW THEY ARE.

15.37 Βαρναβᾶς δὲ ἐβούλετο συμπαραλαβεῖν καὶ τὸν
AND~BARNABAS WAS DECIDING TO TAKE ALONG ALSO -

Ἰωάννην τὸν καλούμενον Μᾶρκον· **15.38** Παῦλος δὲ
JOHN, THE ONE BEING CALLED MARK. BUT~PAUL

ἤξιον, τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας
WAS INSISTING, THE ONE HAVING WITHDRAWN FROM THEM FROM PAMPHYLIA

καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον μὴ
AND NOT HAVING GONE WITH THEM TO THE WORK NOT

συμπαραλαμβάνειν τοῦτον. **15.39** ἐγένετο δὲ
TO TAKE ALONG THIS ONE. AND~THERE WAS

παροξυσμὸς ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ'
A SHARP DISAGREEMENT SO THAT THEY~WERE SEPARATED FROM

ἀλλήλων, τὸν τε Βαρναβᾶν παραλαβόντα τὸν Μᾶρκον
ONE ANOTHER, - AND BARNABAS HAVING TAKEN - MARK,

ἐκπλεύσαι εἰς Κύπρον, **15.40** Παῦλος δὲ ἐπιλεξάμενος
TO SAIL AWAY TO CYPRUS, AND~PAUL HAVING CHOSEN

Σιλᾶν ἐξῆλθεν παραδοθεὶς τῇ χάριτι τοῦ κυρίου
SILAS DEPARTED, HAVING BEEN COMMENDED TO THE GRACE OF THE LORD

ὑπὸ τῶν ἀδελφῶν. **15.41** διήρχετο δὲ τὴν
BY THE BROTHERS. AND~THEY WERE TRAVELING THROUGH -

15:33 text: ASV RSV NASB NIV NEB TEV NJB NRSV. add v. 34 εδοξε δε τω Σιλα επιμειναι αυτου (But it seemed good to Silas to remain there): KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg.

Συρίαν καὶ [τὴν] Κιλικίαν ἐπιστηρίζων τὰς
 SYRIA AND - CILICIA STRENGTHENING THE
 ἐκκλησίας.
 CHURCHES.

Syria and Cilicia, strength-
 ening the churches.

CHAPTER 16

16.1 Κατήντησεν δὲ [καὶ] εἰς Δέρβην καὶ εἰς
 AND~HE ARRIVED ALSO IN DERBE AND IN
 Λύστραν. καὶ ἰδοὺ μαθητὴς τις ἦν ἐκεῖ ὀνόματι
 LYSTRA. AND BEHOLD A CERTAIN~DISCIPLE WAS THERE BY NAME
 Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς,
 TIMOTHY, [THE] SON ³WOMAN ²JEWISH ¹OF A FAITHFUL,
 πατρὸς δὲ Ἑλλήνος, **16.2** ὃς ἐμαρτυρεῖτο ὑπὸ
 BUT~[WHOSE] FATHER [WAS] GREEK, WHO WAS WELL SPOKEN OF BY
 τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. **16.3** τοῦτον
 THE ²IN ³LYSTRA ⁴AND ⁵ICONIUM ¹BROTHERS. ³THIS ONE
 ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελεῖν, καὶ
²WANTED - ¹PAUL WITH HIM TO GO OUT, AND
 λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς Ἰουδαίους
 HAVING TAKEN [HIM], HE CIRCUMCISED HIM BECAUSE OF THE JEWS
 τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ἥδεισαν γὰρ
 - BEING IN - THOSE~PLACES. FOR~HAD KNOWN
 ἅπαντες ὅτι Ἑλλήν ὁ πατὴρ αὐτοῦ ὑπῆρχεν.
 EVERYONE THAT GREEK THE FATHER OF HIM WAS.
16.4 ὥς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδοσαν
 AND~AS THEY WERE TRAVELING THROUGH THE CITIES, THEY WERE PASSING ON
 αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ
 TO THEM TO KEEP THE COMMANDMENTS - HAVING BEEN DECIDED BY
 τῶν ἀποστόλων καὶ πρεσβυτέρων τῶν ἐν Ἱεροσολύμοις.
 THE APOSTLES AND ELDERS - IN JERUSALEM.
16.5 αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει καὶ
 THE - CHURCHES~THEREFORE WERE GROWING IN THE FAITH AND
 ἐπερίσσευνον τῷ ἀριθμῷ καθ' ἡμέραν.
 WERE INCREASING - IN NUMBER DAILY.
16.6 Διήλθον δὲ τὴν Φρυγίαν καὶ Γαλατικὴν
 AND~THEY TRAVELED THROUGH THE PHRYGIAN AND GALATIAN
 χώραν κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος
 COUNTRY HAVING BEEN PREVENTED BY THE HOLY SPIRIT
 λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ· **16.7** ἐλθόντες δὲ
 TO SPEAK THE WORD IN - ASIA. AND~HAVING COME
 κατὰ τὴν Μυσίαν ἐπείραζον εἰς τὴν Βιθυνίαν
 TO - MYSIA, THEY WERE TRYING TOWARD - BITHYNIA
 πορευθῆναι, καὶ οὐκ εἴασεν αὐτοὺς τὸ πνεῦμα Ἰησοῦ·
 TO GO, AND DID NOT PERMIT THEM THE SPIRIT OF JESUS.
16.8 παρελθόντες δὲ τὴν Μυσίαν κατέβησαν εἰς
 AND~HAVING PASSED THROUGH - MYSIA THEY CAME DOWN TO

Paul^m went on also to Derbe and to Lystra, where there was a disciple named Timothy, the son of a Jewish woman who was a believer; but his father was a Greek. ²He was well spoken of by the believersⁿ in Lystra and Iconium. ³Paul wanted Timothy to accompany him; and he took him and had him circumcised because of the Jews who were in those places, for they all knew that his father was a Greek. ⁴As they went from town to town, they delivered to them for observance the decisions that had been reached by the apostles and elders who were in Jerusalem. ⁵So the churches were strengthened in the faith and increased in numbers daily.

⁶They went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. ⁷When they had come opposite Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them; ⁸so, passing by Mysia, they went down to

^m Gk He

ⁿ Gk brothers

Troas. ⁹During the night Paul had a vision: there stood a man of Macedonia pleading with him and saying, "Come over to Macedonia and help us." ¹⁰When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them.

¹¹ We set sail from Troas and took a straight course to Samothrace, the following day to Neapolis, ¹²and from there to Philippi, which is a leading city of the district^o of Macedonia and a Roman colony. We remained in this city for some days. ¹³On the sabbath day we went outside the gate by the river, where we supposed there was a place of prayer; and we sat down and spoke to the women who had gathered there. ¹⁴A certain woman named Lydia, a worshiper of God, was listening to us; she was from the city of Thyatira and a dealer in purple cloth. The Lord opened her heart to listen eagerly to what was said by Paul. ¹⁵When she and her household were baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come and stay at my home." And she prevailed upon us.

¹⁶ One day, as we were

^o Other authorities read *a city of the first district*

Τρωάδα. 16.9 καὶ ὄραμα διὰ [τῆς] νυκτὸς τῷ
TROAS. AND A VISION DURING THE NIGHT -

Παύλῳ ὥφθη, ἀνὴρ Μακεδὼν τις ἦν ἐστὼς καὶ
APPEARED~TO PAUL, ³MAN ²MACEDONIAN ¹A CERTAIN HAD BEEN STANDING AND

παρακαλῶν αὐτὸν καὶ λέγων, Διαβὰς εἰς
[WAS] BEGGING HIM AND SAYING, HAVING COME OVER TO

Μακεδονίαν βοηθήσον ἡμῖν. 16.10 ὥς δὲ τὸ ὄραμα
MACEDONIA, HELP US. AND~WHEN THE VISION

εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς Μακεδονίαν
HE SAW, IMMEDIATELY HE SOUGHT TO GO OUT TO MACEDONIA

συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ θεὸς
CONCLUDING THAT ²HAS CALLED ³US - ¹GOD

εὐαγγελίσασθαι αὐτούς.
TO PREACH THE GOOD NEWS TO THEM.

16.11 Ἀναχθέντες δὲ ἀπὸ Τρωάδος εὐθυδρομήσαμεν εἰς
AND~HAVING SET SAIL FROM TROAS, WE RAN A STRAIGHT COURSE TO

Σαμοθράκην, τῇ δὲ ἐπιούσῃ εἰς Νέαν Πόλιν
SAMOTHRACE, AND~ON THE NEXT DAY TO NEAPOLIS

16.12 κακεῖθεν εἰς Φιλίππους, ἥτις ἐστὶν πρώτη[ς]
AND FROM THERE TO PHILIPPI, WHICH IS A PROMINENT

μερίδος τῆς Μακεδονίας πόλις, κολωνία. ἡμεν δὲ
²OF [THE] DISTRICT - ³OF MACEDONIA ¹CITY, A COLONY. AND~WE WERE

ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς.
IN THIS - CITY STAYING SOME~DAYS.

16.13 τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω
AND~ON THE DAY OF THE SABBATHS WE WENT OUT OUTSIDE

τῆς πύλης παρὰ ποταμὸν οὗ ἐνομίζομεν
THE GATE BESIDE A RIVER WHERE WE WERE SUPPOSING

προσευχὴν εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς
TO BE~[A PLACE] OF PRAYER, AND HAVING SAT DOWN, WE WERE SPEAKING WITH THE

συνελθούσαις γυναιξίν. 16.14 καὶ τις γυνὴ ὀνόματι
WOMEN~HAVING ASSEMBLED. AND A CERTAIN WOMAN, BY NAME

Λυδία, πορφυρόπωλις πόλεως Θυατείρων σεβομένη
LYDIA, A DEALER IN PURPLE CLOTH OF [THE] CITY OF THYATIRA, WORSHIPPING

τὸν θεόν, ἥκουεν, ἧς ὁ κύριος διήνοιξεν τὴν
- GOD, WAS LISTENING, OF WHOM THE LORD OPENED THE

καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ
HEART TO PAY ATTENTION TO THE THINGS BEING SPOKEN BY -

Παύλου. 16.15 ὥς δὲ ἐβαπτίσθη καὶ ὁ οἶκος αὐτῆς,
PAUL. AND~WHEN SHE WAS BAPTIZED AND THE HOUSE OF HER,

παρεκάλεσεν λέγουσα, Εἰ κεκρίκατέ με πιστὴν τῷ
SHE BEGGED [US] SAYING, IF YOU' HAVE JUDGED ME FAITHFUL TO THE

κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου μένετε
LORD TO BE, HAVING ENTERED INTO THE HOUSE OF ME STAY.

καὶ παρεβιάσατο ἡμᾶς.
AND SHE PREVAILED UPON US.

16.16 Ἐγένετο δὲ πορευομένων ἡμῶν εἰς τὴν
AND~IT CAME ABOUT [WHEN] WE~GOING TO THE

προσευχῇν παιδίσκην τινὰ ἔχουσαν πνεῦμα
PLACE OF PRAYER [THAT] A CERTAIN~SLAVE GIRL HAVING A SPIRIT

πύθωνα ὑπαντήσαι ἡμῖν, ἥτις
OF [THE] PYTHON [CAME OUT] TO MEET US, WHO

ἐργασίαν πολλὴν παρείχεν τοῖς κυρίοις αὐτῆς
MUCH~PROFIT WAS BRINGING TO THE MASTERS OF HER [BY]

μαντευομένη. 16.17 αὕτη κατακολουθοῦσα τῷ Παύλῳ
PROPHECYING. THIS ONE, FOLLOWING - PAUL

καὶ ἡμῖν ἔκραζεν λέγουσα, Οὗτοι οἱ ἄνθρωποι
AND US, WAS CRYING OUT SAYING, THESE - MEN

δοῦλοι τοῦ θεοῦ τοῦ ὑψίστου εἰσὶν, οἵτινες
SLAVES OF THE GOD, - MOST HIGH ARE, WHO

καταγγέλλουσιν ὑμῖν ὁδὸν σωτηρίας. 16.18 τοῦτο δὲ
ARE PROCLAIMING TO YOU* [THE] WAY OF SALVATION. AND~THIS

ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ
SHE WAS DOING FOR MANY DAYS. BUT~HAVING BECOME ANNOYED

Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπεν,
PAUL AND HAVING TURNED, TO THE SPIRIT HE SAID,

Παραγγέλλω σοι ἐν ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν
I COMMAND YOU IN [THE] NAME OF JESUS CHRIST TO COME OUT

ἀπ' αὐτῆς· καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. 16.19 ἰδόντες δὲ
FROM HER. AND IT CAME OUT IN THE~SAME HOUR. AND~HAVING SEEN

οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας
THE MASTERS OF HER THAT WENT OUT THE HOPE OF THE PROFIT

αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σιλᾶν
OF THEM, HAVING SEIZED - PAUL AND - SILAS,

εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας
THEY DRAGGED [THEM] INTO THE MARKETPLACE BEFORE THE AUTHORITIES

16.20 καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς
AND HAVING BROUGHT THEM TO THE CHIEF MAGISTRATES

εἶπαν, Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν
THEY SAID, THESE - MEN ARE DISTURBING OUR -

πόλιν, Ἰουδαῖοι ὑπάρχοντες, 16.21 καὶ καταγγέλλουσιν
CITY, BEING~JEWS, AND THEY ARE PROCLAIMING

ἔθνη ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ
CUSTOMS WHICH IT IS NOT PERMITTED FOR US TO ACCEPT NOR

ποιεῖν Ῥωμαίοις οὖσιν. 16.22 καὶ συνεπέστη ὁ ὄχλος
TO DO, BEING~ROMANS. AND ROSE UP TOGETHER THE CROWD

κατ' αὐτῶν καὶ οἱ στρατηγοὶ περιρήξαντες αὐτῶν
AGAINST THEM AND THE CHIEF MAGISTRATES HAVING TORN OFF THEIR

τὰ ἱμάτια ἐκέλευον ῥαβδίσειν, 16.23 πολλάς τε
- GARMENTS, WERE COMMANDING TO BEAT [THEM], 'MANY 'AND

ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον εἰς φυλακὴν
HAVING INFLICTED UPON THEM BLOWS, THEY THREW [THEM] INTO JAIL

παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν
HAVING ORDERED THE JAILER TO GUARD~SECURELY

αὐτούς. 16.24 ὃς παραγγελίαν τοιαύτην λαβὼν
THEM. WHO, SUCH~AN ORDER HAVING RECEIVED

going to the place of prayer, we met a slave-girl who had a spirit of divination and brought her owners a great deal of money by fortune-telling. ¹⁷While she followed Paul and us, she would cry out, "These men are slaves of the Most High God, who proclaim to you^a a way of salvation." ¹⁸She kept doing this for many days. But Paul, very much annoyed, turned and said to the spirit, "I order you in the name of Jesus Christ to come out of her." And it came out that very hour.

¹⁹But when her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. ²⁰When they had brought them before the magistrates, they said, "These men are disturbing our city; they are Jews ²¹and are advocating customs that are not lawful for us as Romans to adopt or observe." ²²The crowd joined in attacking them, and the magistrates had them stripped of their clothing and ordered them to be beaten with rods. ²³After they had given them a severe flogging, they threw them into prison and ordered the jailer to keep them securely. ²⁴Following these instructions,

^a Other ancient authorities read *to us*

he put them in the innermost cell and fastened their feet in the stocks.

25 About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. 26 Suddenly there was an earthquake, so violent that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were unfastened. 27 When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself, since he supposed that the prisoners had escaped. 28 But Paul shouted in a loud voice, "Do not harm yourself, for we are all here." 29 The jailer⁹ called for lights, and rushing in, he fell down trembling before Paul and Silas. 30 Then he brought them outside and said, "Sirs, what must I do to be saved?" 31 They answered, "Believe on the Lord Jesus, and you will be saved, you and your household." 32 They spoke the word of the Lord⁷ to him and to all who were in his house. 33 At the same hour of the night he took them and washed their wounds; then he and his entire family were baptized without delay. 34 He brought them up into the

⁹ Gk He

⁷ Other ancient authorities read word of God

ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς
THREW THEM INTO THE INNER JAIL AND THE

πόδας ἡσφαλίσατο αὐτῶν εἰς τὸ ξύλον.
FEET OF THEM~HE FASTENED IN THE STOCK.

16.25 Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σιλᾶς
AND~ABOUT - MIDNIGHT PAUL AND SILAS [WERE]

προσευχόμενοι ὕμνον τὸν θεόν, ἐπηκροῶντο δὲ
PRAYING [AND] WERE SINGING HYMNS - TO GOD, AND~WERE LISTENING TO

αὐτῶν οἱ δέσμιοι. **16.26** ἄφνω δὲ σεισμὸς ἐγένετο
THEM THE PRISONERS. AND~SUDDENLY ³EARTHQUAKE ¹THERE CAME

μέγας ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου.
²A GREAT SO AS TO BE SHAKEN THE FOUNDATIONS OF THE JAIL.

ἠνεώχθησαν δὲ παραχρῆμα αἱ θύραι πᾶσαι καὶ
AND~WERE OPENED IMMEDIATELY ²THE ³DOORS ¹ALL AND

πάντων τὰ δεσμὰ ἀνέθη. **16.27** ἔξυπνος δὲ
OF EVERYONE THE CHAINS WERE UNFASTENED. AND~AWAKE

γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν ἀνεφγμένους τὰς
HAVING BECOME THE JAILER AND HAVING SEEN HAVING BEEN OPENED THE

θύρας τῆς φυλακῆς, σπασάμενος [τὴν] μάχαιραν
DOORS OF THE JAIL, HAVING DRAWN THE SWORD

ἤμελλεν ἐαυτὸν ἀναιρεῖν νομίζων ἐκπεφευγῆναι τοὺς
HE WAS ABOUT TO KILL~HIMSELF THINKING TO HAVE RUN AWAY THE

δεσμίους. **16.28** ἐφώνησεν δὲ μεγάλη φωνῇ [ὁ] Παῦλος
PRISONERS. BUT~SHOUTED WITH A LOUD VOICE - PAUL

λέγων, Μηδὲν πράξης σεαυτῷ κακόν, ἅπαντες γὰρ
SAYING, ²NOTHING [OF] ¹DO ⁴TO YOURSELF ³HARM, ⁷ALL ⁵FOR

ἐσμεν ἐνθάδε. **16.29** αἰτήσας δὲ φῶτα εἰσεπήδησεν
⁶WE ARE HERE. AND~HAVING ASKED FOR LIGHTS, HE RUSHED IN

καὶ ἔντρομος γενόμενος προσέπεσεν τῷ Παύλῳ καὶ
AND TREMBLING HAVING BECOME, HE FELL DOWN BEFORE - PAUL AND

[τῷ] Σιλᾷ **16.30** καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη,
- SILAS, AND HAVING LED THEM OUTSIDE HE SAID,

Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;
SIRS, WHAT IS IT NECESSARY~FOR ME TO DO THAT I MAY BE SAVED?

16.31 οἱ δὲ εἶπαν, Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν
- AND THEY SAID, BELIEVE ON THE LORD JESUS

καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. **16.32** καὶ
AND YOU~WILL BE SAVED AND THE HOUSE OF YOU. AND

ἐλάλησαν αὐτῷ τὸν λόγον τοῦ κυρίου σὺν πᾶσιν
THEY SPOKE TO HIM THE WORD OF THE LORD WITH ALL

τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. **16.33** καὶ παραλαβὼν αὐτοὺς
THE~ONES IN THE HOUSE OF HIM. AND HAVING TAKEN THEM

ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν,
IN THAT - HOUR OF THE NIGHT, HE WASHED FROM THE WOUNDS,

καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες
AND HE~WAS BAPTIZED AND THE~ONES OF HIM ALL

παραχρῆμα, **16.34** ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον
AT ONCE, AND~HAVING LED THEM TO THE HOUSE

παρέθηκεν τράπεζαν καὶ ἡγαλλιάσατο
HE SET BEFORE (THEM) A TABLE, AND HE WAS OVERJOYED

πανοικεῖ πεπιστευκῶς τῷ θεῷ.
WITH THE WHOLE HOUSEHOLD HAVING BELIEVED - IN GOD.

16.35 Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ
AND~DAY HAVING BECOME, SENT THE MAGISTRATES

τοὺς ῥαβδούχους λέγοντες, Ἀπόλυσον τοὺς
THE POLICEMEN SAYING, RELEASE -

ἀνθρώπους ἐκείνους. **16.36** ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ
THOSE~MEN. AND~REPORTED THE JAILER

τοὺς λόγους [τούτους] πρὸς τὸν Παῦλον ὅτι
- THESE~WORDS TO - PAUL, -

Ἀπέσταλκαν οἱ στρατηγοὶ ἵνα ἀπολυθῇτε· νῦν
HAVE SENT THE MAGISTRATES THAT YOU* MAY BE RELEASED. NOW

οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. **16.37** ὁ δὲ
THEREFORE HAVING GONE OUT, GO IN PEACE. - BUT

Παῦλος ἔφη πρὸς αὐτοὺς, Δείραντες ἡμᾶς δημοσίᾳ
PAUL SAID TO THEM, HAVING BEATEN US IN PUBLIC

ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας,
UNCONDEMNED, ROMAN~MEN BEING,

ἔβαλαν εἰς φυλακὴν, καὶ νῦν λάθρᾳ ἡμᾶς
THEY THREW [US] INTO JAIL, AND NOW SECRETLY US

ἐκβάλλουσιν; οὐ γάρ, ἀλλὰ ἐλθόντες αὐτοὶ
THEY ARE SENDING OUT? NO INDEED, BUT HAVING COME THEMSELVES

ἡμᾶς ἐξαγαγέτωσαν. **16.38** ἀπήγγειλαν δὲ τοῖς
LET THEM LEAD OUT~US. AND~REPORTED TO THE

στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥήματα ταῦτα.
MAGISTRATES THE POLICEMEN - THESE~WORDS.

ἐφοβήθησαν δὲ ἀκούσαντες ὅτι Ῥωμαῖοί εἰσιν,
AND~THEY WERE AFRAID HAVING HEARD THAT THEY ARE~ROMANS,

16.39 καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς καὶ
AND HAVING COME, THEY BEGGED THEM AND

ἐξαγαγόντες ἡρώτων ἀπελθεῖν ἀπὸ τῆς
HAVING BROUGHT (THEM) OUT, THEY WERE ASKING (THEM) TO DEPART FROM THE

πόλεως. **16.40** ἐξελθόντες δὲ ἀπὸ τῆς φυλακῆς εἰσῆλθον
CITY. AND~HAVING COME OUT FROM THE JAIL THEY CAME

πρὸς τὴν Λυδίαν καὶ ἰδόντες παρεκάλεσαν τοὺς
TO - LYDIA AND HAVING SEEN (THEM), THEY ENCOURAGED THE

ἀδελφοὺς καὶ ἐξῆλθον.
BROTHERS AND WENT OUT.

house and set food before them; and he and his entire household rejoiced that he had become a believer in God.

35 When morning came, the magistrates sent the police, saying, "Let those men go." 36 And the jailer reported the message to Paul, saying, "The magistrates sent word to let you go; therefore come out now and go in peace." 37 But Paul replied, "They have beaten us in public, uncondemned, men who are Roman citizens, and have thrown us into prison; and now are they going to discharge us in secret? Certainly not! Let them come and take us out themselves." 38 The police reported these words to the magistrates, and they were afraid when they heard that they were Roman citizens; 39 so they came and apologized to them. And they took them out and asked them to leave the city. 40 After leaving the prison they went to Lydia's home; and when they had seen and encouraged the brothers and sisters⁵ there, they departed.

⁵ Gk *brothers*

CHAPTER 17

17.1 Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ τὴν
NOW~HAVING PASSED THROUGH - AMPHIPOLIS AND -

Ἀπολλωνίαν ἦλθον εἰς Θεσσαλονίκην ὅπου ἦν
APOLLONIA, THEY CAME TO THESSALONICA, WHERE THERE WAS

After Paul and Silas¹ had passed through Amphipolis and Apollonia, they came to Thessalonica, where there

¹ Gk *they*

was a synagogue of the Jews.² And Paul went in, as was his custom, and on three sabbath days argued with them from the scriptures, ³explaining and proving that it was necessary for the Messiah⁴ to suffer and to rise from the dead, and saying, "This is the Messiah," Jesus whom I am proclaiming to you." ⁴Some of them were persuaded and joined Paul and Silas, as did a great many of the devout Greeks and not a few of the leading women. ⁵But the Jews became jealous, and with the help of some ruffians in the marketplaces they formed a mob and set the city in an uproar. While they were searching for Paul and Silas to bring them out to the assembly, they attacked Jason's house. ⁶When they could not find them, they dragged Jason and some believers⁷ before the city authorities,⁸ shouting, "These people who have been turning the world upside down have come here also, ⁷and Jason has entertained them as guests. They are all acting contrary to the decrees of the emperor, saying that there is another king named Jesus."⁹ ⁸The people and the city officials were disturbed when they heard this, ⁹and after they had taken bail from Jason and the others, they let them go.

10 That very night the believers¹⁰ sent

⁴ Or the Christ

⁷ Gk brothers

⁸ Gk politarchs

συναγωγή τῶν Ἰουδαίων. 17.2 κατὰ δὲ τὸ εἰωθὸς
A SYNAGOGUE OF THE JEWS. AND~ACCORDING TO THE CUSTOM

τῷ Παύλῳ εἰσῆλθεν πρὸς αὐτοὺς καὶ ἐπὶ
- WITH PAUL, HE CAME TO THEM AND ON

σάββατα τρία διελέξατο αὐτοῖς ἀπὸ τῶν γραφῶν,
THREE~SABBATHS HE PREACHED TO THEM FROM THE SCRIPTURES,

17.3 διανοίγων καὶ παρατιθέμενος ὅτι τὸν Χριστὸν
EXPLAINING AND DEMONSTRATING THAT ²THE ³CHRIST

ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν καὶ
¹IT WAS NECESSARY [FOR] TO SUFFER AND TO RISE FROM [THE] DEAD AND

ὅτι οὗτός ἐστιν ὁ Χριστὸς [ὁ] Ἰησοῦς ὃν ἐγὼ
THAT THIS ONE IS THE CHRIST, - JESUS, WHOM I

καταγγέλλω ὑμῖν. 17.4 καὶ τινες ἐξ αὐτῶν ἐπίσθησαν
AM PROCLAIMING TO YOU*. AND SOME OF THEM WERE PERSUADED

καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σιλᾷ,
AND WERE JOINED - TO PAUL AND - SILAS,

τῶν τε σεβομένων Ἑλλήνων πλήθος πολὺ, γυναικῶν
BOTH~OF THE WORSHIPING GREEKS A GREAT~MULTITUDE, ⁴WOMEN

τε τῶν πρώτων οὐκ ὀλίγοι. 17.5 Ζηλώσαντες δὲ
¹AND ²OF THE ³PROMINENT NOT A FEW. AND~HAVING BECOME JEALOUS,

οἱ Ἰουδαῖοι καὶ προσλαβόμενοι τῶν ἀγοραίων
THE JEWS AND HAVING TAKEN OF THE PEOPLE OF THE MARKET

ἄνδρας τινὰς πονηροὺς καὶ ὄχλοποιήσαντες
³MEN ¹SOME ²EVIL AND HAVING FORMED A MOB,

ἐθορύβουν τὴν πόλιν καὶ ἐπιστάντες τῇ
THEY WERE THROWING INTO AN UPROAR THE CITY AND HAVING STOOD BESIDE THE

οἰκίᾳ Ἰάσονος ἐζήτουν αὐτοὺς προαγαγεῖν εἰς τὸν
HOUSE OF JASON THEY WERE SEEKING TO BRING~THEM TO THE

δῆμον. 17.6 μὴ εὐρόντες δὲ αὐτοὺς ἔσυρον
CROWD. ²NOT HAVING FOUND ¹BUT THEM, THEY WERE DRAGGING

Ἰάσωνα καὶ τινὰς ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας
JASON AND SOME BROTHERS TO THE CITY AUTHORITIES

βοῶντες ὅτι Οἱ τὴν οἰκουμένην ἀναστατώσαντες οὗτοι
SHOUTING - - ³THE ⁴WORLD ²HAVING TROUBLED ¹THESE ONES

καὶ ἐνθάδε παρέειν, 17.7 οὓς ὑποδέδεκται Ἰάσων·
AND HERE ARE PRESENT, WHOM JASON~HAS RECEIVED.

καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος
AND ALL~THESE ONES AGAINST THE DECREES OF CAESAR

πράσσουσι βασιλέα ἕτερον λέγοντες εἶναι Ἰησοῦν.
ARE ACTING ANOTHER~KING SAYING TO BE JESUS.

17.8 ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας
AND~THEY STIRRED UP THE CROWD, AND THE CITY AUTHORITIES

ἀκούοντας ταῦτα, 17.9 καὶ λαβόντες τὸ ἱκανὸν παρὰ
HEARING THESE THINGS, AND HAVING TAKEN THE BOND MONEY FROM

τοῦ Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς.
- JASON AND THE REST, THEY RELEASED THEM.

17.10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ νυκτὸς ἐξέπεμψαν
AND~THE BROTHERS IMMEDIATELY DURING [THE] NIGHT SENT OUT

τὸν τε Παῦλον καὶ τὸν Σιλᾶν εἰς Βέροϊαν, οἵτινες
 - BOTH PAUL AND - SILAS TO BEREA, WHO
 παραγενόμενοι εἰς τὴν συναγωγὴν τῶν Ἰουδαίων
 HAVING ARRIVED, INTO THE SYNAGOGUE OF THE JEWS
 ἀπήεσαν. 17.11 οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν
 WERE GOING. BUT~THESE WERE MORE NOBLE-MINDED [THAN] THE ONES
 ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ
 IN THESSALONICA, WHO RECEIVED THE WORD WITH
 πάσης προθυμίας καθ' ἡμέραν ἀνακρίνοντας τὰς
 ALL READINESS, DAILY EXAMINING THE
 γραφὰς εἰ ἔχοι ταῦτα οὕτως. 17.12 πολλοὶ μὲν
 SCRIPTURES IF THESE THINGS~MIGHT BE SO. MANY -
 οὖν ἐξ αὐτῶν ἐπίστευσαν καὶ τῶν Ἑλληνίδων
 THEREFORE OF THEM BELIEVED AND OF THE ²GREEK
 γυναικῶν τῶν εὐσημῶν καὶ ἀνδρῶν οὐκ ὀλίγοι.
³WOMEN - ¹PROMINENT AND MEN NOT A FEW [BELIEVED].
 17.13 Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης
 BUT~WHEN ⁵REALIZED ¹THE ³FROM - ⁴THESSALONICA
 Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ
²JEWS THAT ALSO IN - BEREA WAS PROCLAIMED BY -
 Παύλου ὁ λόγος τοῦ θεοῦ, ἦλθον κακεῖ σαλεύοντες
 PAUL THE WORD - OF GOD, THEY CAME THERE ALSO AGITATING
 καὶ ταρασσόντες τοὺς ὄχλους. 17.14 εὐθέως δὲ τότε
 AND STIRRING UP THE CROWDS. AND~IMMEDIATELY THEN
 τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι
 - ⁴PAUL ³SENT AWAY ¹THE ²BROTHERS TO GO
 ἕως ἐπὶ τὴν θάλασσαν, ὑπέμεινάν τε ὅ τε Σιλᾶς
 AS FAR AS TO THE SEA, AND~REMAINED - BOTH SILAS
 καὶ ὁ Τιμόθεος ἐκεῖ. 17.15 οἱ δὲ καθιστάνοντες τὸν
 AND - TIMOTHY THERE. NOW~THE ONES ESCORTING -
 Παῦλον ἤγαγον ἕως Ἀθηνῶν, καὶ λαβόντες
 PAUL BROUGHT [HIM] AS FAR AS ATHENS, AND HAVING RECEIVED
 ἐντολὴν πρὸς τὸν Σιλᾶν καὶ τὸν Τιμόθεον ἵνα ὥς
 A COMMAND TO - SILAS AND - TIMOTHY THAT AS
 τάχιστα ἔλθωσιν πρὸς αὐτὸν ἐξήεσαν.
 QUICKLY [AS POSSIBLE] THEY MAY COME TO HIM, THEY WERE DEPARTING.
 17.16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ
 AND~IN - ATHENS AWAITING THEM, -
 Παύλου παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ
 PAUL, WAS BEING AROUSED THE SPIRIT OF HIM WITHIN HIM
 θεωροῦντος κατείδωλον οὖσαν τὴν πόλιν.
 OBSERVING [THAT] FULL OF IDOLS BEING THE CITY.
 17.17 διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς
 HE WAS ARGUING - THEREFORE IN THE SYNAGOGUE WITH THE
 Ἰουδαίοις καὶ τοῖς σεβομένοις καὶ ἐν τῇ
 JEWS AND WITH THE ONES WORSHIPING AND IN THE
 ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς
 MARKETPLACE EVERY DAY TO THE ONES

Paul and Silas off to Berea; and when they arrived, they went to the Jewish synagogue. ¹¹These Jews were more receptive than those in Thessalonica, for they welcomed the message very eagerly and examined the scriptures every day to see whether these things were so. ¹²Many of them therefore believed, including not a few Greek women and men of high standing. ¹³But when the Jews of Thessalonica learned that the word of God had been proclaimed by Paul in Berea as well, they came there too, to stir up and incite the crowds. ¹⁴Then the believers¹ immediately sent Paul away to the coast, but Silas and Timothy remained behind. ¹⁵Those who conducted Paul brought him as far as Athens; and after receiving instructions to have Silas and Timothy join him as soon as possible, they left him.

¹⁶While Paul was waiting for them in Athens, he was deeply distressed to see that the city was full of idols. ¹⁷So he argued in the synagogue with the Jews and the devout persons, and also in the marketplace² every day with those

¹ Gk *brothers*

² Or *civic center*; Gk *agora*

who happened to be there. ¹⁸Also some Epicurean and Stoic philosophers debated with him. Some said, "What does this babbler want to say?" Others said, "He seems to be a proclaimer of foreign divinities." (This was because he was telling the good news about Jesus and the resurrection.) ¹⁹So they took him and brought him to the Areopagus and asked him, "May we know what this new teaching is that you are presenting?" ²⁰It sounds rather strange to us, so we would like to know what it means." ²¹Now all the Athenians and the foreigners living there would spend their time in nothing but telling or hearing something new.

²²Then Paul stood in front of the Areopagus and said, "Athenians, I see how extremely religious you are in every way. ²³For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you. ²⁴The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, ²⁵nor is

παρατυγχάνοντας. **17.18** τινὲς δὲ καὶ τῶν Ἐπικουρείων
HAPPENING TO BE THERE. AND~SOME ALSO OF THE EPICUREANS

καὶ Στοϊκῶν φιλοσόφων συνέβαλλον αὐτῷ, καὶ τινες
AND STOIC PHILOSOPHERS WERE CONVERSING WITH HIM, AND SOME

ἔλεγον, Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν;
WERE SAYING, WHAT MIGHT WISH - THIS~BABBLER TO SAY?

οἱ δέ, Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι,
AND~OTHERS [SAID], OF STRANGE DEITIES HE SEEMS TO BE~A PROCLAIMER,

ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν εὐηγγελίζετο.
BECAUSE - JESUS AND THE RESURRECTION HE WAS PREACHING.

17.19 ἐπιλαβόμενοί τε αὐτοῦ ἐπὶ τὸν Ἄρειον Πάγον
AND~HAVING TAKEN HOLD OF HIM TO THE AREOPAGUS

ἤγαγον λέγοντες, Δυνάμεθα γινῶναι τίς ἢ
THEY BROUGHT [HIM] SAYING, ARE WE ABLE TO KNOW WHAT -

καινὴ αὕτη ἢ ὑπὸ σοῦ λαλουμένη διδασχῇ;
THIS~NEW - ³BY ⁴YOU [IS] ²BEING SPOKEN ¹TEACHING?

17.20 ξενίζοντα γὰρ τινὰ εἰσφέρεις εἰς τὰς ἀκοὰς
³SURPRISING [THINGS] ¹FOR ²SOME YOU BRING TO THE HEARING

ἡμῶν· βουλόμεθα σὺν γινῶναι τίνα θέλει ταῦτα εἶναι.
OF US. THEREFORE~WE DESIRE TO KNOW WHAT WISHES THESE THINGS TO MEAN.

17.21 Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι
³ATHENIANS ¹NOW ²ALL AND THE STRANGERS~VISITING

εἰς οὐδὲν ἕτερον ἡνκαίρουν ἢ λέγειν τι
FOR NOTHING DIFFERENT WERE FINDING OPPORTUNITY THAN TO SAY SOMETHING

ἢ ἀκούειν τι καινότερον.
OR TO HEAR SOMETHING NEWER.

17.22 Σταθεὶς δὲ [ὁ] Παῦλος ἐν μέσῳ τοῦ
AND~HAVING STOOD - PAUL IN [THE] MIDDLE OF THE

Ἀρείου Πάγου ἔφη, Ἄνδρες Ἀθηναῖοι, κατὰ
AREOPAGUS HE SAID, MEN, ATHENIANS, WITH RESPECT TO

πάντα ὥς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.
EVERYTHING HOW VERY RELIGIOUS I OBSERVE~YOU* [TO BE].

17.23 διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ
FOR~PASSING THROUGH AND LOOKING CAREFULLY AT THE

σεβάσματα ὑμῶν εὔρον καὶ βωμὸν ἐν ᾧ
OBJECTS OF WORSHIP OF YOU*, I FOUND ALSO AN ALTAR ON WHICH

ἐπεγέγραπτο, Ἀγνώστῳ θεῷ. ὁ οὖν ἀγνοοῦντες
HAD BEEN INSCRIBED, TO [THE] UNKNOWN GOD. THEREFORE~WHAT NOT KNOWING

εὔσεβεῖτε, τοῦτο ἐγὼ καταγγέλλω ὑμῖν. **17.24** ὁ θεὸς
YOU* WORSHIP, THIS I PROCLAIM TO YOU*. - GOD,

ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ,
THE ONE HAVING MADE THE WORLD AND ALL THE THINGS IN IT,

οὗτος οὐρανοῦ καὶ γῆς ὑπάρχων κύριος οὐκ ἐν
THIS ONE OF HEAVEN AND EARTH BEING LORD NOT IN

χειροποιήτοις ναοῖς κατοικεῖ **17.25** οὐδὲ ὑπὸ
TEMPLES~MADE BY HUMAN HANDS DWELLS NOR BY

χειρῶν ἀνθρωπίνων θεραπεύεται προσδεόμενός τινος,
HUMAN~HANDS IS SERVED [AS IF] BEING IN NEED OF SOMETHING,

αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα·
HE GIVING TO ALL LIFE AND BREATH AND ALL~THESE THINGS.

17.26 ἐποίησέν τε ἐξ ἑνὸς πᾶν ἔθνος ἀνθρώπων
AND~HE MADE FROM ONE EVERY NATION OF MEN

κατοικεῖν ἐπὶ παντὸς προσώπου τῆς γῆς, ὀρίσας
TO DWELL ON ALL [THE] FACE OF THE EARTH, HAVING SET

προσ τεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς
[THE] HAVING BEEN DETERMINED SEASONS AND THE FIXED BOUNDARIES OF THE

κατοικίας αὐτῶν **17.27** ζητεῖν τὸν θεόν, εἰ ἄρα γε
HABITATIONS OF THEM TO SEEK - GOD, IF PERHAPS

ψηλαφήσειαν αὐτὸν καὶ εὔροιεν, καί γε οὐ μακρὰν
THEY MIGHT GROPE FOR HIM AND MIGHT FIND [HIM], THOUGH NOT FAR

ἀπὸ ἑνὸς ἐκάστου ἡμῶν ὑπάρχοντα.
FROM EACH~ONE OF US BEING.

17.28 Ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν,
²IN ³HIM ¹FOR WE LIVE AND MOVE AND ARE,

ὥς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν,
AS ALSO SOME OF THE ²AMONG ³YOU ¹POETS HAVE SAID,

Τοῦ γὰρ καὶ γένος ἐσμέν.
FOR~OF HIM ALSO WE ARE~OFFSPRING.

17.29 γένος οὖν ὑπάρχοντες τοῦ θεοῦ
³OFFSPRING ¹THEREFORE ²BEING - OF GOD.

οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ,
WE OUGHT NOT TO THINK WITH GOLD OR SILVER OR STONE,

χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ
AN IMAGE FORMED BY [THE] SKILL AND THOUGHT OF MAN, THE

θεῖον εἶναι ὅμοιον. **17.30** τοὺς μὲν οὖν χρόνους τῆς
DIVINE TO BE LIKE. SO~THE TIMES~THEN -

ἀγνοίας ὑπεριδὼν ὁ θεός, τὰ νῦν παραγγέλλει τοῖς
OF IGNORANCE ²HAVING OVERLOOKED - ¹GOD, - NOW HE PROCLAIMS -

ἀνθρώποις πάντας πανταχοῦ μετανοεῖν, **17.31** καθότι
TO ALL~MEN EVERYWHERE TO REPENT, BECAUSE

ἔστησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν τὴν
HE SET A DAY IN WHICH HE IS ABOUT TO JUDGE THE

οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισεν,
WORLD IN RIGHTEOUSNESS BY A MAN WHOM HE APPOINTED,

πίστιν παρασχὼν πᾶσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν.
HAVING FURNISHED~PROOF TO ALL [BY] HAVING RAISED HIM FROM [THE] DEAD.

17.32 Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν οἱ μὲν
AND~HAVING HEARD [OF] [THE] RESURRECTION OF [THE] DEAD SOME

ἐχλεύαζον, οἱ δὲ εἶπαν, Ἀκουσόμεθά σου περὶ
WERE MOCKING [HIM], BUT~OTHERS SAID, WE WILL LISTEN TO YOU ABOUT

τούτου καὶ πάλιν. **17.33** οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ
THIS ALSO AGAIN. THUS - PAUL WENT OUT FROM

he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. ²⁶From one ancestor² he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, ²⁷so that they would search for God^a and perhaps grope for him and find him—though indeed he is not far from each one of us. ²⁸For ‘In him we live and move and have our being’; as even some of your own poets have said, ‘For we too are his offspring.’

²⁹Since we are God’s offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals. ³⁰While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, ³¹because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead.”

³² When they heard of the resurrection of the dead, some scoffed; but others said, “We will hear you again about this.” ³³At that point Paul left

² Gk. *From one*; other ancient authorities read *From one blood*

^a Other ancient authorities read *the Lord*

them. ³⁴But some of them joined him and became believers, including Dionysius the Areopagite and a woman named Damaris, and others with them.

μέσου αὐτῶν. **17.34** τινὲς δὲ ἄνδρες κολληθέντες
[THE] MIDST OF THEM. AND~SOME MEN HAVING BEEN JOINED
αὐτῷ ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος ὁ
TO HIM BELIEVED, AMONG WHOM [ARE] BOTH DIONYSIUS, THE
Ἀρεοπαγίτης καὶ γυνὴ ὀνόματι Δάμαρις καὶ ἕτεροι
AREOPAGITE, AND A WOMAN BY NAME DAMARIS AND OTHERS
σὺν αὐτοῖς.
WITH THEM.

CHAPTER 18

After this Paul^b left Athens and went to Corinth. ²There he found a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. Paul^c went to see them, ³and, because he was of the same trade, he stayed with them, and they worked together—by trade they were tentmakers. ⁴Every sabbath he would argue in the synagogue and would try to convince Jews and Greeks.

⁵ When Silas and Timothy arrived from Macedonia, Paul was occupied with proclaiming the word,^d testifying to the Jews that the Messiah^e was Jesus. ⁶When they opposed and reviled him, in protest he shook the dust from his clothes^f and said to them, “Your blood be on your own heads! I am innocent. From now on I will go to the Gentiles.” ⁷Then he left the synagogue^g and went to the

^b Gk he

^c Gk He

^d Gk with the word

^e Or the Christ

^f Gk reviled him, he shook out his clothes

^g Gk left there

18.1 Μετὰ ταῦτα χωρισθεὶς ἐκ τῶν Ἀθηνῶν ἦλθεν
AFTER THESE THINGS, HAVING LEFT FROM - ATHENS, HE CAME
εἰς Κόρινθον. **18.2** καὶ εὗρων τινα Ἰουδαῖον ὀνόματι
TO CORINTH. AND HAVING FOUND SOME JEWS BY NAME
Ἀκύλαν, Ποντικὸν τῷ γένει προσφάτως ἐληλυθότα
AQUILA, OF PONTUS - BY BIRTH, RECENTLY HAVING COME
ἀπὸ τῆς Ἰταλίας καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ,
FROM - ITALY AND PRISCILLA [THE] WIFE OF HIM
διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι
BECAUSE OF THE THING TO HAVE COMMANDED CLAUDIUS [THAT] TO LEAVE
πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσῆλθεν
ALL THE JEWS FROM - ROME, HE APPROACHED
αὐτοῖς **18.3** καὶ διὰ τὸ ὁμότεχνον εἶναι ἔμενε
THEM, AND BECAUSE OF THE SAME TRADE TO BE, HE WAS STAYING
παρ’ αὐτοῖς, καὶ ἡργάζετο· ἦσαν γὰρ σκηνοποιοὶ τῇ
WITH THEM AND HE WAS WORKING; FOR~THEY WERE TENTMAKERS -
τέχνῃ. **18.4** διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν
BY TRADE. AND~HE WAS DEBATING IN THE SYNAGOGUE EVERY
σάββατον ἔπειθέν τε Ἰουδαίους καὶ Ἕλληνας.
SABBATH, AND~HE WAS CONVINCING JEWS AND GREEKS.
18.5 Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε
NOW~WHEN CAME DOWN FROM - MACEDONIA - BOTH
Σιλᾶς καὶ ὁ Τιμόθεος, συνείχετο τῷ λόγῳ ὁ Παῦλος
SILAS AND - TIMOTHY, WAS OCCUPIED WITH THE WORD - PAUL,
διαμαρτυρόμενος τοῖς Ἰουδαίοις εἶναι τὸν Χριστὸν
TESTIFYING TO THE JEWS TO BE THE CHRIST,
Ἰησοῦν. **18.6** ἀντιτασσομένων δὲ αὐτῶν καὶ
JESUS. ³OPPOSING ¹BUT ²[WHEN] THEY AND
βλασφημούντων ἐκτιναξάμενος τὰ ἱμάτια εἶπεν πρὸς
BLASPHEMING, HAVING SHAKEN OUT THE GARMENTS, HE SAID TO
αὐτούς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν·
THEM, THE BLOOD OF YOU* [BE] UPON THE HEAD OF YOU*;
καθαρὸς ἐγώ. ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.
I [AM]~CLEAN. FROM - NOW [ON] TO THE GENTILES I WILL GO.
18.7 καὶ μεταβὰς ἐκεῖθεν εἰσῆλθεν εἰς οἰκίαν
AND HAVING PASSED OVER FROM THERE, HE ENTERED INTO [THE] HOUSE

τινὸς ὀνόματι Τιτίου Ἰούστου σεβομένου τὸν
OF A CERTAIN MAN BY NAME TITIUS JUSTUS, WORSHIPING -

θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.
GOD, WHOSE - HOUSE WAS BORDERING ON THE SYNAGOGUE.

18.8 Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσεν τῷ
AND~CRISPUS, THE SYNAGOGUE LEADER, BELIEVED IN THE

κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν
LORD WITH [THE] ENTIRE - HOUSE OF HIM, AND MANY OF THE

Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο.
CORINTHIANS HEARING WERE BELIEVING AND WERE BEING BAPTIZED.

18.9 εἶπεν δὲ ὁ κύριος ἐν νυκτὶ δι' ὀράματος τῷ
AND~SAID THE LORD IN [THE] NIGHT THROUGH A VISION -

Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσης,
TO PAUL, DO NOT FEAR, BUT SPEAK AND DO NOT KEEP SILENT,

18.10 διότι ἐγὼ εἰμι μετὰ σοῦ καὶ οὐδεὶς ἐπιθήσεται
FOR I AM WITH YOU AND NO ONE WILL ATTACK

σοι τοῦ κακῶσαί σε, διότι λαὸς ἐστὶ μοι πολὺς ἐν τῇ
YOU - TO HARM YOU, FOR ⁴PEOPLE ¹IT IS ²TO ME ³MANY IN -

πόλει ταύτῃ. **18.11** Ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἕξ
THIS~CITY. AND~HE SAT A YEAR AND SIX~MONTHS

διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ.
TEACHING AMONG THEM THE WORD - OF GOD.

18.12 Γαλλίωνος δὲ ἀνθυπάτου ὄντος τῆς Ἀχαΐας
AND~GALLIO, BEING~PROCONSUL - OF ACHAIA,

κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ καὶ
ROSE UP WITH ONE ACCORD THE JEWS [AGAINST] - PAUL AND

ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα **18.13** λέγοντες ὅτι
THEY BROUGHT HIM BEFORE THE JUDGMENT SEAT SAYING, -

Παρὰ τὸν νόμον ἀναπείθει οὗτος τοὺς ἀνθρώπους
AGAINST THE LAW THIS ONE~PERSUADES - MEN

σεβέσθαι τὸν θεόν. **18.14** μέλλοντος δὲ τοῦ Παύλου
TO WORSHIP - GOD. ³BEING ABOUT ¹AND - ²PAUL

ἀνοίγειν τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς
TO OPEN THE MOUTH, SPOKE - GALLIO TO THE

Ἰουδαίους, Εἰ μὲν ἦν ἀδίκημά τι ἢ
JEWS, IF - IT WAS SOME~WRONG OR

ῥαδιούργημα πονηρόν, ὧς Ἰουδαῖοι, κατὰ λόγον
EVIL~CRIME, O JEWS, REASONABLY

ἂν ἀνεσχόμην ὑμῶν, **18.15** εἰ δὲ ζητήματά ἐστιν περὶ
I MIGHT PUT UP WITH YOU°. BUT~IF IT IS~QUESTIONS ABOUT

λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς,
A WORD AND NAMES AND ²LAW - ¹YOUR,

ὄψεσθε αὐτοί· κριτὴς ἐγὼ τούτων
YOU° WILL SEE [TO IT FOR] YOURSELVES. I~A JUDGE OF THESE THINGS

οὐ βούλομαι εἶναι. **18.16** καὶ ἀπήλασεν αὐτοὺς ἀπὸ
DO NOT INTEND TO BE. AND HE DROVE AWAY THEM FROM

τοῦ βήματος. **18.17** ἐπιλαβόμενοι δὲ πάντες Σωσθένην
THE JUDGMENT SEAT. ³HAVING SEIZED ¹BUT ²EVERYONE SOSTHENES,

house of a man named Titius^h Justus, a worshiper of God; his house was next door to the synagogue.

⁸Crispus, the official of the synagogue, became a believer in the Lord, together with all his household; and many of the Corinthians who heard Paul became believers and were baptized. ⁹One night the Lord said to Paul in a vision, "Do not be afraid, but speak and do not be silent; ¹⁰for I am with you, and no one will lay a hand on you to harm you, for there are many in this city who are my people." ¹¹He stayed there a year and six months, teaching the word of God among them.

¹²But when Gallio was proconsul of Achaia, the Jews made a united attack on Paul and brought him before the tribunal. ¹³They said, "This man is persuading people to worship God in ways that are contrary to the law." ¹⁴Just as Paul was about to speak, Gallio said to the Jews, "If it were a matter of crime or serious villainy, I would be justified in accepting the complaint of you Jews; ¹⁵but since it is a matter of questions about words and names and your own law, see to it yourselves; I do not wish to be a judge of these matters." ¹⁶And he dismissed them from the tribunal. ¹⁷Then all of themⁱ seized Sosthenes,

^h Other ancient authorities read *Titus*

ⁱ Other ancient authorities read *all the Greeks*

the official of the synagogue, and beat him in front of the tribunal. But Gallio paid no attention to any of these things.

18 After staying there for a considerable time, Paul said farewell to the believers^j and sailed for Syria, accompanied by Priscilla and Aquila. At Cenchreae he had his hair cut, for he was under a vow.^k 19 When they reached Ephesus, he left them there, but first he himself went into the synagogue and had a discussion with the Jews. 20 When they asked him to stay longer, he declined; 21 but on taking leave of them, he said, "I^l will return to you, if God wills." Then he set sail from Ephesus.

22 When he had landed at Caesarea, he went up to Jerusalem^m and greeted the church, and then went down to Antioch. 23 After spending some time there he departed and went from place to place through the region of Galatia^m and Phrygia, strengthening all the disciples.

24 Now there came to Ephesus a Jew named Apollos, a native of Alexandria. He was an eloquent man, well-versed in the scriptures. 25 He had been instructed in the Way of the Lord; and he spoke with burning enthusiasm and taught accurately the things

^j Gk. brothers

^k Other ancient authorities read *I must at all costs keep the approaching festival in Jerusalem, but I*

^l Gk. went up

^m Gk. the Galatian region

τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ
THE SYNAGOGUE LEADER, THEY WERE BEATING [HIM] BEFORE THE
βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ
JUDGMENT SEAT. AND NONE OF THESE THINGS - TO GALLIO

ἔμελεν.
WAS A CONCERN.

18.18 Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς
- BUT PAUL STILL HAVING REMAINED A NUMBER~OF DAYS,

τοῖς ἀδελφοῖς ἀποταξάμενος ἐξέπλει εἰς τὴν
TO THE BROTHERS HAVING SAID GOOD-BYE, HE WAS SAILING AWAY TO -

Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας,
SYRIA, AND WITH HIM PRISCILLA AND AQUILA,

κειράμενος ἐν Κεγχρεαῖς τὴν κεφαλὴν, εἶχεν γὰρ
HAVING SHAVED IN CENCHREA THE(HIS) HEAD, FOR~HE HAD [TAKEN]

εὐχὴν. **18.19** κατήντησαν δὲ εἰς Ἐφεσον, κάκεινους
A VOW. AND~THEY ARRIVED IN EPHESUS, AND THOSE

κατέλιπεν αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν
HE LEFT THERE, BUT~HE HAVING ENTERED INTO THE

συναγωγὴν διελέξατο τοῖς Ἰουδαίοις. **18.20** ἐρωτῶντων
SYNAGOGUE DEBATED WITH THE JEWS. ³ASKING [HIM]

δὲ αὐτῶν ἐπὶ πλεῖον χρόνον μένειν
¹AND ²[WHEN] THEY FOR A LONGER TIME TO STAY,

οὐκ ἐπένευσεν, **18.21** ἀλλὰ ἀποταξάμενος καὶ εἰπὼν,
HE DID NOT GIVE HIS CONSENT, BUT HAVING SAID GOOD-BYE AND HAVING SAID,

Πάλιν ἀνακάμψω πρὸς ὑμᾶς τοῦ θεοῦ θέλοντος,
I WILL RETURN~AGAIN TO YOU* - GOD WILLING,

ἀνήχθη ἀπὸ τῆς Ἐφέσου, **18.22** καὶ κατελθὼν
HE SET SAIL FROM - EPHESUS, AND HAVING COME DOWN

εἰς Καισάρειαν, ἀναβὰς καὶ ἀσπασάμενος τὴν
TO CAESAREA, AND~HAVING GONE UP [AND] HAVING GREETED THE

ἐκκλησίαν κατέβη εἰς Ἀντιόχειαν. **18.23** καὶ ποιήσας
CHURCH, HE WENT DOWN TO ANTIOCH, AND HAVING SPENT

χρόνον τινὰ ἐξῆλθεν διερχόμενος καθεξῆς τὴν
SOME~TIME HE WENT OUT, PASSING THROUGH IN ORDER THE

Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας
GALATIAN COUNTRY AND PHRYGIA, STRENGTHENING ALL

τοὺς μαθητάς.
THE DISCIPLES.

18.24 Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι,
³JEW ¹NOW ²A CERTAIN, APOLLOS BY NAME,

Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς
AN ALEXANDRIAN - BY BIRTH, A LEARNED~MAN, ARRIVED IN

Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. **18.25** οὗτος
EPHESUS, BEING~STRONG IN THE SCRIPTURES. THIS ONE

ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου καὶ ζέων τῷ
HAD BEEN TAUGHT THE WAY OF THE LORD AND BURNING -

πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ
IN SPIRIT HE WAS SPEAKING AND TEACHING ACCURATELY THE THINGS

περὶ τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ βάπτισμα
 ABOUT - JESUS, BEING ACQUAINTED WITH ONLY THE BAPTISM
 Ἰωάννου· **18.26** οὗτός τε ἤρξατο παρρησιάζεσθαι ἐν
 OF JOHN. AND~THIS ONE BEGAN TO SPEAK BOLDLY IN
 τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα καὶ
 THE SYNAGOGUE. AND~HAVING HEARD HIM PRISCILLA AND
 Ἀκύλας προσελάβοντο αὐτὸν καὶ ἀκριβέστερον
 AQUILA TOOK HIM AND MORE ACCURATELY
 αὐτῷ ἐξέθεντο τὴν ὁδὸν [τοῦ θεοῦ]. **18.27** βουλομένου δὲ
 EXPLAINED~TO HIM THE WAY - OF GOD. AND~DESIRING
 αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ
 HE TO GO TO - ACHAIA, HAVING BEEN ENCOURAGED, THE
 ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν,
 BROTHERS WROTE TO THE DISCIPLES TO WELCOME HIM,
 ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς
 WHO HAVING COME HE HELPED GREATLY THE ONES
 πεπιστευκόσιν διὰ τῆς χάριτος· **18.28** εὐτόνως γὰρ
 HAVING BELIEVED THROUGH - GRACE. FOR~POWERFULLY
 τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ ἐπιδεικνὺς
²THE ³JEWS ¹HE WAS REFUTING IN PUBLIC, SHOWING
 διὰ τῶν γραφῶν εἶναι τὸν Χριστὸν Ἰησοῦν.
 THROUGH THE SCRIPTURES TO BE THE CHRIST, JESUS.

concerning Jesus, though he knew only the baptism of John. ²⁶He began to speak boldly in the synagogue; but when Priscilla and Aquila heard him, they took him aside and explained the Way of God to him more accurately. ²⁷And when he wished to cross over to Achaia, the believersⁿ encouraged him and wrote to the disciples to welcome him. On his arrival he greatly helped those who through grace had become believers, ²⁸for he powerfully refuted the Jews in public, showing by the scriptures that the Messiah^o is Jesus.

ⁿ Gk. *brothers*

^o Or *the Christ*

CHAPTER 19

19.1 Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ
 AND~IT CAME ABOUT WHILE - APOLLOS WAS IN CORINTH,
 Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη
 PAUL HAVING TRAVELED THROUGH THE UPPER REGIONS,
 [κατ]ελθεῖν εἰς Ἐφεσον καὶ εὑρεῖν τινὰς μαθητὰς
 TO COME DOWN TO EPHESUS AND TO FIND SOME DISCIPLES,
19.2 εἶπέν τε πρὸς αὐτούς, Εἰ πνεῦμα ἅγιον ἐλάβετε
 AND~HE SAID TO THEM, IF [THE] HOLY~SPIRIT YOUⁿ RECEIVED
 πιστεύσαντες; οἱ δὲ πρὸς αὐτόν, Ἀλλ' οὐδ' εἰ
 HAVING BELIEVED? BUT~THEY [SAID] TO HIM, ¹BUT ³NOT ⁴IF
 πνεῦμα ἅγιον ἔστιν ἠκούσαμεν. **19.3** εἶπέν τε, Εἰς
⁷SPIRIT ⁶A HOLY ⁵THERE IS ²WE HEARD. AND~HE SAID, INTO
 τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπαν, Εἰς τὸ
 WHAT THEN WERE YOUⁿ BAPTIZED? - AND THEY SAID, INTO THE
 Ἰωάννου βάπτισμα. **19.4** εἶπεν δὲ Παῦλος, Ἰωάννης
 BAPTISM~OF JOHN. AND~SAID PAUL, JOHN
 ἐβάπτισεν βάπτισμα μετανοίας τῷ λαῷ λέγων εἰς
 BAPTIZED [WITH] A BAPTISM OF REPENTANCE, TO THE PEOPLE SAYING, IN
 τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσιν, τοῦτ'
 THE ONE COMING AFTER HIM THAT THEY SHOULD BELIEVE, THIS
 ἔστιν εἰς τὸν Ἰησοῦν. **19.5** ἀκούσαντες δὲ
 MEANS IN - JESUS. AND~HAVING HEARD [THIS]

While Apollos was in Corinth, Paul passed through the interior regions and came to Ephesus, where he found some disciples. ²He said to them, "Did you receive the Holy Spirit when you became believers?" They replied, "No, we have not even heard that there is a Holy Spirit." ³Then he said, "Into what then were you baptized?" They answered, "Into John's baptism." ⁴Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus." ⁵On hearing this,

they were baptized in the name of the Lord Jesus.

⁶When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied—⁷altogether there were about twelve of them.

⁸He entered the synagogue and for three months spoke out boldly, and argued persuasively about the kingdom of God. ⁹When some stubbornly refused to believe and spoke evil of the Way before the congregation, he left them, taking the disciples with him, and argued daily in the lecture hall of Tyrannus.^P

¹⁰This continued for two years, so that all the residents of Asia, both Jews and Greeks, heard the word of the Lord.

¹¹God did extraordinary miracles through Paul, ¹²so that when the handkerchiefs or aprons that had touched his skin were brought to the sick, their diseases left them, and the evil spirits came out of them. ¹³Then some itinerant Jewish exorcists tried to use the name of the Lord Jesus over those who had evil spirits, saying, “I adjure you by the Jesus whom Paul

^P Other ancient authorities read of a certain Tyrannus, from eleven o'clock in the morning to four in the afternoon

ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ,
THEY WERE BAPTIZED IN THE NAME OF THE LORD JESUS,

19.6 καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου [τὰς] χεῖρας
AND ²HAVING PLACED UPON ³THEM - ¹PAUL THE(HIS) HANDS,

ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε
CAME THE ²SPIRIT - ¹HOLY UPON THEM, AND~THEY WERE SPEAKING

γλώσσαις καὶ ἐπροφήτεουν. **19.7** ἦσαν δὲ οἱ πάντες
TONGUES AND WERE PROPHESYING. AND~WERE ALL~THE

ἄνδρες ὥσει δώδεκα.
MEN ABOUT TWELVE.

19.8 Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρησιάζετο
AND~HAVING ENTERED INTO THE SYNAGOGUE HE WAS SPEAKING BOLDLY

ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων
OVER THREE~MONTHS DEBATING AND PERSUADING

[τὰ] περὶ τῆς βασιλείας τοῦ θεοῦ. **19.9** ὥς δέ
CONCERNING~THE THINGS OF THE KINGDOM - OF GOD. BUT~WHEN

τινες ἐσκληρύνοντο καὶ ἠπειθουν κακολογοῦντες τὴν
SOME WERE BEING HARDENED AND WERE DISOBEYING SPEAKING EVIL OF THE

ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν
WAY BEFORE THE MULTITUDE, HAVING WITHDRAWN FROM THEM,

ἀφώρτισεν τοὺς μαθητὰς καθ' ἡμέραν διαλεγόμενος ἐν
HE TOOK THE DISCIPLES, DAILY DEBATING IN

τῇ σχολῇ Τυράννου. **19.10** τοῦτο δὲ ἐγένετο ἐπὶ
THE SCHOOL OF TYRANNUS. AND~THIS HAPPENED OVER

ἔτη δύο, ὥστε πάντα τοὺς κατοικοῦντας τὴν Ἀσίαν
TWO~YEARS, SO THAT ALL THE ONES INHABITING - ASIA

ἀκοῦσαι τὸν λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ
TO HEAR THE WORD OF THE LORD, BOTH~JEWS AND

Ἕλληνας.
GREEKS.

19.11 Δυνάμεις τε οὐ τὰς τυχούσας ὁ θεὸς
AND~MIRACLES NOT THE ONES HAVING COMMONLY OCCURRED - GOD

ἐποίει διὰ τῶν χειρῶν Παύλου, **19.12** ὥστε καὶ ἐπὶ
PERFORMED BY THE HANDS OF PAUL, SO THAT ALSO UPON

τοὺς ἀσθενοῦντας ἀποφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ
THE ONES BEING SICK TO BE TAKEN AWAY FROM THE SKIN OF HIM

σουδάρια ἢ σιμικίνθια καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν
HANDKERCHIEFS OR APRONS AND TO BE TAKEN AWAY FROM THEM

τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι.
THE DISEASES, AND~THE ²SPIRITS - ¹EVIL TO GO OUT.

19.13 ἐπεχείρησαν δέ τινες καὶ τῶν περιερχομένων
AND~ATTEMPTED ALSO~SOME OF THE ONES GOING AROUND,

Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ
JEWISH EXORCISTS, TO NAME OVER THE ONES HAVING -

πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ
²SPIRITS - ¹EVIL THE NAME OF THE LORD JESUS

λέγοντες, Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος
SAYING, I COMMAND YOU [BY] THE JESUS WHOM PAUL

κηρύσσει. **19.14** ἦσαν δέ τινος Σκευᾶ Ἰουδαίου
PREACHES. AND~THERE WERE OF A CERTAIN SCEVA, A JEWISH

ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.
CHIEF PRIEST, SEVEN SONS DOING~THIS.

19.15 ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπεν
AND~HAVING ANSWERED THE ²SPIRIT - ¹EVIL SAID

αὐτοῖς, Τὸν [μὲν] Ἰησοῦν γινώσκω καὶ τὸν Παῦλον
TO THEM, - - I KNOW~JESUS AND [WITH] - PAUL

ἐπίσταμαι ὑμεῖς δὲ τίνες ἐστέ; **19.16** καὶ ἐφαλόμενος
I AM ACQUAINTED, BUT~YOU*, WHO ARE YOU*? AND ⁹HAVING LEAPED

ὁ ἄνθρωπος ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα τὸ
¹THE ²MAN ¹⁰UPON ¹¹THEM ³IN ⁴WHOM ⁵WAS ⁶THE ⁸SPIRIT -

πονηρὸν, κατακυριεύσας ἀμφοτέρων ἵσχυεν κατ'
⁷EVIL, HAVING SUBDUED ALL, HE OVERPOWERED AGAINST

αὐτῶν ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν
THEM SO THAT NAKED AND HAVING BEEN WOUNDED TO FLEE

ἐκ τοῦ οἴκου ἐκείνου. **19.17** τοῦτο δὲ ἐγένετο γνωστὸν
FROM - THAT~HOUSE. AND~THIS BECAME KNOWN

πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσιν τοῖς κατοικοῦσιν
TO ALL [THE] JEWS AND ALSO [THE] GREEKS - INHABITING

τὴν Ἐφεσον καὶ ἐπέπεσεν φόβος ἐπὶ πάντας αὐτούς
- EPHESUS, AND FEAR~FELL UPON ALL OF THEM

καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.
AND THEY WERE EXALTING THE NAME OF THE LORD JESUS.

19.18 πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο
AND~MANY OF THE ONES HAVING BELIEVED WERE COMING

ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν.
CONFESSING AND DISCLOSING THE ACTIONS OF THEM.

19.19 ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων
AND~A NUMBER OF THE ONES - HAVING PRACTICED~MAGIC,

συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον
HAVING BROUGHT TOGETHER THE BOOKS, WERE BURNING [THEM] BEFORE

πάντων, καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν καὶ
EVERYONE. AND THEY ADDED UP THE PRICE OF THEM AND

εὔρον ἀργυρίου μυριάδας πέντε. **19.20** Οὕτως
THEY FOUND [IT TO BE] OF SILVER FIFTY~THOUSAND [PIECES]. SO

κατὰ κράτος τοῦ κυρίου ὁ λόγος ἤϋξανεν καὶ
POWERFULLY ³OF THE ⁴LORD ¹THE ²WORD WAS GROWING AND

ἵσχυεν.
WAS BECOMING STRONG.

19.21 Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν
AND~WHEN WERE FULFILLED THESE THINGS, RESOLVED - PAUL IN

τῷ πνεύματι διελθὼν τὴν Μακεδονίαν καὶ
THE(HIS) SPIRIT, HAVING TRAVELED THROUGH - MACEDONIA AND

Ἀχαΐαν πορεύεσθαι εἰς Ἱεροσόλυμα εἰπὼν ὅτι Μετὰ
ACHAIA TO GO TO JERUSALEM HAVING SAID - AFTER

τὸ γενέσθαι με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν.
- I~AM THERE, IT IS NECESSARY FOR ME ALSO TO SEE~ROME.

proclaims." ¹⁴Seven sons of a Jewish high priest named Sceva were doing this. ¹⁵But the evil spirit said to them in reply, "Jesus I know, and Paul I know; but who are you?" ¹⁶Then the man with the evil spirit leaped on them, mastered them all, and so overpowered them that they fled out of the house naked and wounded. ¹⁷When this became known to all residents of Ephesus, both Jews and Greeks, everyone was awestruck; and the name of the Lord Jesus was praised. ¹⁸Also many of those who became believers confessed and disclosed their practices. ¹⁹A number of those who practiced magic collected their books and burned them publicly; when the value of these books⁹ was calculated, it was found to come to fifty thousand silver coins. ²⁰So the word of the Lord grew mightily and prevailed.

²¹Now after these things had been accomplished, Paul resolved in the Spirit to go through Macedonia and Achaia, and then to go on to Jerusalem. He said, "After I have gone there, I must also see Rome."

⁹ Gk them

²²So he sent two of his helpers, Timothy and Erastus, to Macedonia, while he himself stayed for some time longer in Asia.

²³About that time no little disturbance broke out concerning the Way. ²⁴A man named Demetrius, a silversmith who made silver shrines of Artemis, brought no little business to the artisans. ²⁵These he gathered together, with the workers of the same trade, and said, "Men, you know that we get our wealth from this business. ²⁶You also see and hear that not only in Ephesus but in almost the whole of Asia this Paul has persuaded and drawn away a considerable number of people by saying that gods made with hands are not gods. ²⁷And there is danger not only that this trade of ours may come into disrepute but also that the temple of the great goddess Artemis will be scorned, and she will be deprived of her majesty that brought all Asia and the world to worship her."

²⁸When they heard this, they were enraged and shouted, "Great is Artemis of the Ephesians!" ²⁹The city was filled with the confusion; and people rushed together to the theater, dragging with them Gaius and Aristarchus, Macedonians

^r Gk they

19.22 ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν
AND~HAVING SENT TO - MACEDONIA TWO OF THE ONES

διακονούντων αὐτῷ, Τιμόθεον καὶ Ἑραστον, αὐτὸς
SERVING WITH HIM, TIMOTHY AND ERASTUS, HE

ἐπέσχεν χρόνον εἰς τὴν Ἀσίαν.
STAYED A WHILE IN - ASIA.

19.23 Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον ταραχος
NOW~THERE WAS DURING - THAT~TIME ³DISTURBANCE

οὐκ ὀλίγος περὶ τῆς ὁδοῦ. **19.24** Δημήτριος γάρ
¹NO ²SMALL CONCERNING THE WAY. ⁴DEMETRIUS ¹FOR

τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς
²A CERTAIN ONE ³BY NAME, A SILVERSMITH, MAKING SILVER~SHRINES

Ἀρτέμιδος παρείχeto τοῖς τεχνίταις οὐκ ὀλίγην
OF ARTEMIS, WAS PROVIDING FOR THE CRAFTSMEN NO SMALL

ἐργασίαν, **19.25** οὓς συναθροίσας καὶ τοὺς περὶ
PROFIT, WHOM HAVING ASSEMBLED ALSO THE ²OCCUPIED WITH

τὰ τοιαῦτα ἐργάτας εἶπεν, Ἄνδρες, ἐπίστασθε ὅτι
- ³SUCH THINGS ¹WORKMEN HE SAID, MEN, YOU KNOW THAT

ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῖν ἐστίν
FROM THIS - TRADE - PROSPERITY TO US IS,

19.26 καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου
AND YOU SEE AND HEAR THAT NOT ONLY OF EPHESUS

ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος
BUT [IN] ALMOST ALL - OF ASIA - THIS~PAUL

πείσας μετέστησεν ἱκανὸν ὄχλον λέγων ὅτι
HAVING PERSUADED [SOME], TURNED AWAY A LARGE CROWD SAYING THAT

οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι. **19.27** οὐ
ARE NOT GODS THE THINGS WITH HANDS BEING MADE. ³NOT

μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς
⁴ONLY ¹AND ²THIS IS A DANGER TO US THE PART INTO

ἀπελεγμὸν ἐλθεῖν ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς
DISREPUTE TO COME, BUT ALSO THE ²OF THE ³GREAT ⁴GODDESS

Ἀρτέμιδος ἱερὸν εἰς οὐθέν λογισθῆναι, μέλλειν τε καὶ
⁵ARTEMIS ¹TEMPLE AS NOTHING TO BE CONSIDERED, AND~TO BE ABOUT ALSO

καθαίρεισθαι τῆς μεγαλειότητος αὐτῆς ἣν ὅλη ἡ
TO SUFFER [THE] LOSS OF THE MAJESTY OF HER WHICH ALL -

Ἀσία καὶ ἡ οἰκουμένη σέβεται.
ASIA AND THE WORLD WORSHIP.

19.28 Ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ
AND~HAVING LISTENED AND HAVING BECOME FULL OF ANGER

ἐκράζον λέγοντες, Μεγάλη ἡ Ἀρτεμις
THEY WERE CRYING OUT SAYING, GREAT [IS] - ARTEMIS

Ἐφεσίων. **19.29** καὶ ἐπλήσθη ἡ πόλις τῆς
OF [THE] EPHESIANS. AND WAS FILLED THE CITY -

συγχύσεως, ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον
WITH CONFUSION, AND~THEY RUSHED WITH ONE IMPULSE INTO THE THEATER,

συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον Μακεδόνας,
HAVING SEIZED GAIUS AND ARISTARCHUS, MACEDONIANS,

συνεκδήμους Παύλου. 19.30 Παύλου δὲ βουλομένου
 TRAVELING COMPANIONS OF PAUL. AND~PAUL DESIRING
 εἰσελθεῖν εἰς τὸν δῆμον οὐκ εἶων αὐτὸν οἱ
 TO ENTER INTO THE ASSEMBLY, WERE NOT ALLOWING HIM THE
 μαθηταί· 19.31 τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες
 DISCIPLES. AND~SOME ALSO OF THE ASIARCHS, BEING
 αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ
 TO HIM FRIENDS, HAVING SENT TO HIM, WERE BEGGING [HIM] NOT
 δοῦναι ἑαυτὸν εἰς τὸ θέατρον. 19.32 ἄλλοι μὲν οὖν
 TO GIVE HIMSELF TO THE THEATER. OTHERS - THEN
 ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία
 SOMETHING~DIFFERENT WERE CRYING OUT. FOR~HAD THE ASSEMBLY
 συγκεχυμένη καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκα
 BEEN CONFUSED AND THE MAJORITY HAD NOT KNOWN WHY
 συνεληλύθεισαν. 19.33 ἐκ δὲ τοῦ ὄχλου συνεβίβασαν
 THEY HAD ASSEMBLED. AND~FROM THE CROWD THEY PROMPTED
 Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ
 ALEXANDER, ³HAVING BROUGHT FORWARD ⁴HIM ¹THE ²JEWS. -
 δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα ἤθελεν
 AND ALEXANDER, HAVING WAVED THE(HIS) HAND WAS WANTING
 ἀπολογεῖσθαι τῷ δῆμῳ. 19.34 ἐπιγνόντες δὲ ὅτι
 TO DEFEND HIMSELF TO THE ASSEMBLY. BUT~HAVING KNOWN THAT
 Ἰουδαῖός ἐστιν, φωνὴ ἐγένετο μία ἐκ πάντων ὡς ἐπὶ
 HE IS~A JEW, ³VOICE ¹THERE WAS ²ONE FROM EVERYONE FOR~ABOUT
 ὥρας δύο κρᾶζόντων, Μεγάλη ἡ Ἄρτεμις Ἐφεσίων.
 TWO~HOURS CRYING OUT, GREAT (IS) - ARTEMIS OF (THE) EPHESIANS.
 19.35 καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον
⁴HAVING RESTRAINED ¹AND ²THE ³TOWN CLERK THE CROWD
 φησὶν, Ἄνδρες Ἐφέσιοι, τίς γὰρ ἐστὶν ἀνθρώπων ὃς
 SAYS. MEN, EPHESIANS, WHO INDEED IS THERE OF MEN WHO
 οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν
 DOES NOT KNOW THE EPHESIAN CITY [AS] BEING~[THE] GUARDIAN OF THE TEMPLE
 τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ διοπετουῦς;
 OF THE GREAT ARTEMIS AND OF THE [IMAGE] FALLEN FROM HEAVEN?
 19.36 ἀναντιρρήτων οὖν ὄντων τούτων δέον ἐστὶν
 UNDENIABLE, THEREFORE BEING THESE THINGS, IT IS~NECESSARY
 ὑμᾶς κατεσταλμένους ὑπάρχειν καὶ μηδὲν προπετὲς
 FOR YOU^o HAVING BECOME CALM TO BE, AND NOTHING RECKLESS
 πράσσειν. 19.37 ἡγάγετε γὰρ τοὺς ἀνδρας τούτους οὔτε
 TO DO. FOR~YOU^o BROUGHT - THESE~MEN [HERE] NEITHER
 ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὸν ἡμῶν. 19.38 εἰ
 TEMPLE ROBBERS NOR BLASPHEMING THE GOD OF US. IF
 μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται
 - THEREFORE DEMETRIUS AND THE ²WITH ³HIM ¹CRAFTSMEN
 ἔχουσι πρὸς τινα λόγον, ἀγοραῖοι ἄγονται καὶ
 HAVE AGAINST ANYONE A COMPLAINT, COURTS ARE IN SESSION AND
 ἀνθύπατοί εἰσιν, ἐγκαλείωσαν ἀλλήλους.
 THERE ARE~PROCONSULS, LET THEM BRING CHARGES AGAINST ONE ANOTHER.

who were Paul's travel companions. ³⁰Paul wished to go into the crowd, but the disciples would not let him; ³¹even some officials of the province of Asia,⁵ who were friendly to him, sent him a message urging him not to venture into the theater.

³²Meanwhile, some were shouting one thing, some another; for the assembly was in confusion, and most of them did not know why they had come together.

³³Some of the crowd gave instructions to Alexander, whom the Jews had pushed forward. And Alexander motioned for silence and tried to make a defense before the people. ³⁴But when they recognized that he was a Jew, for about two hours all of them shouted in unison, "Great is Artemis of the Ephesians!" ³⁵But when the town clerk had quieted the crowd, he said, "Citizens of Ephesus, who is there that does not know that the city of the Ephesians is the temple keeper of the great Artemis and of the statue that fell from heaven?"

³⁶Since these things cannot be denied, you ought to be quiet and do nothing rash.

³⁷You have brought these men here who are neither temple robbers nor blasphemers of our⁶ goddess.

³⁸If therefore Demetrius and the artisans with him have a complaint against anyone, the courts are open, and there are proconsuls; let them bring charges there against one another.

⁵ Gk. *some of the Asiarchs*

⁶ Meaning of Gk. uncertain

⁶ Other ancient authorities read *your*

³⁹If there is anything further^v you want to know, it must be settled in the regular assembly. ⁴⁰For we are in danger of being charged with rioting today, since there is no cause that we can give to justify this commotion.” ⁴¹When he had said this, he dismissed the assembly.

^v Other ancient authorities read *about other matters*

19.39 εἰ δέ τι περαιτέρω ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ
AND~IF ANYTHING FURTHER YOU SEEK, IN THE LAWFUL
ἐκκλησίᾳ ἐπιλυθήσεται. **19.40** καὶ γὰρ κινδυνεύομεν
ASSEMBLY IT WILL BE SETTLED. FOR~INDEED WE ARE IN DANGER
ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς
TO BE CHARGED WITH AN UPRISING CONCERNING - TODAY, NOTHING
αἰτίου ὑπάρχοντος περὶ οὗ [οὐ] δυνησόμεθα
OF A REASON BEING ABOUT WHICH WE WILL NOT BE ABLE
ἀποδοῦναι λόγον περὶ τῆς συστροφῆς ταύτης. καὶ
TO RENDER AN ACCOUNT CONCERNING - THIS~COMMOTION. AND
ταῦτα εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν.
THESE THINGS HAVING SAID, HE DISMISSED THE ASSEMBLY.

CHAPTER 20

After the uproar had ceased, Paul sent for the disciples; and after encouraging them and saying farewell, he left for Macedonia. ²When he had gone through those regions and had given the believers^w much encouragement, he came to Greece, ³where he stayed for three months. He was about to set sail for Syria when a plot was made against him by the Jews, and so he decided to return through Macedonia. ⁴He was accompanied by Sopater son of Pyrrhus from Beroea, by Aristarchus and Secundus from Thessalonica, by Gaius from Derbe, and by Timothy, as well as by Tychicus and Trophimus from Asia. ⁵They went ahead and were waiting for us in Troas; ⁶but we sailed from Philippi after the days of Unleavened Bread, and in five days we joined them in

^w Gk *given them*

20.1 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον
AND~AFTER - HAD ENDED THE UPROAR
μεταπεμψάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ
HAVING SUMMONED - PAUL THE DISCIPLES AND
παρακαλέσας, ἀσπασάμενος ἐξῆλθεν πορεύεσθαι
HAVING EXHORTED [THEM], [AND] HAVING SAID GOOD-BYE, HE DEPARTED TO GO
εἰς Μακεδονίαν. **20.2** διελθὼν δὲ τὰ
TO MACEDONIA. AND~HAVING TRAVELED THROUGH -
μέρη ἐκεῖνα καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ
THOSE~REGIONS AND HAVING EXHORTED THEM WITH MANY~WORD[S],
ἦλθεν εἰς τὴν Ἑλλάδα **20.3** ποιήσας τε μῆνας τρεῖς·
HE CAME TO - GREECE AND~HAVING SPENT THREE~MONTHS [THERE],
γενομένης ἐπιβουλῆς αὐτῷ ὑπὸ τῶν Ἰουδαίων
HAVING BECOME A PLOT AGAINST HIM BY THE JEWS
μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμης
BEING ABOUT TO SET SAIL FOR - SYRIA, HE WAS OF A MIND
τοῦ ὑποστρέφειν διὰ Μακεδονίας.
- TO RETURN THROUGH MACEDONIA.
20.4 συνείπετο δὲ αὐτῷ Σώπατρος Πύρρου
AND~WERE ACCOMPANYING HIM, SOPATER [THE SON] OF PYRRHUS,
Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ
[THE] BEREAN, AND~OF [THE] THESSALONIANS, ARISTARCHUS AND
Σεκούνδος, καὶ Γάϊος Δερβαῖος καὶ Τιμόθεος,
SECUNDUS, AND GAIUS, OF DERBE AND TIMOTHY,
Ἀσιανοὶ δὲ Τύχικος καὶ Τρόφιμος. **20.5** οὗτοι δὲ
AND~[THE] ASIANS, TYCHICUS AND TROPHIMUS. AND~THESE
προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι, **20.6** ἡμεῖς δὲ
HAVING GONE AHEAD WERE WAITING FOR US IN TROAS, AND~WE
ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων
SAILED AWAY AFTER THE DAYS OF THE UNLEAVENED BREAD [FEAST]
ἀπὸ Φιλίππων καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν
FROM PHILIPPI, AND WE CAME TO THEM IN -

Τρωάδα ἄχρι ἡμερῶν πέντε, ὅπου διετρίψαμεν
TROAS WITHIN FIVE-DAYS, WHERE WE STAYED

ἡμέρας ἑπτά.
SEVEN-DAYS.

20.7 Ἐν δὲ τῇ μιᾷ τῶν σαββάτων συνηγμένων
AND-ON - ONE OF THE SABBATHS HAVING BEEN ASSEMBLED

ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς
US TO BREAK BREAD, - PAUL WAS LECTURING THEM

μέλλων ἐξιέναι τῇ ἐπαύριον, παρέτεινεν τε τὸν λόγον
BEING ABOUT TO DEPART ON THE NEXT DAY, AND-WAS EXTENDING THE MESSAGE

μέχρι μεσονυκτίου. **20.8** ἦσαν δὲ λαμπάδες ἱκαναὶ
UNTIL MIDNIGHT. AND-THERE WERE A NUMBER OF-LAMPS

ἐν τῷ ὑπερώῳ οὗ ἦμεν συνηγμένοι.
IN THE UPPER STORY WHERE WE HAD ASSEMBLED.

20.9 καθεζόμενος δέ τις νεανίας ὀνόματι Εὐτυχός
AND-SITTING A CERTAIN YOUNG MAN BY NAME EUTYCHUS

ἐπὶ τῆς θυρίδος, καταφερόμενος ὑπνῷ βαθεῖ
ON THE WINDOW [SILL], BEING OVERCOME BY A DEEP-SLEEP,

διαλεγόμενου τοῦ Παύλου ἐπὶ πλείον, κατενεχθεὶς
LECTURING - PAUL FOR A LONG [TIME], HAVING BEEN OVERCOME

ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω καὶ
FROM - SLEEP HE FELL FROM THE THIRD STORY DOWNWARDS AND

ἦρθη νεκρός. **20.10** καταβὰς δὲ ὁ Παῦλος
WAS PICKED UP DEAD. AND-HAVING COME DOWN - PAUL

ἐπέπεσεν αὐτῷ καὶ συμπεριλαβὼν εἶπεν,
FELL UPON HIM AND HAVING EMBRACED [HIM] HE SAID,

Μὴ θορυβείσθε, ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν.
DO NOT BE TROUBLED, FOR-THE LIFE OF HIM IN HIM IS.

20.11 ἀναβὰς δὲ καὶ κλάσας τὸν ἄρτον καὶ
AND-HAVING GONE UP AND HAVING BROKEN THE BREAD AND

γευσάμενος ἐφ' ἱκανόν τε ὁμιλήσας ἄχρι
HAVING PARTAKEN [OF IT], ²FOR ³A CONSIDERABLE [TIME] ¹AND HAVING SPOKEN UNTIL

αὐγῆς, οὕτως ἐξῆλθεν. **20.12** ἤγαγον δὲ τὸν παῖδα
DAWN, THUS HE DEPARTED. AND-THEY LED AWAY THE YOUNG MAN

ζῶντα καὶ παρεκλήθησαν οὐ μετρίως.
LIVING AND THEY WERE COMFORTED NOT MODERATELY.

20.13 Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον
AND-WE HAVING GONE AHEAD TO THE BOAT

ἀνήχθημεν ἐπὶ τὴν Ἀσσον ἐκεῖθεν μέλλοντες
SET SAIL FOR - ASSOS, FROM THERE INTENDING

ἀναλαμβάνειν τὸν Παῦλον· οὕτως γὰρ
TO TAKE ALONG - PAUL. FOR-THUS

διατεταγμένος ἦν μέλλων αὐτὸς πεζεῦειν.
HE HAD ARRANGED IT INTENDING HIMSELF TO TRAVEL BY LAND.

20.14 ὥς δὲ συνέβαλλεν ἡμῖν εἰς τὴν Ἀσσον,
AND-WHEN HE WAS MEETING US IN - ASSOS,

ἀναλαβόντες αὐτὸν ἦλθομεν εἰς Μιτυλήνην,
HAVING TAKEN ALONG HIM WE CAME TO MITYLENE,

Troas, where we stayed for seven days.

7 On the first day of the week, when we met to break bread, Paul was holding a discussion with them; since he intended to leave the next day, he continued speaking until midnight. ⁸There were many lamps in the room upstairs where we were meeting. ⁹A young man named Eutychus, who was sitting in the window, began to sink off into a deep sleep while Paul talked still longer. Overcome by sleep, he fell to the ground three floors below and was picked up dead. ¹⁰But Paul went down, and bending over him took him in his arms, and said, "Do not be alarmed, for his life is in him." ¹¹Then Paul went upstairs, and after he had broken bread and eaten, he continued to converse with them until dawn; then he left. ¹²Meanwhile they had taken the boy away alive and were not a little comforted.

13 We went ahead to the ship and set sail for Assos, intending to take Paul on board there; for he had made this arrangement, intending to go by land himself. ¹⁴When he met us in Assos, we took him on board and went to Mitylene.

¹⁵We sailed from there, and on the following day we arrived opposite Chios. The next day we touched at Samos, and^x the day after that we came to Miletus. ¹⁶For Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia; he was eager to be in Jerusalem, if possible, on the day of Pentecost.

¹⁷From Miletus he sent a message to Ephesus, asking the elders of the church to meet him. ¹⁸When they came to him, he said to them:

“You yourselves know how I lived among you the entire time from the first day that I set foot in Asia, ¹⁹serving the Lord with all humility and with tears, enduring the trials that came to me through the plots of the Jews. ²⁰I did not shrink from doing anything helpful, proclaiming the message to you and teaching you publicly and from house to house, ²¹as I testified to both Jews and Greeks about repentance toward God and faith toward our Lord Jesus. ²²And now, as a captive to the Spirit,^y I am on my way to Jerusalem, not knowing what will happen to me there, ²³except that the Holy Spirit testifies to me in every

^x Other ancient authorities add *after remaining at Trogyllium*

^y Or *And now, bound in the spirit*

20.15 κἀκεῖθεν ἀποπλεύσαντες τῇ ἐπιούσῃ
AND FROM THERE HAVING SAILED AWAY ON THE NEXT [DAY]

κατηντήσαμεν ἄντικρυς Χίου, τῇ δὲ ἐτέρᾳ
WE ARRIVED OPPOSITE CHIOS, AND~ON THE NEXT [DAY]

παρεβάλομεν εἰς Σάμον, τῇ δὲ ἐχομένῃ ἦλθομεν
WE CROSSED OVER TO SAMOS, AND~ON THE FOLLOWING [DAY] WE CAME

εἰς Μίλητον. **20.16** κεκρίκει γὰρ ὁ Παῦλος
TO MILETUS. FOR~HAD DECIDED - PAUL

παραπλεύσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ
TO SAIL PAST - EPHESUS, SO AS IT WOULD NOT BE TO HIM

χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδεν γὰρ εἰ δυνατόν
TO SPEND TIME IN - ASIA. FOR~HE WAS HURRYING IF POSSIBLE

εἴη αὐτῷ τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς
IT MIGHT BE TO HIM THE DAY - OF PENTECOST TO COME IN

Ἱεροσόλυμα.
JERUSALEM.

20.17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον
AND~FROM - MILETUS, HAVING SENT TO EPHESUS,

μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας.
HE SUMMONED THE ELDERS OF THE CHURCH.

20.18 ὥς δὲ παρεγένοντο πρὸς αὐτὸν εἶπεν αὐτοῖς,
AND~WHEN THEY CAME TO HIM HE SAID TO THEM,

Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς
YOU° KNOW, FROM [THE] FIRST DAY FROM WHICH

ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα
I SET FOOT IN - ASIA, HOW WITH YOU° THE ENTIRE

χρόνον ἐγενόμην, **20.19** δουλεύων τῷ κυρίῳ μετὰ πάσης
TIME I WAS, SERVING THE LORD WITH ALL

ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν τῶν
HUMILITY AND TEARS AND TRIALS, -

συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων,
HAVING HAPPENED TO ME BY THE PLOTS OF THE JEWS,

20.20 ὥς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων τοῦ
HOW I KEPT BACK~NOTHING OF THE THINGS BEING PROFITABLE -

μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ
NOT TO DISCLOSE TO YOU° AND TO TEACH YOU° IN PUBLIC AND

κατ' οἴκους, **20.21** διαμαρτυρόμενος Ἰουδαίοις τε καὶ
FROM HOUSE TO HOUSE, TESTIFYING BOTH~TO JEWS AND

Ἕλλησιν τὴν εἰς θεὸν μετάνοιαν καὶ πίστιν εἰς τὸν
GREEKS - TOWARD GOD REPENTANCE AND FAITH IN THE

κύριον ἡμῶν Ἰησοῦν. **20.22** καὶ νῦν ἰδοὺ δεδεμένος ἐγώ
LORD OF US JESUS. AND NOW BEHOLD I~HAVING BEEN BOUND

τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλὴμ τὰ ἐν
BY THE SPIRIT AM GOING TO JERUSALEM ³THE THINGS ⁴IN

αὐτῇ συναντήσουντά μοι μὴ εἰδώς, **20.23** πλὴν ὅτι
⁵IT ⁶GOING TO HAPPEN ⁷TO ME ¹NOT ²HAVING KNOWN, ⁸EXCEPT ⁹THAT

τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται μοι
¹⁰THE ¹²SPIRIT - ¹¹HOLY IN EVERY CITY TESTIFIES TO ME

λέγον ὅτι δεσμὰ καὶ θλίψεις με μένουσιν. **20.24** ἀλλ’
SAYING THAT BONDS AND TRIBULATIONS ARE WAITING~FOR ME. BUT

οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν τιμίαν ἐμαυτῷ
OF NO ACCOUNT DO I MAKE THE(MY) LIFE VALUABLE TO MYSELF

ὥς τελειῶσαι τὸν δρόμον μου καὶ τὴν διακονίαν ἣν
SO AS TO FINISH THE COURSE OF ME AND THE MINISTRY WHICH

ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ
I RECEIVED FROM THE LORD JESUS, TO BEAR WITNESS TO THE

εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ.
GOOD NEWS OF THE GRACE - OF GOD.

20.25 Καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ
AND NOW BEHOLD I KNOW THAT NO LONGER WILL YOU* SEE THE

πρόσωπόν μου ὑμεῖς πάντες ἐν οἷς διῆλθον
FACE OF ME, ALL~OF YOU* AMONG WHOM I WENT ABOUT

κηρύσσων τὴν βασιλείαν. **20.26** διότι μαρτύρομαι
PREACHING THE KINGDOM. THEREFORE I TESTIFY

ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι καθαρὸς εἰμι ἀπὸ
TO YOU* ON [THIS VERY] - DAY~TODAY THAT I AM~INNOCENT OF

τοῦ αἵματος πάντων. **20.27** οὐ γὰρ ὑπεστείλάμην τοῦ
THE BLOOD OF ALL. FOR~I DID NOT SHRINK BACK FROM -

μὴ ἀναγγεῖλαι πᾶσαν τὴν βουλὴν τοῦ θεοῦ ὑμῖν.
NOT TO DISCLOSE ALL THE WILL - OF GOD TO YOU*.

20.28 προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν
PAY ATTENTION TO YOURSELVES AND TO ALL THE FLOCK, IN

ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους
WHICH YOU* THE ²SPIRIT - ¹HOLY PLACED[AS] OVERSEERS,

ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν
TO SHEPHERD THE CHURCH - OF GOD, WHICH

περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. **20.29** ἐγὼ
HE PURCHASED WITH - ²BLOOD - ¹HIS OWN. I

οἶδα ὅτι εἰσελεύσονται μετὰ τὴν ἀφίξιν μου
KNOW THAT WILL COME IN AFTER THE DEPARTURE OF ME

λύκοι βαρεῖς εἰς ὑμᾶς μὴ φειδόμενοι τοῦ ποιμνίου,
SAVAGE~WOLVES AMONG YOU* NOT SPARING THE FLOCK,

20.30 καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες
AND FROM YOU* YOURSELVES WILL RISE UP MEN

λαλοῦντες διεστραμμένα τοῦ ἀποσπᾶν τοὺς μαθητὰς
SPEAKING [THINGS] HAVING BEEN PERVERTED - TO DRAW AWAY THE DISCIPLES

ὀπίσω αὐτῶν. **20.31** διὸ γρηγορεῖτε μνημονεύοντες
AFTER THEM. THEREFORE, BE ALERT, HAVING REMEMBERED

ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ
THAT THREE YEARS, NIGHT AND DAY, I DID NOT STOP WITH

δακρύων νουθετῶν ἕνα ἕκαστον. **20.32** καὶ τὰ νῦν
TEARS ADMONISHING EACH~ONE [OF YOU*]. AND - NOW

παρατίθεμαι ὑμᾶς τῷ θεῷ καὶ τῷ λόγῳ τῆς
I COMMEND YOU* - TO GOD AND TO THE WORD OF THE

city that imprisonment and persecutions are waiting for me. ²⁴But I do not count my life of any value to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the good news of God's grace.

²⁵“And now I know that none of you, among whom I have gone about proclaiming the kingdom, will ever see my face again.

²⁶Therefore I declare to you this day that I am not responsible for the blood of any of you, ²⁷for I did not shrink from declaring to you the whole purpose of God.

²⁸Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God² that he obtained with the blood of his own Son.^a ²⁹I know that after I have gone, savage wolves will come in among you, not sparing the flock.

³⁰Some even from your own group will come distorting the truth in order to entice the disciples to follow them.

³¹Therefore be alert, remembering that for three years I did not cease night or day to warn everyone with tears.

³²And now I commend you to God and to the message of

² Other ancient authorities read *of the Lord*

^a Or *with his own blood*; Gk *with the blood of his Own*

his grace, a message that is able to build you up and to give you the inheritance among all who are sanctified.³³I coveted no one's silver or gold or clothing.³⁴You know for yourselves that I worked with my own hands to support myself and my companions.³⁵In all this I have given you an example that by such work we must support the weak, remembering the words of the Lord Jesus, for he himself said, 'It is more blessed to give than to receive.'

³⁶When he had finished speaking, he knelt down with them all and prayed.³⁷There was much weeping among them all; they embraced Paul and kissed him,³⁸grieving especially because of what he had said, that they would not see him again. Then they brought him to the ship.

χάριτος αὐτοῦ, τῷ δυναμένῳ οἰκοδομῆσαι καὶ δοῦναι
GRACE OF HIM, - BEING ABLE TO BUILD AND TO GIVE

τὴν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν.
THE INHERITANCE AMONG ²THE ONES ³HAVING BEEN SANCTIFIED ¹ALL.

20.33 ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενός
SILVER OR GOLD OR [THE] CLOTHING OF NO ONE

ἐπεθύμησα· **20.34** αὐτοὶ γινώσκετε ὅτι ταῖς χρείαις
DID I LONG FOR. YOURSELVES YOU^o KNOW THAT FOR THE NEEDS

μου καὶ τοῖς οὖσιν μετ' ἐμοῦ ὑπηρέτησαν αἱ
OF ME AND THE ONES BEING WITH ME, SERVED -

χεῖρες αὐταί. **20.35** πάντα ὑπέδειξα ὑμῖν ὅτι οὕτως
THESE~HANDS. EVERYTHING I SHOWED TO YOU^o THAT THUS

κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων,
WORKING HARD IT IS NECESSARY TO HELP THE WEAK,

μνημονεύειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ ὅτι
AND~TO REMEMBER THE WORDS OF THE LORD JESUS THAT

αὐτὸς εἶπεν, Μακάριόν ἐστιν μᾶλλον διδόναι ἢ
HE SAID~HIMSELF, BLESSED IT IS MORE TO GIVE THAN

λαμβάνειν.
TO RECEIVE.

20.36 Καὶ ταῦτα εἰπὼν θείς τὰ γόνατα αὐτοῦ
AND THESE THINGS HAVING SAID, HAVING BENT THE KNEES OF HIM,

σὺν πᾶσιν αὐτοῖς προσηύξατο. **20.37** ἱκανὸς δὲ
WITH THEM~ALL HE PRAYED. AND~MUCH

κλαυθμὸς ἐγένετο πάντων καὶ ἐπιπεσόντες ἐπὶ τὸν
CRYING THERE WAS OF EVERYONE AND HAVING FALLEN UPON THE

τράχηλον τοῦ Παύλου κατεφίλου αὐτόν,
NECK - OF PAUL, THEY WERE KISSING HIM,

20.38 ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει
GRIEVING ABOVE ALL AT THE WORD IN WHICH HE HAD SAID

ὅτι οὐκέτι μέλλουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν.
THAT NO LONGER THEY WERE ABOUT THE FACE OF HIM TO SEE.

προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.
AND~THEY WERE ACCOMPANYING HIM TO THE BOAT.

CHAPTER 21

When we had parted from them and set sail, we came by a straight course to Cos, and the next day to Rhodes, and from there to Patara.^b
²When we found a ship bound for Phoenicia, we went on board and set sail.

^b Other ancient authorities add *and Myra*

21.1 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς
AND~WHEN IT CAME ABOUT [THAT] WE~SET SAIL,

ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἦλθομεν
HAVING PARTED FROM THEM, HAVING RUN A STRAIGHT COURSE, WE CAME

εἰς τὴν Κῶ, τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον κακεῖθεν
TO - COS, AND~ON THE NEXT [DAY] TO - RHODES AND FROM THERE

εἰς Πάταρα, **21.2** καὶ εὐρόντες πλοῖον διαπερῶν εἰς
TO PATARA. AND HAVING FOUND A BOAT CROSSING OVER TO

Φοινίκην ἐπιβάντες ἀνήχθημεν.
PHOENICIA, HAVING EMBARKED WE SET SAIL.

21.3 ἀναφάναντες δὲ τὴν Κύπρον καὶ καταλιπόντες
 AND~HAVING COME WITHIN SIGHT - OF CYPRUS AND HAVING LEFT BEHIND
 αὐτὴν εὐώνυμον ἐπλέομεν εἰς Συρίαν καὶ κατήλθομεν
 IT ON THE LEFT WE WERE SAILING TO SYRIA AND WE ARRIVED
 εἰς Τύρον· ἐκεῖσέ γὰρ τὸ πλοῖον ἦν ἀποφορτιζόμενον
 IN TYRE. FOR~THERE THE BOAT WAS UNLOADING
 τὸν γόμον. **21.4** ἀνευρόντες δὲ τοὺς μαθητὰς
 THE CARGO. AND~[AFTER] HAVING SEARCHED FOR THE DISCIPLES,
 ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ, οἵτινες τῷ
 WE STAYED THERE SEVEN~DAYS, WHO -
 Παύλῳ ἔλεγον διὰ τοῦ πνεύματος μὴ ἐπιβαίνειν εἰς
 WERE TELLING~PAUL BY THE SPIRIT NOT TO GO UP TO
 Ἱεροσόλυμα. **21.5** ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς
 JERUSALEM. BUT~WHEN IT CAME ABOUT TO BE FINISHED~FOR US THE
 ἡμέρας, ἐξελθόντες ἐπορευόμεθα προπεμπόντων ἡμᾶς
 DAYS, HAVING GONE OUT, WE WERE GOING, ACCOMPANYING US
 πάντων σὺν γυναίξιν καὶ τέκνοις ἕως ἔξω τῆς
 EVERYONE WITH WIVES AND CHILDREN AS FAR AS OUTSIDE THE
 πόλεως, καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν
 CITY, AND HAVING BENT THE KNEES ON THE BEACH,
 προσευξάμενοι **21.6** ἀπῆσπασάμεθα ἀλλήλους καὶ
 HAVING PRAYED WE SAID GOOD-BYE TO ONE ANOTHER AND
 ἀνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ
 WE EMBARKED INTO THE BOAT, AND~THOSE ONES RETURNED TO -
 ἴδια.
 THEIR OWN [HOMES].

21.7 Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου
 AND~WE, THE VOYAGE HAVING COMPLETED FROM TYRE,
 κατηντήσαμεν εἰς Πτολεμαῖδα καὶ ἀσπασάμενοι τοὺς
 ARRIVED IN PTOLEMAIS AND HAVING GREETED THE
 ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς.
 BROTHERS WE STAYED ONE~DAY WITH THEM.
21.8 τῇ δὲ ἐπαύριον ἐξελθόντες ἦλθομεν εἰς
 AND~ON THE NEXT DAY, HAVING GONE OUT, WE CAME TO
 Καισάρειαν καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου
 CAESAREA AND HAVING ENTERED INTO THE HOUSE OF PHILIP,
 τοῦ εὐαγγελιστοῦ, ὅντος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ'
 THE EVANGELIST, BEING [ONE] OF THE SEVEN, WE STAYED WITH
 αὐτῷ. **21.9** τούτῳ δὲ ἦσαν θυγατέρες τέσσαρες
 HIM. AND~TO THIS ONE THERE WERE FOUR~DAUGHTERS,
 παρθένοι προφητεύουσαι. **21.10** ἐπιμενόντων δὲ
 VIRGINS, PROPHESYING. AND~REMAINING
 ἡμέρας πλείους κατήλθεν τις ἀπὸ τῆς Ἰουδαίας
 MANY~DAYS CAME DOWN A CERTAIN ONE FROM THE JEWS,
 προφήτης ὀνόματι Ἄγαβος, **21.11** καὶ ἔλθων πρὸς
 A PROPHET BY NAME AGABUS, AND HAVING COME TO
 ἡμᾶς καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δήσας
 US AND HAVING TAKEN THE BELT - OF PAUL, HAVING BOUND

³We came in sight of Cyprus; and leaving it on our left, we sailed to Syria and landed at Tyre, because the ship was to unload its cargo there. ⁴We looked up the disciples and stayed there for seven days. Through the Spirit they told Paul not to go on to Jerusalem. ⁵When our days there were ended, we left and proceeded on our journey; and all of them, with wives and children, escorted us outside the city. There we knelt down on the beach and prayed ⁶and said farewell to one another. Then we went on board the ship, and they returned home.

⁷When we had finished^c the voyage from Tyre, we arrived at Ptolemais; and we greeted the believers^d and stayed with them for one day. ⁸The next day we left and came to Caesarea; and we went into the house of Philip the evangelist, one of the seven, and stayed with him. ⁹He had four unmarried daughters^e who had the gift of prophecy. ¹⁰While we were staying there for several days, a prophet named Agabus came down from Judea. ¹¹He came to us and took Paul's belt, bound

^c Or continued

^d Gk brothers

^e Gk four daughters, virgins

his own feet and hands with it, and said, "Thus says the Holy Spirit, 'This is the way the Jews in Jerusalem will bind the man who owns this belt and will hand him over to the Gentiles.'" ¹²When we heard this, we and the people there urged him not to go up to Jerusalem.

¹³Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound but even to die in Jerusalem for the name of the Lord Jesus." ¹⁴Since he would not be persuaded, we remained silent except to say, "The Lord's will be done."

¹⁵After these days we got ready and started to go up to Jerusalem. ¹⁶Some of the disciples from Caesarea also came along and brought us to the house of Mnason of Cyprus, an early disciple, with whom we were to stay.

¹⁷When we arrived in Jerusalem, the brothers welcomed us warmly. ¹⁸The next day Paul went with us to visit James; and all the elders were present. ¹⁹After greeting them, he related one by one the things that God had done among the Gentiles through his ministry. ²⁰When they heard it, they praised

ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπεν, Τάδε
OF HIMSELF THE FEET AND THE HANDS HE SAID, THESE THINGS

λέγει τὸ πνεῦμα τὸ ἅγιον, Τὸν ἄνδρα οὗ ἐστίν ἡ
SAYS THE ²SPIRIT - ¹HOLY, THE MAN OF WHOM IS -

ζώνη αὕτη, οὕτως δῆσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι
THIS~BELT, THUS WILL BIND IN JERUSALEM THE JEWS

καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν. **21.12** ὥς δὲ
AND WILL DELIVER (HIM) INTO [THE] HANDS OF [THE] GENTILES. AND~WHEN

ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ
WE HEARD THESE THINGS, WE WERE BEGGING (HIM) BOTH~WE AND THE

ἐντόπιοι τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ.
LOCAL RESIDENTS - NOT TO GO UP HIM TO JERUSALEM.

21.13 τότε ἀπεκρίθη ὁ Παῦλος, Τί ποιεῖτε κλαίοντες
THEN ANSWERED - PAUL, WHAT ARE YOU* DOING WEEPING

καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ
AND BREAKING MY - HEART? FOR~I NOT

μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ
ONLY TO BE BOUND BUT ALSO TO DIE IN JERUSALEM

ἐτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ.
AM~PREPARED FOR THE NAME OF THE LORD JESUS.

21.14 μὴ πειθομένου δὲ αὐτοῦ ἡσυχάσαμεν εἰπόντες,
²NOT ³PERSUADING ¹AND HIM, WE REMAINED SILENT HAVING SAID,

Τοῦ κυρίου τὸ θέλημα γινέσθω.
⁴OF THE ⁵LORD ²THE ³WILL ¹LET BE [DONE].

21.15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι
AND~AFTER - THESE~DAYS HAVING MADE PREPARATIONS,

ἀνεβαίνομεν εἰς Ἱεροσόλυμα· **21.16** συνήλθον δὲ
WE WERE GOING UP TO JERUSALEM. AND~TRAVELED

καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν,
ALSO [SOME] OF THE DISCIPLES FROM CAESAREA WITH US,

ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι τινι Κυπρίῳ,
BRINGING [ONE] WITH WHOM WE MIGHT STAY, MNASON, A CERTAIN A CYPRIAN,

ἀρχαίῳ μαθητῇ.
A DISCIPLE~OF LONG STANDING.

21.17 Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα ἀσμένως
AND~HAVING COME US TO JERUSALEM, GLADLY

ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί. **21.18** τῇ δὲ ἐπιούσῃ
WELCOMED US THE BROTHERS. AND~ON THE FOLLOWING [DAY]

εἰσῆει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε
WAS GOING IN - PAUL WITH US TO JAMES, AND~ALL

παρεγένοντο οἱ πρεσβύτεροι. **21.19** καὶ ἀσπασάμενός
³CAME ¹THE ²ELDERS. AND HAVING GREETED

αὐτοὺς ἐξηγεῖτο καθ' ἐν ἑκάστον, ὧν
THEM HE WAS EXPLAINING ONE BY ONE, OF WHAT [THINGS]

ἐποίησεν ὁ θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς
DID - GOD AMONG THE GENTILES THROUGH THE

διακονίας αὐτοῦ. **21.20** οἱ δὲ ἀκούσαντες ἐδόξαζον
MINISTRY OF HIM. AND~THE ONES HAVING HEARD WERE GLORIFYING

τὸν θεὸν εἰπὸν τε αὐτῷ, Θεωρεῖς, ἀδελφέ, πόσαι
 GOD AND~THEY SAID TO HIM, YOU SEE, BROTHER, HOW MANY
 μυριάδες εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν πεπιστευκότων
 THOUSANDS THERE ARE AMONG THE JEWS - HAVING BELIEVED
 καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν·
 AND ALL ZEALOTS OF THE LAW ARE.
21.21 κατηχήθησαν δὲ περὶ σοῦ ὅτι
 AND~THEY WERE INFORMED ABOUT YOU THAT
 ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως τοὺς κατὰ
 YOU TEACH~APOSTASY FROM MOSES ⁴THE ONES [LIVING] ⁵AMONG
 τὰ ἔθνη πάντας Ἰουδαίους λέγων μὴ περιτέμνειν
⁶THE ⁷GENTILES ²ALL ³JEWS, ¹TELLING ⁸NOT ⁹TO CIRCUMCISE
 αὐτοὺς τὰ τέκνα μηδὲ τοῖς ἔθεσιν περιπατεῖν.
¹⁰THEM, THE(THEIR) CHILDREN, NOR IN THE CUSTOMS TO WALK.
21.22 τί οὖν ἐστίν; πάντως ἀκούσονται ὅτι
 WHAT THEN IS TO BE [DONE]? CERTAINLY THEY WILL HEAR THAT
 ἐλήλυθας. **21.23** τοῦτο οὖν ποίησον ὃ
 YOU HAVE COME. ³THIS ¹THEREFORE ²DO WHICH
 σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες
 WE TELL~YOU. THERE ARE WITH US FOUR~MEN
 εὐχὴν ἔχοντες ἐφ' ἑαυτῶν. **21.24** τούτους παραλαβὼν
 HAVING~A VOW UPON THEMSELVES. HAVING TAKEN~THESE
 ἀγνίσθητι σὺν αὐτοῖς καὶ δαπάνησον ἐπ' αὐτοῖς ἵνα
 PURIFY YOURSELF WITH THEM AND SPEND [MONEY] ON THEM THAT
 ξυρῇσονται τὴν κεφαλὴν, καὶ γινώσκονται πάντες ὅτι
 THEY WILL SHAVE THE(THEIR) HEAD(S), AND EVERYONE~WILL KNOW THAT
 ὧν κατήχηνται περὶ σοῦ οὐδὲν ἐστὶν ἀλλὰ
 OF WHICH THEY HAVE BEEN INFORMED ABOUT YOU THERE IS~NOTHING BUT
 στοιχεῖς καὶ αὐτὸς φυλάσσω τὸν νόμον.
 YOU ARE IN AGREEMENT ALSO YOURSELF [WITH] KEEPING THE LAW.
21.25 περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς
 AND~CONCERNING THE GENTILES~HAVING BELIEVED, WE
 ἐπεστείλαμεν κρίναντες φυλάσσεσθαι αὐτοὺς τό τε
 WROTE, HAVING DECIDED [THAT] THEY~AVOID BOTH~THE
 εἰδωλόθυτον καὶ αἷμα καὶ πνικτὸν καὶ
 MEAT OFFERED TO IDOLS AND BLOOD AND STRANGLED [THINGS] AND
 πορνείαν. **21.26** τότε ὁ Παῦλος παραλαβὼν τοὺς
 SEXUAL IMMORALITY. THEN - PAUL HAVING TAKEN THE
 ἄνδρας τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεῖς,
 MEN ON THE FOLLOWING DAY, WITH THEM HAVING BEEN PURIFIED
 εἰσῆει εἰς τὸ ἱερόν διαγγέλλων τὴν ἐκπλήρωσιν
 HE WAS ENTERING INTO THE TEMPLE GIVING NOTICE OF THE COMPLETION
 τῶν ἡμερῶν τοῦ ἀγνισμοῦ ἕως οὗ προσηνέχθη ὑπὲρ
 OF THE DAYS OF THE PURIFICATION UNTIL WAS OFFERED FOR
 ἐνὸς ἐκάστου αὐτῶν ἡ προσφορά.
 EACH~ONE OF THEM THE OFFERING.
21.27 Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι,
 NOW~WHEN WERE ABOUT THE SEVEN DAYS TO BE COMPLETED,

God. Then they said to him, "You see, brother, how many thousands of believers there are among the Jews, and they are all zealous for the law. ²¹They have been told about you that you teach all the Jews living among the Gentiles to forsake Moses, and that you tell them not to circumcise their children or observe the customs. ²²What then is to be done?

They will certainly hear that you have come. ²³So do what we tell you. We have four men who are under a vow. ²⁴Join these men, go through the rite of purification with them, and pay for the shaving of their heads. Thus all will know that there is nothing in what they have been told about you, but that you yourself observe and guard the law. ²⁵But as for the Gentiles who have become believers, we have sent a letter with our judgment that they should abstain from what has been sacrificed to idols and from blood and from what is strangled^f and from fornication." ²⁶Then Paul took the men, and the next day, having purified himself, he entered the temple with them, making public the completion of the days of purification when the sacrifice would be made for each of them.

27 When the seven days were almost completed,

^f Other ancient authorities lack *and from what is strangled*

the Jews from Asia, who had seen him in the temple, stirred up the whole crowd. They seized him, ²⁸shouting, "Fellow Israelites, help! This is the man who is teaching everyone everywhere against our people, our law, and this place; more than that, he has actually brought Greeks into the temple and has defiled this holy place." ²⁹For they had previously seen Trophimus the Ephesian with him in the city, and they supposed that Paul had brought him into the temple. ³⁰Then all the city was aroused, and the people rushed together. They seized Paul and dragged him out of the temple, and immediately the doors were shut. ³¹While they were trying to kill him, word came to the tribune of the cohort that all Jerusalem was in an uproar. ³²Immediately he took soldiers and centurions and ran down to them. When they saw the tribune and the soldiers, they stopped beating Paul. ³³Then the tribune came, arrested him, and ordered him to be bound with two chains; he inquired who he was and what he had done. ³⁴Some in the crowd shouted one thing, some another; and as he could not learn the facts because of the uproar,

οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ
¹THE ³FROM - ⁴ASIA ²JEWS HAVING SEEN HIM IN THE
 ἱερῷ συνέχεον πάντα τὸν ὄχλον καὶ ἐπέβαλον ἐπ'
 TEMPLE WERE STIRRING UP ALL THE CROWD AND THEY LAID ON
 αὐτὸν τὰς χεῖρας **21.28** κρίζοντες, ἄνδρες
 HIM THE(THEIR) HANDS CRYING OUT, MEN,
 Ἰσραηλίται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ
 ISRAELITES, HELP (US)! THIS ONE IS THE MAN -
 κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου
 AGAINST THE PEOPLE AND THE LAW AND - THIS-PLACE,
 πάντας πανταχῇ διδάσκων, ἔτι τε καὶ
 EVERYONE EVERYWHERE TEACHING, AND~IN ADDITION ALSO
 Ἑλληνας εἰσήγαγεν εἰς τὸ ἱερὸν καὶ κεκοίνωκεν τὸν
 HE BROUGHT~GREEKS INTO THE TEMPLE AND HAS DEFILED -
 ἅγιον τόπον τούτον. **21.29** ἦσαν γὰρ προεωρακότες
²HOLY ³PLACE ¹THIS. FOR~THEY HAD PREVIOUSLY SEEN
 Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν
 TROPHIMUS, THE EPHESIAN IN THE CITY WITH HIM, WHOM
 ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος.
 THEY WERE SUPPOSING THAT INTO THE TEMPLE ²BROUGHT - ¹PAUL.
21.30 ἐκινήθη τε ἡ πόλις ὅλη καὶ ἐγένετο
 AND~WAS AROUSED THE WHOLE~CITY AND THERE WAS
 συνδρομὴ τοῦ λαοῦ, καὶ ἐπιλαβόμενοι τοῦ Παύλου
 A RUNNING TOGETHER OF THE PEOPLE, AND HAVING SEIZED - PAUL
 εἶλκον αὐτὸν ἔξω τοῦ ἱεροῦ καὶ εὐθέως
 THEY WERE DRAGGING HIM OUTSIDE THE TEMPLE AND IMMEDIATELY
 ἐκλείσθησαν αἱ θύραι. **21.31** ζητούντων τε
 WERE SHUT THE DOORS. AND~[WHILE] SEEKING
 αὐτὸν ἀποκτείνειν ἀνέβη φάσις τῷ χιλιάρχῳ τῆς
 TO KILL~HIM A REPORT~WENT UP TO THE COMMANDER OF THE
 σπείρης ὅτι ὅλη συγχύννεται Ἱερουσαλήμ. **21.32** ὃς
 COHORT THAT ALL JERUSALEM~IS IN CONFUSION; WHO
 ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχας
 AT ONCE HAVING TAKEN SOLDIERS AND CENTURIONS,
 κατέδραμεν ἐπ' αὐτούς, οἱ δὲ ἰδόντες τὸν χιλιάρχον
 RAN DOWN TO THEM, - AND HAVING SEEN THE COMMANDER
 καὶ τοὺς στρατιώτας ἐπαύσαντο τύπτοντες τὸν Παῦλον.
 AND THE SOLDIERS, THEY STOPPED BEATING - PAUL.
21.33 τότε ἐγγίσας ὁ χιλιάρχος ἐπέλαβετο αὐτοῦ
 THEN HAVING COME NEAR THE COMMANDER TOOK HOLD OF HIM
 καὶ ἐκέλευσεν δεθῆναι ἀλύσεσι δυοί, καὶ ἐπυνθάνετο
 AND ORDERED (HIM) TO BE BOUND WITH TWO~CHAINS, AND HE WAS INQUIRING
 τίς εἶη καὶ τί ἐστὶν πεποιηκώς. **21.34** ἄλλοι δὲ
 WHO HE MIGHT BE AND WHAT HE HAS DONE. AND~OTHERS
 ἄλλο τι ἐπεφώνουν ἐν τῷ ὄχλῳ. μὴ δυναμένου
 SOMETHING~DIFFERENT WERE SHOUTING IN THE CROWD. ³NOT ⁴BEING ABLE
 δὲ αὐτοῦ γινῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον
¹AND ²HE TO KNOW - SOMETHING DEFINITE BECAUSE OF THE NOISE,

ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν.
ORDERED HIM~TO BE BROUGHT INTO THE BARRACKS.

21.35 ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμούς,
AND~WHEN HE WAS ON THE STEPS,

συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν
IT CAME ABOUT [THAT] HE~IS CARRIED BY THE SOLDIERS

διὰ τὴν βίαν τοῦ ὄχλου, **21.36** ἠκολούθει γὰρ τὸ
BECAUSE OF THE VIOLENCE OF THE CROWD, FOR~WERE FOLLOWING THE

πλῆθος τοῦ λαοῦ κρίζοντες, Αἶρε αὐτόν.
MULTITUDE OF THE PEOPLE CRYING OUT, TAKE AWAY HIM!

21.37 Μέλλον τε εἰσάγεσθαι εἰς τὴν παρεμβολήν ὁ
AND~BEING ABOUT TO BE BROUGHT INTO THE BARRACKS -

Παῦλος λέγει τῷ χιλιάρχῳ, Εἰ ἔξεστίν μοι εἰπεῖν
PAUL SAYS TO THE COMMANDER, IF IT IS PERMISSIBLE FOR ME TO SAY

τι πρὸς σέ; ὁ δὲ ἔφη, Ἑλληνιστὶ γινώσκεις;
SOMETHING TO YOU? - AND HE SAID, DO YOU KNOW~GREEK?

21.38 οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν
NOT THEN YOU ARE THE EGYPTIAN - BEFORE THESE -

ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον
DAYS HAVING RAISED A REVOLT AND HAVING LED OUT INTO THE DESERT

τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων;
THE FOUR THOUSAND MEN OF THE ASSASSINS?

21.39 εἶπεν δὲ ὁ Παῦλος, Ἐγὼ ἄνθρωπος μέν εἰμι
AND~SAID - PAUL, I A MAN - AM

Ἰουδαῖος, Ταρσεὺς τῆς Κιλικίας, οὐκ ἀσήμου
A JEW, [FROM] TARSUS - OF CILICIA, NOT OF AN INSIGNIFICANT

πόλεως πολίτης· δέομαι δέ σου, ἐπιτρέψόν μοι
CITY, A CITIZEN. AND~I ASK YOU, ALLOW ME

λαλῆσαι πρὸς τὸν λαόν. **21.40** ἐπιτρέψαντος δὲ αὐτοῦ
TO SPEAK TO THE PEOPLE. HAVING PERMITTED [IT] AND HE,

ὁ Παῦλος ἐστῶς ἐπὶ τῶν ἀναβαθμῶν κατέσεισεν
- PAUL HAVING STOOD ON THE STEPS MOTIONED

τῇ χειρὶ τῷ λαῷ. πολλῆς δὲ σιγῆς γενομένης
WITH THE [HIS] HAND TO THE PEOPLE. AND~A GREAT SILENCE HAVING COME,

προσεφώνησεν τῇ Ἑβραϊδὶ διαλέκτῳ λέγων,
HE ADDRESSED [THEM] IN THE HEBREW LANGUAGE SAYING,

he ordered him to be brought into the barracks. ³⁵When Paul^g came to the steps, the violence of the mob was so great that he had to be carried by the soldiers. ³⁶The crowd that followed kept shouting, "Away with him!"

³⁷Just as Paul was about to be brought into the barracks, he said to the tribune, "May I say something to you?" The tribune^h replied, "Do you know Greek? ³⁸Then you are not the Egyptian who recently stirred up a revolt and led the four thousand assassins out into the wilderness?" ³⁹Paul replied, "I am a Jew, from Tarsus in Cilicia, a citizen of an important city; I beg you, let me speak to the people." ⁴⁰When he had given him permission, Paul stood on the steps and motioned to the people for silence; and when there was a great hush, he addressed them in the Hebrewⁱ language, saying:

^g Gk he
^h Gk He

CHAPTER 22

22.1 Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς
MEN, BROTHERS, AND FATHERS, LISTEN TO MY -

πρὸς ὑμᾶς νυνὶ ἀπολογίας. **22.2** ἀκούσαντες δὲ ὅτι τῇ
²TO ³YOU^o ⁴NOW ¹DEFENSE. AND~HAVING HEARD THAT IN THE

Ἑβραϊδὶ διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον
HEBREW LANGUAGE HE WAS ADDRESSING THEM THEY BECAME~EVEN MORE

ἡσυχίαν. καὶ φησὶν, **22.3** Ἐγὼ εἰμι ἀνὴρ Ἰουδαῖος,
QUIET. AND HE SAYS, I AM A JEWISH~MAN,

"Brothers and fathers, listen to the defense that I now make before you."

²When they heard him addressing them in Hebrew,ⁱ they became even more quiet. Then he said:

³ "I am a Jew, born

ⁱ That is, Aramaic

in Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, educated strictly according to our ancestral law, being zealous for God, just as all of you are today. ⁴I persecuted this Way up to the point of death by binding both men and women and putting them in prison, ⁵as the high priest and the whole council of elders can testify about me. From them I also received letters to the brothers in Damascus, and I went there in order to bind those who were there and to bring them back to Jerusalem for punishment.

6 “While I was on my way and approaching Damascus, about noon a great light from heaven suddenly shone about me. ⁷I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’ ⁸I answered, ‘Who are you, Lord?’ Then he said to me, ‘I am Jesus of Nazareth/whom you are persecuting.’ ⁹Now those who were with me saw the light but did not hear the voice of the one who was speaking to me. ¹⁰I asked, ‘What am I to do, Lord?’ The Lord said to me, ‘Get up and go to Damascus; there you will be told everything that has been assigned to you

^jGk the Nazorean

γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας,
HAVING BEEN BORN IN TARSUS - OF CILICIA,
ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ, παρὰ τοὺς πόδας
BUT~HAVING BEEN BROUGHT UP IN - THIS~CITY AT THE FEET
Γαμαλιὴλ πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ
OF GAMALIEL HAVING BEEN EDUCATED ACCORDING TO [THE] STRICTNESS OF THE
πατρῶου νόμου, ζηλωτῆς ὑπάρχων τοῦ θεοῦ καθὼς
LAW~OF OUR FATHERS, BEING~ZEALOUS - FOR GOD JUST AS
πάντες ὑμεῖς ἐστε σήμερον· **22.4** ὃς ταύτην τὴν ὁδὸν
ALL YOU* ARE TODAY; WHO THIS - WAY
ἐδίωξα ἄχρι θανάτου δεσμεύων καὶ παραδιδούς εἰς
PERSECUTED [EVEN] TO DEATH, BINDING AND DELIVERING TO
φυλακὰς ἀνδρας τε καὶ γυναῖκας, **22.5** ὥς καὶ ὁ
JAIL BOTH~MEN AND WOMEN, EVEN~AS THE
ἀρχιερεὺς μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέριον,
HIGH PRIEST TESTIFIES TO ME AND ALL THE COUNCIL OF ELDERS,
παρ’ ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς
FROM WHOM ALSO LETTERS HAVING RECEIVED TO THE
ἀδελφοὺς εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ
BROTHERS IN DAMASCUS I WAS GOING, LEADING AWAY ALSO
τοὺς ἐκεῖσε ὄντας δεδεμένους εἰς Ἱερουσαλὴμ ἵνα
THE ONES BEING~THERE HAVING BEEN BOUND TO JERUSALEM THAT
τιμωρηθῶσιν.
THEY MIGHT BE PUNISHED.

22.6 Ἐγένετο δὲ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ
AND~IT HAPPENED TO ME [WHILE] TRAVELING AND DRAWING NEAR -

Δαμασκῷ περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ
TO DAMASCUS ABOUT MIDDAY, SUDDENLY FROM -

οὐρανοῦ περιαστράψαι φῶς ἱκανὸν περὶ ἐμέ,
HEAVEN TO SHINE A VERY BRIGHT~LIGHT AROUND ME,

22.7 ἔπεσά τε εἰς τὸ ἔδαφος καὶ ἤκουσα φωνῆς
AND~I FELL TO THE GROUND AND I HEARD A VOICE

λεγούσης μοι, Σαοὺλ Σαοὺλ, τί με διώκεις;
SAYING TO ME, SAUL, SAUL, WHY ARE YOU PERSECUTING~ME?

22.8 ἐγὼ δὲ ἀπεκρίθην, Τίς εἶ, κύριε; εἶπέν τε πρὸς
AND~I ANSWERED, WHO ARE YOU, LORD? AND~HE SAID TO

με, Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ
ME, I AM JESUS, THE NAZARENE, WHOM YOU

διώκεις. **22.9** οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς
ARE PERSECUTING. AND~THE ONES WITH ME BEING, THE - LIGHT

ἐθεάσαντο τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός
SAW, BUT~THE VOICE THEY DID NOT HEAR - SPEAKING

μοι. **22.10** εἶπον δέ, Τί ποιήσω, κύριε; ὁ δὲ κύριος
TO ME. AND~I SAID, WHAT MAY I DO, LORD? AND~THE LORD

εἶπεν πρὸς με, Ἀναστὰς πορεύου εἰς Δαμασκὸν κακεῖ
SAID TO ME, HAVING ARISEN, GO INTO DAMASCUS AND THERE

σοι λαληθήσεται περὶ πάντων ὧν τέτακται σοι
TO YOU IT WILL BE TOLD ABOUT EVERYTHING WHICH HAS BEEN APPOINTED FOR YOU

ποιήσαι. **22.11** ὥς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης
TO DO. AND~BECAUSE I WAS NOT SEEING FROM THE GLORY

τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν
- OF THAT~LIGHT, BEING LED BY THE HAND BY THE ONES

συνόντων μοι ἦλθον εἰς Δαμασκόν.
BEING WITH ME, I CAME INTO DAMASCUS.

22.12 Ἀνανίας δέ τις, ἀνὴρ εὐλαβῆς κατὰ
³ANANIAS ¹AND ²A CERTAIN, A DEVOUT~MAN ACCORDING TO

τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν
THE LAW, BEING WELL-SPOKEN OF BY ALL THE

κατοικούντων Ἰουδαίων, **22.13** ἐλθὼν πρὸς με καὶ
JEWS~LIVING [THERE], HAVING COME TO ME AND

ἐπιστὰς εἶπέν μοι, Σαοὺλ ἀδελφέ, ἀνάβλεψον.
HAVING STOOD BY, HE SAID TO ME, BROTHER~SAUL, RECEIVE YOUR SIGHT.

καὶ γὰρ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. **22.14** ὁ δὲ
AND I THIS - HOUR LOOKED UP AT HIM. - AND

εἶπεν, Ὁ θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε
HE SAID, THE GOD OF THE FATHERS OF US APPOINTED YOU

γινῶναι τὸ θέλημα αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον καὶ
TO KNOW THE WILL OF HIM AND TO SEE THE RIGHTEOUS ONE AND

ἀκοῦσαι φωνῆν ἐκ τοῦ στόματος αὐτοῦ, **22.15** ὅτι
TO HEAR A CALL FROM THE MOUTH OF HIM, BECAUSE

ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ὧν
YOU WILL BE A WITNESS TO HIM TO ALL MEN OF WHAT

έώρακας καὶ ἤκουσας. **22.16** καὶ νῦν τί
YOU HAVE SEEN AND HEARD. AND NOW WHAT

μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλυσαι τὰς
DO YOU INTEND [TO DO]? HAVING ARISEN, BE BAPTIZED AND WASH AWAY THE

ἁμαρτίας σου ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ.
SINS OF YOU, HAVING CALLED UPON THE NAME OF HIM.

22.17 Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ
AND~IT HAPPENED TO ME HAVING RETURNED TO JERUSALEM

καὶ προσευχομένου μου ἐν τῷ ἱερῷ γενέσθαι με
AND [AS] I [WAS]~PRAYING IN THE TEMPLE [THAT] I~CAME TO BE

ἐν ἐκστάσει **22.18** καὶ ἰδεῖν αὐτὸν λέγοντά μοι,
IN A TRANCE, AND TO SEE HIM SAYING TO ME,

Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλὴμ, διότι
HURRY AND GET OUT QUICKLY FROM JERUSALEM, BECAUSE

οὐ παραδέχονται σου μαρτυρίαν περὶ ἐμοῦ.
THEY WILL NOT RECEIVE YOUR TESTIMONY CONCERNING ME.

22.19 καὶ γὰρ εἶπον, Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ
AND I SAID, LORD, THEY KNOW~THEMSELVES THAT I

ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς
WAS IMPRISONING AND BEATING THROUGHOUT THE SYNAGOGUES

τοὺς πιστεύοντας ἐπὶ σέ, **22.20** καὶ ὅτε ἐξεχύνετο
THE ONES BELIEVING ON YOU, AND WHEN WAS BEING POURED OUT

τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς
THE BLOOD OF STEPHEN, THE WITNESS OF YOU, ALSO MYSELF

to do.' ¹¹Since I could not see because of the brightness of that light, those who were with me took my hand and led me to Damascus.

¹² "A certain Ananias, who was a devout man according to the law and well spoken of by all the Jews living there, ¹³came to me; and standing beside me, he said, 'Brother Saul, regain your sight!' In that very hour I regained my sight and saw him. ¹⁴Then he said, 'The God of our ancestors has chosen you to know his will, to see the Righteous One and to hear his own voice; ¹⁵for you will be his witness to all the world of what you have seen and heard. ¹⁶And now why do you delay? Get up, be baptized, and have your sins washed away, calling on his name.'

¹⁷ "After I had returned to Jerusalem and while I was praying in the temple, I fell into a trance ¹⁸and saw Jesus^k saying to me, 'Hurry and get out of Jerusalem quickly, because they will not accept your testimony about me.' ¹⁹And I said, 'Lord, they themselves know that in every synagogue I imprisoned and beat those who believed in you. ²⁰And while the blood of your witness Stephen was shed, I myself

^k Gk him

was standing by, approving and keeping the coats of those who killed him.'

²¹Then he said to me, 'Go, for I will send you far away to the Gentiles.'

²²Up to this point they listened to him, but then they shouted, "Away with such a fellow from the earth! For he should not be allowed to live."²³And while they were shouting, throwing off their cloaks, and tossing dust into the air, ²⁴the tribune directed that he was to be brought into the barracks, and ordered him to be examined by flogging, to find out the reason for this outcry against him. ²⁵But when they had tied him up with thongs,¹ Paul said to the centurion who was standing by, "Is it legal for you to flog a Roman citizen who is uncondemned?" ²⁶When the centurion heard that, he went to the tribune and said to him, "What are you about to do? This man is a Roman citizen."²⁷The tribune came and asked Paul,^m "Tell me, are you a Roman citizen?" And he said, "Yes."²⁸The tribune answered, "It cost me a large sum of money to get my citizenship." Paul said, "But I was born a citizen."²⁹Immediately those who were about to examine him drew back

¹Or up for the lashes
^mGk him

ἤμην ἐφεστῶς καὶ συνευδοκῶν καὶ φυλάσσων τὰ
I HAD BEEN STANDING [BY] AND AGREEING AND PROTECTING THE
ἱμάτια τῶν ἀναιρῶντων αὐτόν. **22.21** καὶ εἶπεν
GARMENTS OF THE ONES KILLING HIM. AND HE SAID

πρὸς με, Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν
TO ME, GO, BECAUSE I TO [THE] GENTILES FAR AWAY
ἐξαποστελῶ σε.
I WILL SEND OUT YOU.

22.22 Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου
AND~THEY WERE LISTENING TO HIM UP TO THIS - WORD

καὶ ἐπήραν τὴν φωνὴν αὐτῶν λέγοντες, Αἶρε ἀπὸ
AND THEY LIFTED UP THE VOICE OF THEM SAYING, TAKE AWAY FROM
τῆς γῆς τὸν τοιοῦτον, οὐ γὰρ καθήκεν αὐτὸν ζῆν.
THE EARTH - SUCH A ONE, FOR~IT WAS NOT FITTING FOR HIM TO LIVE.

22.23 κραυγαζόντων τε αὐτῶν καὶ ῥιπτούντων τὰ
AND~CRYING OUT THEY AND THROWING OFF THE(THEIR)

ἱμάτια καὶ κονιορτὸν βαλλόντων εἰς τὸν ἀέρα,
GARMENTS AND THROWING~DUST INTO THE AIR,

22.24 ἐκέλευσεν ὁ χιλιάρχος εἰσάγεσθαι αὐτὸν εἰς τὴν
³ORDERED ¹THE ²COMMANDER ⁵TO BE BROUGHT ⁴HIM INTO THE

παρεμβολήν, εἶπας μάλιστα ἀνετάζεσθαι αὐτὸν ἵνα
BARRACKS, HAVING SAID WITH WHIPS TO BE EXAMINED HIM THAT
ἐπιγνῶ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ.
HE MAY KNOW FOR WHAT REASON THEY WERE SHOUTING~THUS TO HIM.

22.25 ὥς δὲ προέτειναν αὐτὸν τοῖς ἱμᾶσιν, εἶπεν
AND~WHEN THEY STRETCHED OUT HIM WITH THE STRAPS, SAID

πρὸς τὸν ἐστῶτα ἐκατόνταρχον ὁ Παῦλος, Εἰ ἄνθρωπον
TO THE CENTURION~HAVING STOOD [BY] - PAUL, IF A MAN [IS]

Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν;
A ROMAN AND UNCONDEMNED, IT IS LAWFUL FOR YOU* TO WHIP [HIM]?

22.26 ἀκούσας δὲ ὁ ἐκατοντάρχης προσελθὼν τῷ
AND~HAVING HEARD [THIS], THE CENTURION HAVING APPROACHED THE

χιλιάρχῳ ἀπήγγειλεν λέγων, Τί μέλλεις ποιεῖν;
COMMANDER, REPORTED SAYING, WHAT ARE YOU ABOUT TO DO?

ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν.
- FOR THIS~MAN IS~A ROMAN.

22.27 προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ, Λέγε
AND~HAVING APPROACHED THE COMMANDER SAID TO HIM, TELL

μοι, σὺ Ῥωμαῖός εἶ; ὁ δὲ ἔφη, Ναί.
ME, ²YOU ³A ROMAN ¹ARE? - AND HE SAID, YES.

22.28 ἀπεκρίθη δὲ ὁ χιλιάρχος, Ἐγὼ πολλοῦ
AND~ANSWERED THE COMMANDER, I [WITH] A LARGE

κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. ὁ δὲ
SUM OF MONEY - THIS~CITIZENSHIP ACQUIRED. - AND

Παῦλος ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι.
PAUL SAID, BUT~I INDEED HAVE BEEN BORN [A CITIZEN].

22.29 εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ
IMMEDIATELY THEN WITHDREW FROM HIM THE ONES

μέλλοντες αὐτὸν ἀνετάζειν, καὶ ὁ χιλιάρχος δὲ
 BEING ABOUT TO EXAMINE~HIM, ALSO THE COMMANDER, AND
 ἐφοβήθη ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστιν καὶ ὅτι αὐτὸν
 HE WAS AFRAID HAVING LEARNED THAT HE IS~A ROMAN AND THAT HIM
 ἦν δεδεκώς.
 HE HAD BOUND.

22.30 Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ
 AND~ON THE NEXT DAY DESIRING TO KNOW -

ἀσφαλές, τὸ τί κατηγορεῖται ὑπὸ τῶν Ἰουδαίων,
 SOMETHING DEFINITE, - WHY HE IS ACCUSED BY THE JEWS,

ἔλυσεν αὐτὸν καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς
 HE RELEASED HIM AND ORDERED TO BE ASSEMBLED THE CHIEF PRIESTS

καὶ πᾶν τὸ συνέδριον, καὶ καταγαγὼν τὸν Παῦλον
 AND ALL THE COUNCIL, AND HAVING BROUGHT DOWN - PAUL,

ἔστησεν εἰς αὐτούς.
 HE SET [HIM] BEFORE THEM.

from him; and the tribune also was afraid, for he realized that Paul was a Roman citizen and that he had bound him.

30 Since he wanted to find out what Paulⁿ was being accused of by the Jews, the next day he released him and ordered the chief priests and the entire council to meet. He brought Paul down and had him stand before them.

ⁿ Gk. *he*

CHAPTER 23

23.1 ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν,
 AND~HAVING GAZED - PAUL AT THE COUNCIL, HE SAID,

Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ
 MEN, BROTHERS, I IN ALL GOOD~CONSCIENCE

πεπολίτευμαι τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας.
 I HAVE LIVED [BEFORE] - GOD UNTIL THIS - DAY.

23.2 ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξεν τοῖς
 AND~THE HIGH PRIEST ANANIAS ORDERED THE ONES

παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. **23.3** τότε ὁ
 HAVING STOOD [BY] HIM TO STRIKE HIS - MOUTH. THEN -

Παῦλος πρὸς αὐτὸν εἶπεν, Τύπτειν σε μέλλει ὁ
 PAUL TO HIM SAID, ³TO STRIKE ⁴YOU, [YOU] ²IS ABOUT -

θεός, τοῖχε κεκοιναμένε· καὶ σὺ κάθη κρίνων με
¹GOD, WALL HAVING BEEN WHITEWASHED. AND YOU SIT JUDGING ME

κατὰ τὸν νόμον καὶ παρανομῶν κελεύεις με
 ACCORDING TO THE LAW AND VIOLATING THE LAW DO YOU COMMAND ME

τύπτεσθαι; **23.4** οἱ δὲ παρεστῶτες εἶπαν, Τὸν
 TO BE HIT? AND~THE ONES HAVING STOOD [BY] SAID, THE

ἀρχιερέα τοῦ θεοῦ λοιδορεῖς; **23.5** ἔφη τε ὁ Παῦλος,
 HIGH PRIEST - OF GOD DO YOU REVILE? AND~SAID - PAUL,

Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς·
 I HAD NOT KNOWN, BROTHERS, THAT HE IS [THE] HIGH PRIEST.

γέγραπται γὰρ ὅτι Ἄρχοντα τοῦ λαοῦ σου
 FOR~IT HAS BEEN WRITTEN, - A RULER OF THE PEOPLE OF YOU

οὐκ ἐρεῖς κακῶς.
 YOU WILL NOT SPEAK EVIL [OF].

While Paul was looking intently at the council he said, "Brothers," up to this day I have lived my life with a clear conscience before God." ²Then the high priest Ananias ordered those standing near him to strike him on the mouth. ³At this Paul said to him, "God will strike you, you whitewashed wall! Are you sitting there to judge me according to the law, and yet in violation of the law you order me to be struck?" ⁴Those standing nearby said, "Do you dare to insult God's high priest?" ⁵And Paul said, "I did not realize, brothers, that he was high priest; for it is written, 'You shall not speak evil of a leader of your people.'"

ⁿ Gk. *Men, brothers*

6 When Paul noticed that some were Sadducees and others were Pharisees, he called out in the council, "Brothers, I am a Pharisee, a son of Pharisees. I am on trial concerning the hope of the resurrection^P of the dead." ⁷When he said this, a dissension began between the Pharisees and the Sadducees, and the assembly was divided.

⁸(The Sadducees say that there is no resurrection, or angel, or spirit; but the Pharisees acknowledge all three.) ⁹Then a great clamor arose, and certain scribes of the Pharisees' group stood up and contended, "We find nothing wrong with this man. What if a spirit or an angel has spoken to him?"

¹⁰When the dissension became violent, the tribune, fearing that they would tear Paul to pieces, ordered the soldiers to go down, take him by force, and bring him into the barracks.

¹¹That night the Lord stood near him and said, "Keep up your courage! For just as you have testified for me in Jerusalem, so you must bear witness also in Rome."

¹²In the morning the Jews joined in a conspiracy and bound themselves by an

^P Gk. concerning hope and resurrection

23.6 Γνούς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶν
AND~HAVING KNOWN - PAUL THAT - ONE PARTY IS

Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων ἔκραζεν ἐν
OF SADDUCEES AND~THE OTHER OF PHARISEES, HE WAS CRYING OUT IN

τῷ συνεδρίῳ, ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι,
THE COUNCIL, MEN, BROTHERS, I AM~A PHARISEE,

υἱὸς Φαρισαίων, περὶ ἐλπίδος καὶ ἀναστάσεως
[THE] SON OF PHARISEES; CONCERNING [THE] HOPE AND [THE] RESURRECTION

νεκρῶν [ἐγὼ] κρίνομαι. **23.7** τοῦτο δὲ αὐτοῦ εἰπόντος
OF [THE] DEAD I AM BEING JUDGED. NOW~THIS HE HAVING SAID,

ἐγένετο στάσις τῶν Φαρισαίων καὶ Σαδδουκαίων
THERE CAME ABOUT A DISPUTE OF THE PHARISEES AND SADDUCEES

καὶ ἐσχίσθη τὸ πλῆθος. **23.8** Σαδδουκαῖοι μὲν γὰρ
AND WAS DIVIDED THE MULTITUDE. ²SADDUCEES - ¹FOR

λέγουσιν μὴ εἶναι ἀνάστασιν μήτε ἄγγελον μήτε
SAY NOT TO BE A RESURRECTION NOR AN ANGEL NOR

πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα.
A SPIRIT, BUT~PHARISEES ACKNOWLEDGE ALL~THESE THINGS.

23.9 ἐγένετο δὲ κραυγὴ μεγάλη, καὶ ἀναστάντες τινὲς
AND~THERE WAS A LOUD~CRY, AND HAVING ARISEN SOME

τῶν γραμματέων τοῦ μέρους τῶν Φαρισαίων
OF THE SCRIBES OF THE PARTIES OF THE PHARISEES,

διεμάχοντο λέγοντες, Οὐδὲν κακὸν εὐρίσκομεν ἐν
WERE ARGUING VIGOROUSLY SAYING, NOTHING EVIL DO WE FIND IN

τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ
- THIS~MAN. AND~[WHAT] IF A SPIRIT SPOKE TO HIM

ἢ ἄγγελος; **23.10** Πολλῆς δὲ γινομένης στάσεως
OR AN ANGEL? ³MUCH ¹AND ²COMING ABOUT ⁴DISSENSION,

φοβηθεὶς ὁ χιλιάρχος μὴ διασπασθῇ ὁ Παῦλος
HAVING BEEN AFRAID THE COMMANDER LEST MAY BE TORN TO PIECES - PAUL

ὑπ' αὐτῶν ἐκέλευσεν τὸ στράτευμα καταβὰν
BY THEM, HE ORDERED THE TROOPS HAVING GONE DOWN

ἄρπάσαι αὐτὸν ἐκ μέσου αὐτῶν ἄγειν τε εἰς τὴν
TO TAKE AWAY HIM FROM [THE] MIDST OF THEM AND~TO BRING [HIM] INTO THE

παρεμβολήν.
BARRACKS.

23.11 Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ
AND~ON THE FOLLOWING NIGHT HAVING STOOD [BY] HIM THE

κύριος εἶπεν, Θάρσει· ὥς γὰρ διεμαρτύρω
LORD SAID, BE COURAGEOUS. FOR~AS YOU TESTIFIED

τὰ περὶ ἐμοῦ εἰς Ἱερουσαλήμ, οὕτω σε δεῖ
ABOUT~THE THINGS OF ME IN JERUSALEM, THUS IT IS NECESSARY~FOR YOU

καὶ εἰς Ῥώμην μαρτυρῆσαι.
ALSO IN ROME TO TESTIFY.

23.12 Γενομένης δὲ ἡμέρας ποιήσαντες συστροφὴν οἱ
NOW~HAVING BECOME DAY, HAVING FORMED A CONSPIRACY THE

Ἰουδαῖοι ἀνεθεμάτισαν ἑαυτοὺς λέγοντες μήτε
JEWS, THEY BOUND WITH AN OATH THEMSELVES SAYING NEITHER

φαγείν μήτε πιεῖν ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον.
TO EAT NOR DRINK UNTIL THEY MAY KILL - PAUL.

23.13 ἦσαν δὲ πλείους τεσσεράκοντα οἱ ταύτην
NOW~THERE WERE MORE [THAN] FORTY THE ONES THIS

τὴν συνωμοσίαν ποιησάμενοι, **23.14** οἵτινες
- PLOT HAVING FORMED, WHO

προσελθόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις
HAVING APPROACHED THE CHIEF PRIESTS AND THE ELDERS

εἶπαν, Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς
SAID, WITH AN OATH WE BOUND OURSELVES, OF NOTHING

γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. **23.15** νῦν
TO TASTE UNTIL WE MAY KILL - PAUL. NOW

οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ
THEREFORE YOU NOTIFY THE COMMANDER WITH THE

συνεδρίῳ ὅπως καταγάγῃ αὐτὸν εἰς ὑμᾶς ὥς
COUNCIL SO THAT HE MAY BRING DOWN HIM TO YOU, AS

μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ
INTENDING TO DETERMINE MORE ACCURATELY THE THINGS CONCERNING

αὐτοῦ· ἡμεῖς δὲ πρὸ τοῦ ἐγγίσει αὐτὸν ἔτοιμοί ἐσμεν
HIM. AND~WE BEFORE - HE~DRAWS NEAR ARE~READY

τοῦ ἀνελεῖν αὐτόν. **23.16** Ἀκούσας δὲ ὁ υἱὸς τῆς
- TO KILL HIM. NOW~HAVING HEARD THE SON OF THE

ἀδελφῆς Παύλου τὴν ἐνέδραν, παραγενόμενος καὶ
SISTER OF PAUL THE AMBUSH, HAVING COME AND

εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ.
HAVING ENTERED INTO THE BARRACKS HE REPORTED [THIS] - TO PAUL.

23.17 προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα τῶν
³HAVING SUMMONED ¹AND - ²PAUL ONE OF THE

ἐκατονταρχῶν ἔφη, Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς
CENTURIONS SAID, - THIS~YOUNG MAN BRING TO

τὸν χιλιάρχον, ἔχει γὰρ ἀπαγγεῖλαί τι αὐτῷ. **23.18** ὁ
THE COMMANDER, FOR~HE HAS SOMETHING~TO REPORT TO HIM. -

μὲν οὖν παραλαβὼν αὐτὸν ἤγαγεν πρὸς τὸν
- THEREFORE HAVING TAKEN HIM, HE BROUGHT [HIM] TO THE

χιλιάρχον καὶ φησίν, Ὁ δέσμιος Παῦλος
COMMANDER AND HE SAYS, THE PRISONER PAUL

προσκαλεσάμενός με ἠρώτησεν τοῦτον τὸν νεανίσκον
HAVING SUMMONED ME ASKED [ME] THIS - YOUNG MAN

ἀγαγεῖν πρὸς σέ· ἔχοντά τι λαλῆσαι σοι.
TO BRING TO YOU, HAVING SOMETHING TO SAY TO YOU.

23.19 ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος
AND~HAVING GRASPED THE(HIS) HAND OF HIM, THE COMMANDER,

καὶ ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο, Τί ἐστὶν ὃ
AND HAVING WITHDRAWN PRIVATELY HE WAS INQUIRING, WHAT IS IT WHICH

ἔχεις ἀπαγγεῖλαί μοι; **23.20** εἶπεν δὲ ὅτι Οἱ
YOU HAVE TO REPORT TO ME? AND~HE SAID, - THE

Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε ὅπως αὔριον τὸν
JEWS AGREED - TO ASK YOU SO THAT TOMORROW -

oath neither to eat nor drink until they had killed Paul.

¹³There were more than forty who joined in this conspiracy. ¹⁴They went to the chief priests and elders and said, "We have strictly bound ourselves by an oath to taste no food until we have killed Paul. ¹⁵Now then, you and the council must notify the tribune to bring him down to you, on the pretext that you want to make a more thorough examination of his case. And we are ready to do away with him before he arrives."

¹⁶Now the son of Paul's sister heard about the ambush; so he went and gained entrance to the barracks and told Paul.

¹⁷Paul called one of the centurions and said, "Take this young man to the tribune, for he has something to report to him." ¹⁸So he took him, brought him to the tribune, and said, "The prisoner Paul called me and asked me to bring this young man to you; he has something to tell you." ¹⁹The tribune took him by the hand, drew him aside privately, and asked, "What is it that you have to report to me?" ²⁰He answered, "The Jews have agreed to ask you

to bring Paul down to the council tomorrow, as though they were going to inquire more thoroughly into his case. ²¹But do not be persuaded by them, for more than forty of their men are lying in ambush for him. They have bound themselves by an oath until they kill him. They are ready now and are waiting for your consent.” ²²So the tribune dismissed the young man, ordering him, “Tell no one that you have informed me of this.”

²³Then he summoned two of the centurions and said, “Get ready to leave by nine o’clock tonight for Caesarea with two hundred soldiers, seventy horsemen, and two hundred spearmen. ²⁴Also provide mounts for Paul to ride, and take him safely to Felix the governor.” ²⁵He wrote a letter to this effect:

²⁶“Claudius Lysias to his Excellency the governor Felix, greetings. ²⁷This man was seized by the Jews and was about to be killed by them, but when I had learned that he was a Roman citizen, I came with the guard and rescued him. ²⁸Since I wanted to know the charge for which they accused him, I had him brought to their council.

Παῦλον καταγάγῃς εἰς τὸ συνέδριον ὡς μέλλον
PAUL MAY BE BROUGHT DOWN TO THE COUNCIL AS INTENDING

τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ.
SOMETHING MORE ACCURATE TO INQUIRE CONCERNING HIM.

23.21 σὺ οὖν μὴ πεισθῇς αὐτοῖς·
THEREFORE~YOU SHOULD NOT BE PERSUADED BY THEM.

ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους
FOR~THEY ARE LYING IN WAIT FOR HIM, OF THEM MEN MORE [THAN]

τεσσεράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε
FORTY, WHO TOOK AN OATH UPON THEMSELVES NEITHER

φαγεῖν μήτε πιεῖν ἕως οὗ ἀνέλωσιν αὐτόν, καὶ νῦν
TO EAT NOR TO DRINK UNTIL THEY MAY KILL HIM, AND NOW

εἰσιν ἔτοιμοι προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν.
THEY ARE READY, ANTICIPATING THE ²FROM ³YOU ¹PROMISE.

23.22 ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεανίσκον
²THE - ¹THEREFORE COMMANDER DISMISSED THE YOUNG MAN

παραγγείλας μηδεὶ ἐκλαλήσαι ὅτι ταῦτα ἐνεφάνισας
HAVING GIVEN ORDERS TO TELL~NO ONE THAT YOU REPORTED~THESE THINGS

πρὸς με.
TO ME.

23.23 Καὶ προσκαλεσάμενος δύο [τινὰς] τῶν
AND HAVING SUMMONED A CERTAIN~TWO OF THE

ἐκατονταρχῶν εἶπεν, Ἑτοιμάσατε στρατιώτας διακοσίους,
CENTURIONS HE SAID, PREPARE TWO HUNDRED~SOLDIERS,

ὥπως πορευθῶσιν ἕως Καισαρείας, καὶ
SO THAT THEY MAY GO TO CAESAREA, AND

ἰππεῖς ἑβδομήκοντα καὶ δεξιολάβους διακοσίους ἀπὸ
SEVENTY~HORSEMEN AND TWO HUNDRED~BOWMEN FROM

τρίτης ὥρας τῆς νυκτός, **23.24** κτήνη τε παραστήσαι
[THE] THIRD HOUR OF THE NIGHT, AND~ANIMALS TO STAND BY

ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς
THAT HAVING PUT ON - PAUL, THEY MAY BRING [HIM] SAFELY TO

Φήλिका τὸν ἡγεμόνα, **23.25** γράψας ἐπιστολὴν
FELIX, THE GOVERNOR, HAVING WRITTEN A LETTER

ἔχουσιν τὸν τύπον τοῦτον· **23.26** Κλαύδιος Λυσίας τῷ
HAVING - THIS~FORM: CLAUDIUS LYSIAS, TO THE

κρατίστῳ ἡγεμόνι Φήλικι χαίρειν. **23.27** Τὸν
MOST EXCELLENT GOVERNOR, FELIX, GREETINGS. -

ἄνδρα τοῦτον συλλημφθέντα ὑπὸ τῶν Ἰουδαίων καὶ
THIS~MAN HAVING BEEN SEIZED BY THE JEWS AND

μέλλοντα ἀναιρεῖσθαι ὑπ’ αὐτῶν ἐπιστὰς σὺν τῷ
BEING ABOUT TO BE KILLED BY THEM, HAVING APPROACHED WITH THE

στρατεύματι ἐξειλάμην μαθὼν ὅτι Ῥωμαῖός ἐστιν.
SOLDIERS, I DELIVERED [HIM] HAVING LEARNED THAT HE IS~A ROMAN.

23.28 βουλόμενός τε ἐπιγνῶναι τὴν αἰτίαν δι’ ἣν
AND~DESIRING TO KNOW THE CAUSE FOR WHICH

ἐνεκάλουν αὐτῷ, κατήγαγον εἰς τὸ συνέδριον
THEY WERE ACCUSING HIM, I BROUGHT [HIM] DOWN TO THE COUNCIL

αὐτῶν **23.29** ὃν εὑρον ἐγκαλούμενον περὶ ζητημάτων
 OF THEM, WHOM I FOUND BEING ACCUSED ABOUT ISSUES
 τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν
 OF THE LAW OF THEM, AND~NOTHING WORTHY OF DEATH OR OF BONDS
 ἔχοντα ἔγκλημα. **23.30** μηνυθείσης δέ μοι ἐπιβουλῆς
 HAVING A CHARGE. AND~HAVING BEEN REVEALED TO ME A PLOT
 εἰς τὸν ἄνδρα ἔσεσθαι ἐξαυτῆς ἔπεμψα πρὸς σέ
 AGAINST THE MAN TO BE, IMMEDIATELY I SENT [HIM] TO YOU,
 παραγγείλας καὶ τοῖς κατηγοροῖς λέγειν [τὰ]
 HAVING GIVEN ORDERS ALSO TO THE ACCUSERS TO SPEAK THESE THINGS
 πρὸς αὐτὸν ἐπὶ σοῦ.
 AGAINST HIM TO YOU.

23.31 Οἱ μὲν οὖν στρατιῶται κατὰ τὸ
 THE - SOLDIERS~THEREFORE ACCORDING TO THE THING
 διατεταγμένον αὐτοῖς ἀναλαβόντες τὸν Παῦλον
 HAVING BEEN COMMANDED THEM, HAVING TAKEN ALONG - PAUL,
 ἤγαγον διὰ νυκτὸς εἰς τὴν Ἀντιπατρίδα,
 BROUGHT [HIM] DURING [THE] NIGHT TO - ANTIPATRIS,
23.32 τῇ δὲ ἐπαύριον ἔασαντες τοὺς ἵππεις
 AND~ON THE NEXT DAY, HAVING ALLOWED THE HORSEMEN
 ἀπέρχεσθαι σὺν αὐτῷ ὑπέστρεψαν εἰς τὴν
 TO DEPART WITH HIM, THEY RETURNED TO THE
 παρεμβολήν· **23.33** οἵτινες εἰσελθόντες εἰς τὴν
 BARRACKS; WHO HAVING ENTERED INTO -
 Καισάρειαν καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι
 CAESAREA AND HAVING DELIVERED THE LETTER TO THE GOVERNOR,
 παρέστησαν καὶ τὸν Παῦλον αὐτῷ. **23.34** ἀναγνυὺς δὲ
 THEY PRESENTED ALSO - PAUL TO HIM. AND~HAVING READ
 καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχείας ἐστίν, καὶ
 AND HAVING ASKED FROM WHAT PROVINCE HE IS, AND
 πυθόμενος ὅτι ἀπὸ Κιλικίας, **23.35** Διακούσομαί
 HAVING LEARNED THAT [HE WAS] FROM CILICIA, I WILL GIVE A HEARING
 σου, ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγένωνται·
 TO YOU, HE SAID, WHEN ALSO THE ACCUSERS OF YOU ARRIVE;
 κελεύσας ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου
 HAVING COMMANDED IN THE PRAETORIUM - OF HEROD
 φυλάσσεσθαι αὐτόν.
 TO BE GUARDED HIM.

²⁹I found that he was accused concerning questions of their law, but was charged with nothing deserving death or imprisonment.

³⁰When I was informed that there would be a plot against the man, I sent him to you at once, ordering his accusers also to state before you what they have against him.⁹

³¹So the soldiers, according to their instructions, took Paul and brought him during the night to Antipatris.

³²The next day they let the horsemen go on with him, while they returned to the barracks. ³³When they came to Caesarea and delivered the letter to the governor, they presented Paul also before him. ³⁴On reading the letter, he asked what province he belonged to, and when he learned that he was from Cilicia, ³⁵he said, "I will give you a hearing when your accusers arrive." Then he ordered that he be kept under guard in Herod's headquarters.⁷

⁹ Other ancient authorities add Farewell

⁷ Gk praetorium

CHAPTER 24

24.1 Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς
 AND~AFTER FIVE DAYS CAME DOWN THE HIGH PRIEST
 Ἀνανίας μετὰ πρεσβυτέρων τινῶν καὶ ῥήτορος
 ANANIAS WITH SOME~ELDERS AND AN ORATOR
 Τερτύλλου τινός, οἵτινες ἐνεφάνισαν τῷ
 A CERTAIN~TERTULLUS, WHO EXPLAINED TO THE

Five days later the high priest Ananias came down with some elders and an attorney, a certain Tertullus, and they reported

their case against Paul to the governor. ²When Paul¹ had been summoned, Tertullus began to accuse him, saying:

“Your Excellency,² because of you we have long enjoyed peace, and reforms have been made for this people because of your foresight. ³We welcome this in every way and everywhere with utmost gratitude. ⁴But, to detain you no further, I beg you to hear us briefly with your customary graciousness. ⁵We have, in fact, found this man a pestilent fellow, an agitator among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes. ⁶He even tried to profane the temple, and so we seized him.” ⁸By examining him yourself you will be able to learn from him concerning everything of which we accuse him.”

⁹The Jews also joined in the charge by asserting that all this was true.

¹⁰When the governor motioned to him to speak, Paul replied:

“I cheerfully make my defense, knowing that for many years you have been a judge over this nation. ¹¹As you can find out, it is not more than twelve days since

¹Gk *he*

²Gk lacks *Your Excellency*

³Gk *Nazoreans*

⁴Other ancient authorities add *and we would have judged him according to our law.* ⁷But the chief captain Lysias came and with great violence took him out of our hands, ⁸commanding his accusers to come before you.

ἡγεμόνι κατὰ τοῦ Παύλου. 24.2 κληθέντος δὲ
GOVERNOR [THE CHARGES] AGAINST - PAUL. AND~HAVING CALLED

αὐτοῦ ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων, Πολλῆς
HIM, ²BEGAN ³TO ACCUSE [HIM] - ¹TERTULLUS, SAYING, MUCH

εἰρήνης τυγχάνοντες διὰ σοῦ καὶ διορθωμάτων
PEACE HAVING ATTAINED THROUGH YOU AND REFORMS

γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας,
COMING - TO THIS~NATION BY - YOUR FORESIGHT,

24.3 πάντα τε καὶ πανταχοῦ ἀποδεχόμεθα,
BOTH~IN EVERY WAY AND EVERYWHERE WE ACKNOWLEDGE [THIS],

κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας.
MOST EXCELLENT FELIX, WITH ALL GRATITUDE.

24.4 ἵνα δὲ μὴ ἐπὶ πλείον σε ἐγκόπτω, παρακαλῶ
BUT~IN ORDER THAT NOT ANY LONGER I MAY DETAIN~YOU, I BEG

ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπικεικίᾳ.
YOU~TO HEAR US BRIEFLY - IN YOUR KINDNESS.

24.5 εὐρόντες γὰρ τὸν ἄνδρα τούτον λοιμὸν καὶ
FOR~HAVING FOUND - THIS~MAN TROUBLESOME AND

κινοῦντα στάσεις πᾶσιν τοῖς Ἰουδαίοις τοῖς κατὰ
INCITING RIOTS [AMONG] ALL THE JEWS - THROUGHOUT

τὴν οἰκουμένην πρωτοστάτην τε τῆς τῶν Ναζωραίων
THE WORLD, AND~A LEADER OF THE ²OF THE ³NAZARENES

αἱρέσεως, 24.6 ὃς καὶ τὸ ἱερὸν ἐπείρασεν βεβηλῶσαι
¹SECT, WHO ALSO THE TEMPLE TRIED TO DESECRATE

ὃν καὶ ἐκρατήσαμεν,⁷ 24.8 παρ' οὗ δυνήσῃ
WHOM ALSO WE APPREHENDED, FROM WHOM YOU WILL BE ABLE

αὐτὸς ἀνακρίνας περὶ πάντων τούτων
YOURSELF HAVING EXAMINED [HIM] CONCERNING ALL THESE THINGS

ἐπιγνῶναι ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ.
TO FIND OUT OF WHAT WE ACCUSE HIM.

24.9 συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι φάσκοντες
AND~JOINED IN THE ATTACK ALSO THE JEWS SAYING

ταῦτα οὕτως ἔχειν.
THESE THINGS TO BE~SO.

24.10 Ἀπεκρίθη τε ὁ Παῦλος νεύσαντος αὐτῷ τοῦ
AND~ANSWERED - PAUL, HAVING NODDED TO HIM THE

ἡγεμόνος λέγειν, Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν
GOVERNOR TO SPEAK, [THAT] FOR MANY YEARS YOU~BEING A JUDGE

τῷ ἔθνει τούτῳ ἐπιστάμενος εὐθύμως τὰ περὶ
- TO THIS NATION KNOWING, CHEERFULLY THE THINGS CONCERNING

ἐμαυτοῦ ἀπολογούμαι, 24.11 δυναμένου σου ἐπιγνῶναι
ME I MAKE MY DEFENSE, YOU~BEING ABLE TO LEARN

ὅτι οὐ πλείους εἰσὶν μοι ἡμέραι δώδεκα ἀφ' ἧς
THAT NOT MORE [THAN] ³THERE ARE ⁴TO ME ⁵DAYS ¹TWELVE FROM WHICH

24:6 text: ASV RSV NASB NIV NEB TEV NJB NRSV. add vv. 6b-8a; and we would have judged him according to our law. 7 But the chief captain Lysias came and with great violence took him out of our hands, 8 commanding his accusers to come before you—KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg.

ἀνέβην προσκυνήσων εἰς Ἱερουσαλήμ. **24.12** καὶ οὔτε
 I WENT UP WORSHIPPING TO JERUSALEM. AND NEITHER
 ἐν τῷ ἱερῷ εὗρόν με πρὸς τινὰ διαλεγόμενον ἢ
 IN THE TEMPLE DID THEY FIND ME WITH ANYONE CONVERSING OR
 ἐπίστασιν ποιοῦντα ὄχλου οὔτε ἐν ταῖς συναγωγαῖς
 STIRRING UP [THE] CROWD NOR IN THE SYNAGOGUES
 οὔτε κατὰ τὴν πόλιν, **24.13** οὐδὲ παραστήσαι δύνανταί
 NOR THROUGHOUT THE CITY, NOR ARE THEY ABLE~TO PROVE
 σοι περὶ ὧν νυνὶ κατηγοροῦσιν μου.
 TO YOU CONCERNING [THE THINGS] OF WHICH NOW THEY ARE ACCUSING ME.
24.14 ὁμολογῶ δὲ τοῦτό σοι ὅτι κατὰ τὴν ὁδὸν ἣν
 BUT~I CONFESS THIS TO YOU THAT ACCORDING TO THE WAY WHICH
 λέγουσιν αἵρεσιν, οὕτως λατρεύω τῷ πατρώῳ θεῷ
 THEY CALL A SECT, THUS I SERVE THE ANCESTRAL GOD,
 πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ τοῖς
 BELIEVING IN ALL THE THINGS ACCORDING TO THE LAW AND THE THINGS
 ἐν τοῖς προφήταις γεγραμμένοις, **24.15** ἐλπίδα ἔχων
 IN THE PROPHETS HAVING BEEN WRITTEN, HAVING~HOPE
 εἰς τὸν θεόν ἣν καὶ αὐτοὶ οὗτοι προσδέχονται,
 TOWARD - GOD, WHICH ALSO THESE ONES~THEMSELVES ANTICIPATE,
 ἀνάστασιν μέλλειν ἔσεσθαι δικαίων τε καὶ
 A RESURRECTION TO BE ABOUT TO BE OF BOTH~[THE] RIGHTeous AND
 ἀδίκων. **24.16** ἐν τούτῳ καὶ αὐτὸς ἀσκῶ
 [THE] UNRIGHTeous. BY THIS ALSO MYSELF I DO MY BEST
 ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν θεὸν καὶ τοὺς
²A BLAMELESS ³CONSCIENCE ¹TO HAVE TOWARD - GOD AND -
 ἀνθρώπους διὰ παντός. **24.17** δι' ἐτῶν δὲ πλειύνων
 MEN ALWAYS. ²AFTER ⁴YEARS ¹NOW ³MANY
 ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου παρεγενόμην
 BRINGING~ALMS TO THE NATION OF ME I CAME
 καὶ προσφοράς, **24.18** ἐν αἷς εὗρόν με
 AND [MADE] SACRIFICES, IN WHICH THEY FOUND ME
 ἡγνισμένον ἐν τῷ ἱερῷ οὐ μετὰ ὄχλου οὐδὲ μετὰ
 HAVING BEEN PURIFIED IN THE TEMPLE, NOT WITH A CROWD NOR WITH
 θορύβου, **24.19** τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, οὓς
 AN UPROAR, BUT~SOME ²FROM - ³ASIA ¹JEWS, WHO
 ἔδει ἐπὶ σοῦ παρῆναι καὶ κατηγορεῖν εἰ
 IT WAS NECESSARY BEFORE YOU TO BE PRESENT AND TO MAKE ACCUSATION IF
 τι ἔχοιεν πρὸς ἐμέ. **24.20** ἢ αὐτοὶ οὗτοι
 SOMETHING THEY MIGHT HAVE AGAINST ME. OR THESE~THEMSELVES,
 εἰπάτωσαν τί εὗρον ἀδίκημα στάντος μου ἐπὶ
 LET THEM SAY WHAT CRIME~THEY FOUND [WHEN] HAVING STOOD ME BEFORE
 τοῦ συνεδρίου, **24.21** ἢ περὶ μιᾶς ταύτης φωνῆς
 THE COUNCIL, UNLESS ABOUT THIS~ONE DECLARATION
 ἧς ἐέκραξα ἐν αὐτοῖς ἐστὼς ὅτι Περὶ
 WHICH I CRIED OUT AMONG THEM HAVING STOOD, - CONCERNING
 ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἐφ' ὑμῶν.
 [THE] RESURRECTION OF [THE] DEAD I AM BEING JUDGED TODAY BY YOU.*

I went up to worship in Jerusalem. ¹²They did not find me disputing with anyone in the temple or stirring up a crowd either in the synagogues or throughout the city. ¹³Neither can they prove to you the charge that they now bring against me. ¹⁴But this I admit to you, that according to the Way, which they call a sect, I worship the God of our ancestors, believing everything laid down according to the law or written in the prophets. ¹⁵I have a hope in God—a hope that they themselves also accept—that there will be a resurrection of both^w the righteous and the unrighteous. ¹⁶Therefore I do my best always to have a clear conscience toward God and all people. ¹⁷Now after some years I came to bring alms to my nation and to offer sacrifices. ¹⁸While I was doing this, they found me in the temple, completing the rite of purification, without any crowd or disturbance. ¹⁹But there were some Jews from Asia—they ought to be here before you to make an accusation, if they have anything against me. ²⁰Or let these men here tell what crime they had found when I stood before the council, ²¹unless it was this one sentence that I called out while standing before them, ‘It is about the resurrection of the dead that I am on trial before you today.’”

^w Other ancient authorities read *of the dead, both of*

22 But Felix, who was rather well informed about the Way, adjourned the hearing with the comment, "When Lysias the tribune comes down, I will decide your case." ²³Then he ordered the centurion to keep him in custody, but to let him have some liberty and not to prevent any of his friends from taking care of his needs.

24 Some days later when Felix came with his wife Drusilla, who was Jewish, he sent for Paul and heard him speak concerning faith in Christ Jesus. ²⁵And as he discussed justice, self-control, and the coming judgment, Felix became frightened and said, "Go away for the present; when I have an opportunity, I will send for you." ²⁶At the same time he hoped that money would be given him by Paul, and for that reason he used to send for him very often and converse with him.

27 After two years had passed, Felix was succeeded by Porcius Festus; and since he wanted to grant the Jews a favor, Felix left Paul in prison.

24.22 Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ,
³ADJOURNED ¹AND ⁴THEM - ²FELIX,

ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ εἶπας,
HAVING KNOWN~MORE ACCURATELY THE THINGS ABOUT THE WAY, HAVING SAID,

Ὅταν Λυσίας ὁ χιλιάρχος καταβῇ, διαγνώσομαι
WHEN LYSIAS, THE COMMANDER, COMES DOWN, I WILL DECIDE

τὰ καθ' ὑμᾶς. **24.23** διαταξάμενος τῷ
THE THINGS RELATING TO YOU². HAVING GIVEN ORDERS TO THE

ἐκατοντάρχη τηρεῖσθαι αὐτὸν ἔχειν τε ἄνεσιν καὶ
CENTURION TO GUARD HIM AND~TO HAVE (SOME) FREEDOM AND

μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν αὐτῷ.
TO PREVENT~NO ONE - OF HIS~OWN TO SERVE HIM.

24.24 Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ
AND~AFTER SOME~DAYS, HAVING ARRIVED - FELIX

σὺν Δρουσίλλῃ τῇ ἰδίᾳ γυναικὶ οὖσῃ Ἰουδαίᾳ
WITH DRUSILLA, HIS OWN WIFE, BEING A JEWESS,

μετεπέμψατο τὸν Παῦλον καὶ ἤκουσεν αὐτοῦ περὶ
HE SUMMONED - PAUL AND HE LISTENED TO HIM CONCERNING

τῆς εἰς Χριστὸν Ἰησοῦν πίστεως. **24.25** διαλεγόμενον
- ²IN ³CHRIST ⁴JESUS ¹FAITH. ³CONVERSING

δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ
¹AND ²HE ABOUT RIGHTEOUSNESS AND SELF-CONTROL AND OF THE

κρίματος τοῦ μέλλοντος, ἔμφοβος γενόμενος ὁ Φῆλιξ
²JUDGMENT - ¹COMING, HAVING BECOME~AFRAID - FELIX

ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου, καιρὸν δὲ
ANSWERED, - FOR THE PRESENT, GO, ³TIME ¹AND

μεταλαβὼν μετακαλέσομαί σε, **24.26** ἅμα καὶ
²HAVING FOUND, I WILL SEND FOR YOU, AT THE SAME TIME ALSO

ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ
HOPING THAT MONEY WILL BE GIVEN TO HIM BY -

Παύλου· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος
PAUL. THEREFORE ALSO MORE FREQUENTLY SENDING FOR~HIM

ὥμίλει αὐτῷ.
HE WAS CONVERSING WITH HIM.

24.27 Διετίας δὲ πληρωθείσης ἔλαβεν διάδοχον ὁ
AND~TWO YEARS HAVING PASSED ²RECEIVED ³A SUCCESSOR -

Φῆλιξ Πόρκιον Φῆστον, θέλων τε χάριτα καταθέσθαι
¹FELIX, PORCIUS. FESTUS; AND~WANTING TO GRANT~A FAVOR

τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπε τὸν Παῦλον
TO THE JEWS, - FELIX LEFT - PAUL

δεδεμένον.
HAVING BEEN BOUND.

CHAPTER 25

25.1 Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχείᾳ μετὰ τρεῖς
THEREFORE~FESTUS HAVING ARRIVED IN THE PROVINCE, AFTER THREE
ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας,
DAYS, HE WENT UP TO JERUSALEM FROM CAESAREA,
25.2 ἐνεφάνισάν τε αὐτῷ οἱ ἀρχιερεῖς καὶ οἱ πρῶτοι
AND~EXPLAINED TO HIM THE CHIEF PRIESTS AND THE LEADING MEN
τῶν Ἰουδαίων κατὰ τοῦ Παύλου καὶ παρεκάλουν
OF THE JEWS [THE CHARGES] AGAINST - PAUL AND THEY WERE BEGGING
αὐτὸν **25.3** αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως
HIM ASKING A FAVOR OF HIM SO THAT
μεταπέμψηται αὐτὸν εἰς Ἱερουσαλήμ, ἐνέδραν ποιοῦντες
HE MIGHT SUMMON HIM TO JERUSALEM, [WHILE] FORMING~A PLOT
ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν. **25.4** ὁ μὲν οὖν
TO KILL HIM ALONG THE WAY. - - THEREFORE
Φῆστος ἀπεκρίθη τηρεῖσθαι τὸν Παῦλον εἰς
FESTUS ANSWERED TO BE KEPT - PAUL IN
Καισάρειαν, ἐαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι·
CAESAREA, AND~[HE] HIMSELF TO INTEND QUICKLY TO GO OUT [THERE].
25.5 Οἱ οὖν ἐν ὑμῖν, φησὶν, δυνατοὶ
- THEREFORE, AMONG YOU°, HE SAYS, [THE] PROMINENT MEN
συγκαταβάντες εἴ τί ἐστιν ἐν τῷ ἀνδρὶ
HAVING COME DOWN WITH [ME] IF ANYTHING IS ²WITH ³THE ⁴MAN
ἄτοπον κατηγορεῖτωσαν αὐτοῦ.
¹WRONG LET THEM BRING CHARGES AGAINST HIM.
25.6 Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτῶ
AND~HAVING STAYED WITH THEM DAYS NO MORE [THAN] EIGHT
ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον
OR TEN, HAVING COME DOWN TO CAESAREA, ON THE NEXT DAY
καθίσας ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν Παῦλον
HAVING SAT ON THE JUDGMENT SEAT, HE ORDERED - PAUL
ἄχθῃναι. **25.7** παραγενομένου δὲ αὐτοῦ
TO BE BROUGHT. ³HAVING ARRIVED, ¹AND [AFTER] ²HE,
περιέστησαν αὐτὸν οἱ ἀπὸ Ἱεροσολύμων
⁹STOOD AROUND ¹⁰HIM ⁴THE ⁷FROM ⁸JERUSALEM
καταβεβηκότες Ἰουδαῖοι πολλὰ καὶ βαρέα αἰτιώματα
⁶HAVING COME DOWN ⁵JEWS, MANY AND SERIOUS CHARGES
καταφέροντες ἃ οὐκ ἴσχουν ἀποδείξαι, **25.8** τοῦ
BRINGING AGAINST [HIM] WHICH THEY WERE NOT ABLE TO PROVE, -
Παύλου ἀπολογουμένου ὅτι Οὔτε εἰς τὸν νόμον
PAUL DEFENDING HIMSELF [SAYING], - NEITHER AGAINST THE LAW
τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερὸν οὔτε εἰς
OF THE JEWS, NOR AGAINST THE TEMPLE, NOR AGAINST
Καίσαρά τι ἥμαρτον. **25.9** ὁ Φῆστος δὲ θέλων
CAESAR HAVE I SINNED [AGAINST]~ANYTHING. - AND~FESTUS WANTING
τοῖς Ἰουδαίοις χάριν καταθέσθαι ἀποκριθεὶς τῷ
FOR THE JEWS TO GRANT~A FAVOR, HAVING ANSWERED -

Three days after Festus had arrived in the province, he went up from Caesarea to Jerusalem ²where the chief priests and the leaders of the Jews gave him a report against Paul. They appealed to him ³and requested, as a favor to them against Paul, ^xto have him transferred to Jerusalem. They were, in fact, planning an ambush to kill him along the way. ⁴Festus replied that Paul was being kept at Caesarea, and that he himself intended to go there shortly. ⁵"So," he said, "let those of you who have the authority come down with me, and if there is anything wrong about the man, let them accuse him."

⁶After he had stayed among them not more than eight or ten days, he went down to Caesarea; the next day he took his seat on the tribunal and ordered Paul to be brought. ⁷When he arrived, the Jews who had gone down from Jerusalem surrounded him, bringing many serious charges against him, which they could not prove. ⁸Paul said in his defense, "I have in no way committed an offense against the law of the Jews, or against the temple, or against the emperor." ⁹But Festus, wishing to do the Jews a favor, asked

^x Gk him

Paul, "Do you wish to go up to Jerusalem and be tried there before me on these charges?" ¹⁰Paul said, "I am appealing to the emperor's tribunal; this is where I should be tried. I have done no wrong to the Jews, as you very well know. ¹¹Now if I am in the wrong and have committed something for which I deserve to die, I am not trying to escape death; but if there is nothing to their charges against me, no one can turn me over to them. I appeal to the emperor."

¹²Then Festus, after he had conferred with his council, replied, "You have appealed to the emperor; to the emperor you will go."

¹³After several days had passed, King Agrippa and Bernice arrived at Caesarea to welcome Festus. ¹⁴Since they were staying there several days, Festus laid Paul's case before the king, saying, "There is a man here who was left in prison by Felix. ¹⁵When I was in Jerusalem, the chief priests and the elders of the Jews informed me about him and asked for a sentence against him. ¹⁶I told them that it was not the custom of the Romans to hand over anyone before the accused had met the accusers face to face

Παύλῳ εἶπεν, Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς ἐκεῖ
PAUL, SAID, DO YOU WANT TO JERUSALEM HAVING GONE UP THERE

περὶ τούτων κριθῆναι ἐπ' ἐμοῦ· 25.10 εἶπεν δὲ ὁ
CONCERNING THESE THINGS TO BE JUDGED BY ME? AND~SAID -

Παῦλος, Ἐπὶ τοῦ βήματος Καίσαρός ἐστὼς εἰμι, οὗ
PAUL, BEFORE THE JUDGMENT SEAT OF CAESAR I HAVE STOOD, WHERE

με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδίκησα
IT IS NECESSARY~FOR ME TO BE JUDGED. ³JEWS ²NO ¹I WRONGED

ὥς καὶ σὺ κάλλιον ἐπιγινώσκεις. 25.11 εἰ μὲν οὖν
AS ALSO YOU VERY WELL KNOW. IF - THEN

ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι,
I DO WRONG AND WORTHY OF DEATH I HAVE DONE ANYTHING,

οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἔστιν
I DO NOT REFUSE - TO DIE. BUT~IF THERE IS~NOTHING

ᾧ οὗτοι κατηγοροῦσίν μου, οὐδεὶς με
OF [THE THINGS] WHICH THESE ONES ACCUSE ME, NO ONE ³ME

δύναται αὐτοῖς χαρίσασθαι· Καίσαρα ἐπικαλοῦμαι.
¹IS ABLE ⁴TO THEM ²TO HAND OVER. I APPEAL~TO CAESAR.

25.12 τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου
THEN - FESTUS HAVING TALKED WITH THE COUNCIL

ἀπεκρίθη, Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα
ANSWERED, TO CAESAR YOU HAVE APPEALED, TO CAESAR

πορεύσῃ.
YOU WILL GO.

25.13 Ἡμερῶν δὲ διαγενομένων τινῶν Ἀγρίππας
³DAYS ¹NOW [AFTER] ⁴HAVING PASSED ²SOME, AGRIPPA,

ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν
THE KING, AND BERNICE ARRIVED IN CAESAREA

ἀσπασάμενοι τὸν Φῆστον. 25.14 ὥς δὲ πλείους
HAVING PAID THEIR RESPECTS - TO FESTUS. AND~WHILE MANY

ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ
DAYS THEY WERE SPENDING THERE, - FESTUS TO THE KING

ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων,
LAID OUT THE THINGS WITH RESPECT TO - PAUL SAYING,

Ἄνὴρ τίς ἐστιν καταλελειμμένος ὑπὸ Φήλικος δέσμιος,
A CERTAIN~MAN HAS BEEN LEFT BEHIND BY FELIX, A PRISONER,

25.15 περὶ οὗ γενομένου μου εἰς Ἱεροσόλυμα
ABOUT WHOM, I~HAVING GONE TO JERUSALEM,

ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν
MADE KNOWN THE CHIEF PRIESTS AND THE ELDERS OF THE

Ἰουδαίων αἰτούμενοι κατ' αὐτοῦ καταδίκην.
JEWS REQUESTING AGAINST HIM A SENTENCE OF CONDEMNATION..

25.16 πρὸς οὓς ἀπεκρίθην ὅτι οὐκ ἔστιν ἔθος
TO WHOM I ANSWERED THAT IT IS NOT A CUSTOM

Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον πρὶν ἢ ὁ
WITH ROMANS TO HAND OVER ANY MAN, BEFORE THE ONE

κατηγορούμενος κατὰ πρόσωπον ἔχει τοὺς
BEING ACCUSED FACE TO FACE SHOULD HAVE THE

κατηγορους τόπον τε ἀπολογίας λάβοι
 ACCUSERS AND~AN OPPORTUNITY [FOR] A DEFENSE MIGHT RECEIVE

περὶ τοῦ ἐγκλήματος. **25.17** συνελθόντων οὖν
 CONCERNING THE ACCUSATION. ³HAVING ASSEMBLED ¹THEREFORE

[αὐτῶν] ἐνθάδε ἀναβολὴν μηδεμίαν ποιησάμενος τῇ
²THEY HERE, NO DELAY HAVING MADE, ON THE

ἐξῆς καθίσας ἐπὶ τοῦ βήματος ἐκέλευσα
 NEXT [DAY] HAVING SAT DOWN ON THE JUDGMENT SEAT I ORDERED

ἀχθῆναι τὸν ἄνδρα· **25.18** περὶ οὗ σταθέντες οἱ
 TO BE BROUGHT THE MAN. ABOUT WHOM, HAVING BEEN STANDING, THE

κατήγοροι οὐδεμίαν αἰτίαν ἔφερον ὧν ἐγὼ
 ACCUSERS ²NO ³CHARGE ¹WERE BRINGING ⁴OF WHICH ⁶I

ὑπενόουν πονηρῶν, **25.19** ζητήματα δέ τινα περὶ τῆς
⁷WAS SUSPECTING ⁵EVIL THINGS, ¹⁰ISSUES ⁸BUT ⁹CERTAIN ABOUT -

ιδίας δεισιδαιμονίας εἶχον πρὸς αὐτὸν καὶ περὶ
 THEIR OWN RELIGION THEY HAD AGAINST HIM AND ABOUT

τινος Ἰησοῦ τεθνηκότος ὃν ἔφασκεν ὁ Παῦλος ζῆν.
 A CERTAIN JESUS HAVING DIED, WHOM WAS SAYING - PAUL TO LIVE.

25.20 ἀπορούμενος δὲ ἐγὼ τὴν περὶ
³BEING UNCERTAIN ¹BUT ²I - ABOUT

τούτων ζήτησιν ἔλεγον εἰ βούλοιο πορεύεσθαι
 [THE] INVESTIGATION~OF THESE THINGS, WAS SAYING IF HE MIGHT WISH TO GO

εἰς Ἱεροσόλυμα κακεῖ κρίνεσθαι περὶ τούτων.
 TO JERUSALEM AND THERE TO BE JUDGED CONCERNING THESE THINGS.

25.21 τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν
 - BUT PAUL HAVING APPEALED [THAT] HE~BE KEPT

εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα
 FOR THE ²OF THE ³EMPEROR ¹DECISION, I ORDERED

τηρεῖσθαι αὐτὸν ἕως οὗ ἀναπέμψω αὐτὸν πρὸς
 HIM~TO BE KEPT UNTIL I MAY SEND HIM TO

Καίσαρα. **25.22** Ἀγρίππας δὲ πρὸς τὸν Φῆστον,
 CAESAR. AND~AGRIPPA [SAID] TO - FESTUS,

Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. Αὔριον,
 I WAS DESIRING ALSO MYSELF ²THE ³MAN ¹TO HEAR. TOMORROW,

φησὶν, ἀκούσῃ αὐτοῦ.
 HE SAYS, YOU WILL HEAR HIM.

25.23 Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ
 THEN~ON THE NEXT DAY, HAVING COME - AGRIPPA AND

τῆς Βερνίκης μετὰ πολλῆς φαντασίας καὶ εἰσελθόντων
 - BERNICE WITH GREAT PAGEANTRY AND HAVING ENTERED

εἰς τὸ ἀκροατήριον σὺν τε χιλιάρχοις καὶ ἀνδράσιν
 INTO THE AUDITORIUM WITH BOTH COMMANDERS AND ³MEN

τοῖς κατ' ἐξοχὴν τῆς πόλεως καὶ κελεύσαντος τοῦ
¹THE ²PROMINENT OF THE CITY AND HAVING GIVEN ORDERS -

Φήστου ἤχθη ὁ Παῦλος. **25.24** καὶ φησιν ὁ Φῆστος,
 FESTUS, WAS BROUGHT - PAUL. AND SAYS - FESTUS,

Ἀγρίππα βασιλεῦ καὶ πάντες οἱ συμπαρόντες ἡμῖν
 KING~AGRIPPA AND ALL THE ²BEING PRESENT TOGETHER ³WITH US

and had been given an opportunity to make a defense against the charge. ¹⁷So when they met here, I lost no time, but on the next day took my seat on the tribunal and ordered the man to be brought. ¹⁸When the accusers stood up, they did not charge him with any of the crimes^y that I was expecting. ¹⁹Instead they had certain points of disagreement with him about their own religion and about a certain Jesus, who had died, but whom Paul asserted to be alive. ²⁰Since I was at a loss how to investigate these questions, I asked whether he wished to go to Jerusalem and be tried there on these charges.^z ²¹But when Paul had appealed to be kept in custody for the decision of his Imperial Majesty, I ordered him to be held until I could send him to the emperor.” ²²Agrippa said to Festus, “I would like to hear the man myself.” “Tomorrow,” he said, “you will hear him.”

²³ So on the next day Agrippa and Bernice came with great pomp, and they entered the audience hall with the military tribunes and the prominent men of the city. Then Festus gave the order and Paul was brought in. ²⁴And Festus said, “King Agrippa and all here present with us,

^y Other ancient authorities read *with anything*

^z Gk *on them*

you see this man about whom the whole Jewish community petitioned me, both in Jerusalem and here, shouting that he ought not to live any longer. ²⁵But I found that he had done nothing deserving death; and when he appealed to his Imperial Majesty, I decided to send him. ²⁶But I have nothing definite to write to our sovereign about him. Therefore I have brought him before all of you, and especially before you, King Agrippa, so that, after we have examined him, I may have something to write—²⁷for it seems to me unreasonable to send a prisoner without indicating the charges against him.”

ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ ἅπαν τὸ πλῆθος
'MEN, YOU° SEE THIS ONE ABOUT WHOM ALL THE MULTITUDE
τῶν Ἰουδαίων ἐνέτυχόν μοι ἐν τε Ἱεροσολύμοις καὶ
OF THE JEWS APPEALED TO ME IN BOTH JERUSALEM AND

ἐνθάδε βοῶντες· μὴ δεῖν αὐτὸν ζῆν μηκέτι.
HERE CRYING OUT [THAT] IT IS NOT FITTING FOR HIM TO LIVE ANY LONGER.

25.25 ἐγὼ δὲ κατελαβόμην μηδὲν ἄξιον αὐτὸν θανάτου
BUT~I FOUND °NOTHING °WORTHY °HIM °OF DEATH

πεπραχέναι, αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν
°TO HAVE DONE, BUT~HIMSELF THIS ONE HAVING APPEALED TO THE

Σεβαστὸν ἔκρινα πέμπειν. **25.26** περὶ οὗ ἀσφαλές τι
EMPEROR, I DECIDED TO SEND [HIM]. ABOUT WHOM SOMETHING~DEFINITE

γράψαι τῷ κυρίῳ οὐκ ἔχω, διὸ προήγαγον αὐτὸν
TO WRITE TO THE LORD I DO NOT HAVE, THEREFORE I BROUGHT FORWARD HIM

ἐφ' ὑμῶν καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα,
BEFORE YOU° AND ABOVE ALL BEFORE YOU, KING AGRIPPA,

ὥστε τῆς ἀνακρίσεως γενομένης σχῶ τί
SO THAT THE INVESTIGATION HAVING HAPPENED, I MAY HAVE SOMETHING

γράψω· **25.27** ἄλογον γάρ μοι δοκεῖ πέμποντα δέσμιον
I MAY WRITE. FOR~UNREASONABLE IT SEEMS~TO ME SENDING A PRISONER

μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.
NOT ALSO THE °AGAINST °HIM °CHARGES TO REPORT.

CHAPTER 26

Agrippa said to Paul, “You have permission to speak for yourself.” Then Paul stretched out his hand and began to defend himself:

²“I consider myself fortunate that it is before you, King Agrippa, I am to make my defense today against all the accusations of the Jews, ³because you are especially familiar with all the customs and controversies of the Jews; therefore I beg of you to listen to me patiently.

⁴“All the Jews know my way of life from my youth, a life spent from the beginning among my own people and in Jerusalem.

26.1 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη,
AND~AGRIPPA TO - PAUL SAID,

Ἐπιτρέπεται σοι περὶ σεαυτοῦ λέγειν. τότε ὁ
IT IS PERMITTED FOR YOU CONCERNING YOURSELF TO SPEAK. THEN -

Παῦλος ἐκτείνας τὴν χεῖρα ἀπελογεῖτο,
PAUL HAVING STRETCHED OUT THE(HIS) HAND, WAS MAKING HIS DEFENSE,

26.2 Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων,
CONCERNING EVERYTHING OF WHICH I AM BEING ACCUSED BY [THE] JEWS,

βασιλεῦ Ἀγρίππα, ἡγήμαι ἐμαυτὸν μακάριον ἐπὶ
KING AGRIPPA, I HAVE CONSIDERED MYSELF FORTUNATE BEFORE

σοῦ μέλλων σήμερον ἀπολογεῖσθαι **26.3** μάλιστα
YOU INTENDING TODAY TO MAKE MY DEFENSE, MOST OF ALL

γνώστην ὄντα σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν
°AN EXPERT °BEING °YOU °OF ALL - °OF °[THE] JEWS °CUSTOMS

τε καὶ ζητημάτων, διὸ δέομαι μακροθύμως
°BOTH °AND °ISSUES, THEREFORE, I BEG [YOU] PATIENTLY

ἀκοῦσαί μου. **26.4** Τὴν μὲν οὖν βίωσίν μου [τὴν]
TO LISTEN TO ME. SO~THE MANNER OF LIFE~THEN OF ME -

ἐκ νεότητος τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ
FROM [MY] YOUTH - FROM [THE] BEGINNING HAVING BEEN IN THE

ἔθνει μου ἐν τε Ἱεροσολύμοις ἴσασι πάντες [οἱ]
NATION OF ME AND~IN JERUSALEM HAVE KNOWN ALL THE

Ἰουδαῖοι **26.5** προγινώσκοντές με ἄνωθεν, ἐὰν
 JEWS, PREVIOUSLY KNOWING ME FOR A LONG TIME, IF
 θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην
 THEY ARE WILLING TO TESTIFY, THAT ACCORDING TO THE MOST STRICT
 αἵρεσιν τῆς ἡμετέρας θρησκείας ἐζήσα Φαρισαῖος.
 SECT - OF OUR RELIGION I LIVED [AS] A PHARISEE.
26.6 καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας ἡμῶν
 AND NOW ON [THE] HOPE OF THE ²TO ³THE ⁴FATHERS ⁵OF US
 ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ ἔστηκα
¹PROMISE HAVING BEEN MADE BY - GOD, I HAVE STOOD
 κρινόμενος, **26.7** εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν
 BEING JUDGED, TO WHICH THE TWELVE TRIBES OF US WITH
 ἐκτενεῖα νύκτα καὶ ἡμέραν λατρεῖον ἐλπίζει
 EARNESTNESS NIGHT AND DAY WORSHIPING, HOPES
 καταντῆσαι, περὶ ἧς ἐλπίδος ἐγκαλοῦμαι ὑπὸ
 TO ATTAIN, ABOUT WHICH HOPE I AM BEING ACCUSED BY
 Ἰουδαίων, βασιλεῦ. **26.8** τί ἄπιστον κρίνεται παρ'
 [THE] JEWS, [O] KING, WHY IS IT CONSIDERED~UNBELIEVABLE BY
 ὑμῖν εἰ ὁ θεὸς νεκροὺς ἐγείρει; **26.9** ἐγὼ μὲν οὖν
 YOU^c IF - GOD RAISES~[THE] DEAD? I - THEREFORE
 ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου
 THOUGHT TO MYSELF AGAINST THE NAME OF JESUS, THE NAZARENE,
 δεῖν πολλὰ ἐναντία πρᾶξαι, **26.10** ὃ καὶ
 IT IS NECESSARY MANY HOSTILE THINGS TO DO, WHICH ALSO
 ἐποίησα ἐν Ἱεροσολύμοις, καὶ πολλοὺς τε τῶν ἁγίων
 I DID IN JERUSALEM, AND MANY - OF THE SAINTS
 ἐγὼ ἐν φυλακαῖς κατέκλεισα τὴν παρὰ τῶν ἀρχιερέων
 I IN JAILS LOCKED UP, - ²FROM ³THE ⁴CHIEF PRIESTS
 ἐξουσίαν λαβὼν ἀναιρουμένων τε αὐτῶν κατήνεγκα
⁵AUTHORITY ¹HAVING RECEIVED ⁸BEING KILLED, ⁶AND ⁷THEY I CAST
 ψῆφον. **26.11** καὶ κατὰ πάσας τὰς συναγωγὰς
 A VOTE, AND THROUGHOUT ALL THE SYNAGOGUES,
 πολλάκις τιμωρῶν αὐτοὺς ἠνάγκαζον βλασφημεῖν
 OFTEN PUNISHING THEM, I WAS FORCING [THEM] TO BLASPHEME
 περισσῶς τε ἐμμαινόμενος αὐτοῖς ἐδίωκον ἕως
 AND~EVEN MORE BEING ENRAGED AT THEM, I WAS PERSECUTING AS FAR AS
 καὶ εἰς τὰς ἔξω πόλεις.
 EVEN TO THE CITIES~OUTSIDE.

26.12 Ἐν οἷς πορευόμενος εἰς τὴν Δαμασκὸν μετ'
 IN WHICH TRAVELING TO - DAMASCUS WITH

ἐξουσίας καὶ ἐπιτροπῆς τῆς τῶν ἀρχιερέων
 AUTHORITY AND PERMISSION - OF THE CHIEF PRIESTS, [AT]

26.13 ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ,
 MID~DAY ALONG THE WAY I SAW, [O] KING,

οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου
 FROM HEAVEN, BEYOND THE BRILLIANCE OF THE SUN,

περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ
 HAVING SHONE AROUND ME A LIGHT AND THE ONES WITH ME

⁵They have known for a long time, if they are willing to testify, that I have belonged to the strictest sect of our religion and lived as a Pharisee. ⁶And now I stand here on trial on account of my hope in the promise made by God to our ancestors, ⁷a promise that our twelve tribes hope to attain, as they earnestly worship day and night. It is for this hope, your Excellency, ^athat I am accused by Jews! ⁸Why is it thought incredible by any of you that God raises the dead?

⁹“Indeed, I myself was convinced that I ought to do many things against the name of Jesus of Nazareth.^b ¹⁰And that is what I did in Jerusalem; with authority received from the chief priests, I not only locked up many of the saints in prison, but I also cast my vote against them when they were being condemned to death. ¹¹By punishing them often in all the synagogues I tried to force them to blaspheme; and since I was so furiously enraged at them, I pursued them even to foreign cities.

¹²“With this in mind, I was traveling to Damascus with the authority and commission of the chief priests, ¹³when at midday along the road, your Excellency,^a I saw a light from heaven, brighter than the sun, shining around me

^a Gk O king

^b Gk the Nazorean

and my companions.

¹⁴When we had all fallen to the ground, I heard a voice saying to me in the Hebrew^c language, ‘Saul, Saul, why are you persecuting me? It hurts you to kick against the goads.’ ¹⁵I asked, ‘Who are you, Lord?’ The Lord answered, ‘I am Jesus whom you are persecuting. ¹⁶But get up and stand on your feet; for I have appeared to you for this purpose, to appoint you to serve and testify to the things in which you have seen me^d and to those in which I will appear to you. ¹⁷I will rescue you from your people and from the Gentiles—to whom I am sending you ¹⁸to open their eyes so that they may turn from darkness to light and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.’

¹⁹“After that, King Agrippa, I was not disobedient to the heavenly vision, ²⁰but declared first to those in Damascus, then in Jerusalem and throughout the countryside of Judea, and also to the Gentiles, that they should repent and turn to God and do deeds consistent with repentance. ²¹For this reason the Jews seized me in the temple and tried to kill me. ²²To this day I have had help

^c That is, Aramaic

^d Other ancient authorities read the things that you have seen

πορευομένων. **26.14** πάντων τε καταπεσόντων ἡμῶν εἰς
TRAVELING. AND~ALL OF US~HAVING FALLEN DOWN TO

τὴν γῆν ἤκουσα φωνὴν λέγουσαν πρὸς με τῇ
THE GROUND, I HEARD A VOICE SAYING TO ME IN THE

Ἑβραϊδὶ διαλέκτῳ, Σαοὺλ Σαοὺλ, τί με διώκεις;
HEBREW LANGUAGE, SAUL, SAUL, WHY ARE YOU PERSECUTING~ME?

σκληρόν σοι πρὸς κέντρα λακτίζειν. **26.15** ἐγὼ δὲ
[IT IS] HARD FOR YOU AGAINST [THE] PROD TO KICK. AND~I

εἶπα, Τίς εἶ, κύριε; ὁ δὲ κύριος εἶπεν, Ἐγὼ εἰμι
SAID, WHO ARE YOU, LORD? AND~THE LORD SAID, I AM

Ἰησοῦς ὃν σὺ διώκεις. **26.16** ἀλλὰ ἀνάστηθι καὶ
JESUS WHOM YOU ARE PERSECUTING. BUT GET UP AND

στήθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην
STAND ON THE FEET OF YOU. FOR THIS [PURPOSE] THEN, I APPEARED

σοι, προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα
TO YOU, TO APPOINT YOU A SERVANT AND WITNESS

ὧν τε εἶδές [με] ὧν τε ὀφθήσομαι
BOTH~OF [THINGS IN] WHICH YOU SAW ME AND~THE [THINGS IN] WHICH I WILL APPEAR

σοι, **26.17** ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν
TO YOU, DELIVERING YOU FROM THE PEOPLE AND FROM THE

ἐθνῶν εἰς οὓς ἐγὼ ἀποστέλλω σε **26.18** ἀνοίξαι
GENTILES, TO WHOM I AM SENDING YOU, TO OPEN

ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς
[THE] EYES OF THEM, - TO TURN [THEM] FROM [THE] DARKNESS TO

φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν,
[THE] LIGHT AND THE AUTHORITY - OF SATAN TO - GOD, [THAT]

τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κλῆρον ἐν
- THEY~RECEIVE FORGIVENESS OF SINS AND A SHARE AMONG

τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ.
THE ONES HAVING BEEN SANCTIFIED BY FAITH - IN ME.

26.19 Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην
FROM WHICH, KING AGRIPPA, I WAS NOT

ἀπειθὴς τῇ οὐρανίῳ ὁπτασίᾳ **26.20** ἀλλὰ τοῖς ἐν
DISOBEDIENT TO THE HEAVENLY VISION, BUT TO THE ONES IN

Δαμασκῷ πρῶτόν τε καὶ Ἱεροσολύμοις, πᾶσάν τε τὴν
DAMASCUS FIRST AND ALSO IN JERUSALEM, AND~ALL THE

χώραν τῆς Ἰουδαίας καὶ τοῖς ἔθνεσιν ἀπήγγελλον
REGION - OF JUDEA AND TO THE GENTILES I WAS ANNOUNCING

μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν, ἄξια τῆς
TO REPENT AND TO TURN TO - GOD, ³WORTHY -

μετανοίας ἔργα πράσσοντας. **26.21** ἐνεκα τούτων με
⁴OF REPENTANCE ²WORKS ¹DOING. BECAUSE OF THESE THINGS ³ME

Ἰουδαῖοι συλλαβόμενοι [ὄντα] ἐν τῷ ἱερῷ ἐπειρῶντο
¹[THE] JEWS ²HAVING SEIZED BEING IN THE TEMPLE WERE TRYING

διαχειρίσασθαι. **26.22** ἐπικουρίας οὖν τυχὼν τῆς
TO KILL [ME] HELP, THEN, HAVING OBTAINED -

26:16 text: ASV NASBmg RSV NIV NEB TEV NJB NRSV. omit KJV NASB TEVmg NRSVmg.

ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἔστηκα
 FROM - GOD, UP TO - THIS~DAY I HAVE STOOD

μαρτυρόμενος μικρῷ τε καὶ μεγάλῳ οὐδὲν ἑκτὸς λέγων
 WITNESSING BOTH~TO SMALL AND GREAT ²NOTHING ³EXCEPT ¹SAYING

ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων
 WHAT THINGS BOTH THE PROPHETS SAID BEING ABOUT

γίνεσθαι καὶ Μωϋσῆς, 26.23 εἰ παθητὸς ὁ
 TO HAPPEN AND MOSES, IF SUBJECT TO SUFFERING THE

Χριστός, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς
 CHRIST, IF FIRST BY A RESURRECTION OF [THE] DEAD A LIGHT

μέλλει καταγγέλλειν τῷ τε λαῷ καὶ τοῖς ἔθνεσιν.
 IS ABOUT TO ANNOUNCE BOTH~TO THE PEOPLE AND TO THE GENTILES.

26.24 Ταῦτα δὲ αὐτοῦ ἀπολογουμένου ὁ Φῆστος
 AND~THESE THINGS, HE, SAYING IN HIS DEFENSE, - FESTUS

μεγάλῃ τῇ φωνῇ φησιν, Μαίνη, Παῦλε· τὰ πολλὰ
 IN A LOUD - VOICE SAYS, YOU ARE INSANE, PAUL. THE GREATNESS OF

σε γράμματα εἰς μανίαν περιτρέπει. 26.25 ὁ δὲ
 YOUR LEARNING TO INSANITY IS TURNING [YOU]. - BUT

Παῦλος, Οὐ μαίνομαι, φησίν, κράτιστε Φῆστε, ἀλλὰ
 PAUL, I AM NOT INSANE, HE SAYS, MOST EXCELLENT FESTUS, BUT

ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι.
 TRUE AND REASONABLE WORDS I AM SPEAKING.

26.26 ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς πρὸς
 FOR~KNOWS ABOUT THESE MATTERS THE KING TO

ὃν καὶ παρρησιαζόμενος λαλῶ, λανθάνειν γὰρ αὐτὸν
 WHOM ALSO SPEAKING FREELY I SPEAK, FOR~TO ESCAPE NOTICE [OF] HIM

[τι] τούτων οὐ πείθομαι οὐθέν· οὐ γάρ ἐστιν
 SOMETHING OF THESE THINGS I AM NOT PERSUADED AT ALL. ⁴NOT ¹FOR ³HAS

ἐν γωνίᾳ πεπραγμένον τοῦτο. 26.27 πιστεύεις, βασιλεῦ
⁶IN ⁷A CORNER ⁵BEEN DONE ²THIS. DO YOU BELIEVE, KING

Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις. 26.28 ὁ
 AGRIPPA, IN THE PROPHETS? I KNOW THAT YOU BELIEVE. -

δὲ Ἀγρίππας πρὸς τὸν Παῦλον, Ἐν ὀλίγῳ
 AND AGRIPPA [SAID] TO - PAUL, IN A LITTLE [WHILE]

με πείθεις Χριστιανὸν ποιῆσαι. 26.29 ὁ δὲ Παῦλος,
 YOU ARE PERSUADING~ME, TO MAKE [ME]~A CHRISTIAN. - BUT PAUL,

Εὐξαίμην ἂν τῷ θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν
 I WOULD PRAY - TO GOD [THAT] BOTH IN A LITTLE [WHILE] AND IN

μεγάλῳ οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς
 A GREAT [WHILE] NOT ONLY YOU, BUT ALSO ALL THE ONES

ἀκούοντάς μου σήμερον γενέσθαι τοιούτους ὁποῖος καὶ
 LISTENING TO ME TODAY, [THAT] SUCH ONES~BECOME OF WHAT SORT ALSO

ἐγώ εἰμι παρεκτὸς τῶν δεσμῶν τούτων.
 I AM APART FROM - THESE~CHAINS.

26.30 Ἀνέστη τε ὁ βασιλεὺς καὶ ὁ ἡγεμὼν ἡ
 AROSE BOTH THE KING AND THE GOVERNOR -

τε Βερνίκη καὶ οἱ συγκαθήμενοι αὐτοῖς,
 AND BERNICE AND THE ONES SITTING WITH THEM,

from God, and so I stand here, testifying to both small and great, saying nothing but what the prophets and Moses said would take place: ²³that the Messiah^e must suffer, and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles.”

24 While he was making this defense, Festus exclaimed, “You are out of your mind, Paul! Too much learning is driving you insane!” ²⁵But Paul said, “I am not out of my mind, most excellent Festus, but I am speaking the sober truth. ²⁶Indeed the king knows about these things, and to him I speak freely; for I am certain that none of these things has escaped his notice, for this was not done in a corner. ²⁷King Agrippa, do you believe the prophets? I know that you believe.” ²⁸Agrippa said to Paul, “Are you so quickly persuading me to become a Christian?” ²⁹Paul replied, “Whether quickly or not, I pray to God that not only you but also all who are listening to me today might become such as I am—except for these chains.”

30 Then the king got up, and with him the governor and Bernice and those who had been seated with them;

^e Or the Christ

^f Or Quickly you will persuade me to play the Christian

³¹and as they were leaving, they said to one another, "This man is doing nothing to deserve death or imprisonment." ³²Agrippa said to Festus, "This man could have been set free if he had not appealed to the emperor."

26.31 καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους
AND HAVING WITHDRAWN, THEY WERE SPEAKING TO ONE ANOTHER
λέγοντες ὅτι Οὐδὲν θανάτου ἢ δεσμῶν ἄξιον [τι]
SAYING - ⁴NOT [DO] ⁷OF DEATH ⁸OR ⁹CHAINS ⁶WORTHY ⁵ANYTHING
πράσσει ὁ ἄνθρωπος οὗτος. **26.32** Ἀγρίππας δὲ τῷ
³DOES - ²MAN ¹THIS. AND-AGRIPPA -
Φήστω ἔφη, Ἀπολελῦσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος
TO FESTUS SAID, ⁴TO HAVE BEEN RELEASED ³WAS ABLE - ²MAN ¹THIS
εἰ μὴ ἐπεκέκλητο Καίσαρα.
IF HE HAD NOT APPEALED TO CAESAR.

CHAPTER 27

When it was decided that we were to sail for Italy, they transferred Paul and some other prisoners to a centurion of the Augustan Cohort, named Julius. ²Embarking on a ship of Adramyttium that was about to set sail to the ports along the coast of Asia, we put to sea, accompanied by Aristarchus, a Macedonian from Thessalonica. ³The next day we put in at Sidon; and Julius treated Paul kindly, and allowed him to go to his friends to be cared for. ⁴Putting out to sea from there, we sailed under the lee of Cyprus, because the winds were against us. ⁵After we had sailed across the sea that is off Cilicia and Pamphylia, we came to Myra in Lycia. ⁶There the centurion found an Alexandrian ship bound for Italy and put us on board. ⁷We sailed slowly for a

27.1 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν
AND-WHEN IT WAS DECIDED [THAT] - WE-SET SAIL TO -
Ἰταλίαν, παρεδίδουν τὸν τε Παῦλον καὶ τινὰς
ITALY, THEY WERE HANDING OVER - BOTH PAUL AND SOME
ἐτέρους δεσμώτας ἐκατοντάρχη ὀνόματι Ἰουλίῳ
OTHER PRISONERS TO A CENTURION BY NAME JULIUS
σπείρης Σεβαστῆς. **27.2** ἐπιβάντες δὲ
OF [THE] IMPERIAL-COHORT. AND-HAVING EMBARKED
πλοίῳ Ἀδραμυττηνῷ μέλλουσι πλεῖν εἰς τοὺς
IN AN ADRAMYTTIUM-SHIP BEING ABOUT TO SAIL TO -
κατὰ τὴν Ἀσίαν τόπους ἀνήχθημεν ὄντος σὺν
²ALONG [THE COAST OF] - ³ASIA ¹PLACES WE SET SAIL, BEING WITH
ἡμῖν Ἀριστάρχου Μακεδόνα Θεσσαλονικέως. **27.3** τῇ
US ARISTARCHUS A MACEDONIAN OF THESSALONICA.
τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα, φιλοφρονήτως
AND ON ANOTHER [DAY] WE PUT IN AT A HARBOR IN SIDON, ⁴KINDLY
τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος ἐπέτρεψεν πρὸς
¹AND - ²JULIUS - ⁵PAUL ³HAVING TREATED PERMITTED [HIM] TO
τοὺς φίλους πορευθέντι ἐπιμελείας τυχεῖν.
THE FRIENDS HAVING GONE TO OBTAIN-CARE.
27.4 κακεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν
AND FROM THERE HAVING PUT OUT TO SEA, WE SAILED TO ONE SIDE OF -
Κύπρον διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους,
CYPRUS BECAUSE - THE WINDS TO BE CONTRARY,
27.5 τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ
AND-THE OPEN SEA - ALONG [THE COAST OF] - CILICIA AND
Παμφυλίαν διαπλεύσαντες κατήλθομεν εἰς Μύρα τῆς
PAMPHYLIA HAVING SAILED THROUGH, WE CAME DOWN TO MYRA -
Λυκίας. **27.6** κακεῖ εὐρὼν ὁ ἐκατοντάρχης
OF LYCIA. AND THERE ³HAVING FOUND ¹THE ²CENTURION
πλοῖον Ἀλεξανδρίνον πλεόν εἰς τὴν Ἰταλίαν
AN ALEXANDRIAN-SHIP SAILING TO - ITALY,
ἐνεβίβασεν ἡμᾶς εἰς αὐτό. **27.7** ἐν ἱκαναῖς δὲ
HE PUT ON BOARD US IN IT. ²IN ³MANY ¹BUT

ἡμέραις βραδυπλοοῦντες καὶ μόλις γενόμενοι
 DAYS SAILING SLOWLY AND WITH DIFFICULTY HAVING COME
 κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς
 ALONG [THE COAST OF] - CNIDUS, ³NOT ⁴PERMITTING TO GO FARTHER ⁵US
 τοῦ ἀνέμου ὑπεπλεύσαμεν τὴν Κρήτην κατὰ
¹THE ²WIND, WE SAILED TO ONE SIDE OF - CRETE ACROSS FROM
 Σαλμώνην, 27.8 μόλις τε παραλεγόμενοι αὐτὴν
 SALMONE, AND~WITH DIFFICULTY SAILING PAST IT
 ἦλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς Λιμένας
 WE CAME TO A CERTAIN~PLACE BEING CALLED FAIR HAVENS,
 ᾧ ἐγγὺς πόλις ἦν Λασαία.
 NEAR~TO WHICH WAS~[THE] CITY LASEA.

27.9 Ἰκανοῦ δὲ χρόνου διαγενομένου καὶ ὄντος ἤδη
 AND~CONSIDERABLE TIME HAVING PASSED AND BEING ALREADY
 ἐπισφαλοῦς τοῦ πλοὸς διὰ τὸ καὶ τὴν νηστείαν
 UNSAFE [FOR] - A VOYAGE BECAUSE OF - ALSO THE FAST
 ἤδη παρεληλυθέναι παρῆνει ὁ Παῦλος
 ALREADY TO HAVE GONE BY, WAS RECOMMENDING - PAUL
 27.10 λέγων αὐτοῖς, Ἄνδρες, θεωρῶ ὅτι μετὰ ὑβρεως
 SAYING TO THEM, MEN, I SEE THAT WITH HARSHIP
 καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ τοῦ
 AND MUCH LOSS, NOT ONLY OF THE CARGO AND THE
 πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν
 SHIP, BUT ALSO THE LIVES OF US ARE ABOUT TO BE THE
 πλοῦν. 27.11 ὁ δὲ ἑκατοντάρχης τῷ κυβερνήτῃ καὶ
 VOYAGE. BUT~THE CENTURION BY THE PILOT AND
 τῷ ναυκλήρῳ μᾶλλον ἐπείθετο ἢ τοῖς ὑπὸ Παύλου
 THE OWNER WAS PERSUADED~RATHER THAN THE THINGS BY PAUL
 λεγομένοις. 27.12 ἀνευθέτου δὲ τοῦ λιμένος
 BEING SPOKEN. BUT~UNFAVORABLY SITUATED THE PORT
 ὑπάρχοντος πρὸς παραχειμασίαν οἱ πλείονες ἔθεντο
 BEING FOR SPENDING THE WINTER, THE MAJORITY MADE
 βουλὴν ἀναχθῆναι ἐκεῖθεν, εἴ πως δύναιντο
 A DECISION TO SET SAIL FROM THERE, IF SOMEHOW THEY MIGHT BE ABLE
 καταντήσαντες εἰς Φοῖνικα παραχειμάσαι λιμένα τῆς
 HAVING ARRIVED IN PHOENIX TO SPEND THE WINTER [IN] A HARBOR -
 Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ
 OF CRETE FACING TOWARD [THE] SOUTHWEST AND TOWARD
 χῶρον.
 [THE] NORTHWEST.

27.13 Ὑποπνεύσαντος δὲ νότου δόξαντες τῆς
 AND~HAVING BLOWN GENTLY A SOUTH WIND, HAVING THOUGHT THE
 προθέσεως κεκρατηκέναι, ἄραντες
 PURPOSE TO HAVE ATTAINED, HAVING RAISED [ANCHOR]
 ἄσσον παρελέγοντο τὴν Κρήτην. 27.14 μετ' οὐ
 THEY WERE SAILING PAST~CLOSE BY - CRETE. ²AFTER ³NOT
 πολὺ δὲ ἔβαλεν κατ' αὐτῆς ἄνεμος τυφωνικὸς
⁴MUCH [TIME] ¹BUT RUSHED DOWN AGAINST IT A HURRICANE [FORCE]~WIND,

number of days and arrived with difficulty off Cnidus, and as the wind was against us, we sailed under the lee of Crete off Salmone. ⁸Sailing past it with difficulty, we came to a place called Fair Havens, near the city of Lasea.

9 Since much time had been lost and sailing was now dangerous, because even the Fast had already gone by, Paul advised them, ¹⁰saying, "Sirs, I can see that the voyage will be with danger and much heavy loss, not only of the cargo and the ship, but also of our lives." ¹¹But the centurion paid more attention to the pilot and to the owner of the ship than to what Paul said. ¹²Since the harbor was not suitable for spending the winter, the majority was in favor of putting to sea from there, on the chance that somehow they could reach Phoenix, where they could spend the winter. It was a harbor of Crete, facing southwest and northwest.

13 When a moderate south wind began to blow, they thought they could achieve their purpose; so they weighed anchor and began to sail past Crete, close to the shore. ¹⁴But soon a violent wind,

called the northeaster,
rushed down from Crete.⁸
¹⁵Since the ship was caught
and could not be turned
head-on into the wind, we
gave way to it and were
driven. ¹⁶By running under
the lee of a small island
called Cauda^h we were
scarcely able to get the ship's
boat under control. ¹⁷After
hoisting it up they took
measuresⁱ to undergird the
ship; then, fearing that they
would run on the Syrtis, they
lowered the sea anchor and
so were driven. ¹⁸We were
being pounded by the storm
so violently that on the next
day they began to throw the
cargo overboard, ¹⁹and on
the third day with their own
hands they threw the ship's
tackle overboard. ²⁰When
neither sun nor stars
appeared for many days, and
no small tempest raged, all
hope of our being saved was
at last abandoned.

²¹ Since they had been
without food for a long time,
Paul then stood up among
them and said, "Men, you
should have listened to me
and not have set sail from
Crete and thereby avoided
this damage and loss. ²²I
urge you now to keep up
your courage, for there will
be no loss of life among you,
but only of the ship. ²³For last
night there stood by me an
angel of the God to whom I
belong and whom I worship,

⁸ Gk *it*

^h Other ancient authorities read
Clauda

ⁱ Gk *helps*

ὁ καλούμενος Εὐρακύλων· 27.15 συναρπασθέντος δὲ
THE ONE BEING CALLED, (THE) NORTHEASTER; AND~HAVING BEEN CAUGHT [IN IT],
τοῦ πλοίου καὶ μὴ δυναμένου ἀντοφθαλμῆν τῷ ἀνέμῳ
THE SHIP, AND NOT BEING ABLE TO DIRECTLY FACE THE WIND,
ἐπιδόντες ἐφερόμεθα. 27.16 νησίον δέ
HAVING GIVEN UP, WE ALLOWED OURSELVES TO DRIFT ALONG. ⁴LITTLE ISLAND ¹AND
τι ὑποδραμόντες καλούμενον Καῦδα ἰσχύσαμεν
³A CERTAIN ²HAVING RUN TO ONE SIDE OF BEING CALLED CAUDA, WE WERE ABLE
μόλις περικρατεῖς γενέσθαι τῆς σκάφης, 27.17 ἣν
WITH DIFFICULTY TO GET~UNDER CONTROL THE LIFEBOAT, WHICH
ἄραντες βοηθείαις ἐχρῶντο ὑποζωννύντες τὸ
HAVING LIFTED [IT] UP, THEY WERE USING~SUPPORTS, PASSING [THEM] UNDERNEATH THE
πλοῖον, φοβούμενοί τε μὴ εἰς τὴν Σύρτιν
SHIP, AND~FEARING LEST ON [THE SHALLOWS OF] - SYRTIS
ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος, οὕτως
THEY MIGHT RUN AGROUND, HAVING LET DOWN THE EQUIPMENT, THUS
ἐφέροντο. 27.18 σφοδρῶς δὲ χειμαζομένων
THEY WERE BEING DRIVEN ALONG. ⁴VIOLENTLY ¹AND ³BEING TOSSED
ἡμῶν τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο 27.19 καὶ
²WE ON THE NEXT [DAY] THEY WERE THROWING THE CARGO OVERBOARD, AND
τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου
ON THE THIRD [DAY], WITH THEIR OWN HANDS, THE EQUIPMENT OF THE BOAT
ἔρριψαν. 27.20 μήτε δὲ ἡλίου μήτε ἀστρῶν
THEY THREW OUT. AND~NEITHER SUN NOR STARS
ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ
APPEARING OVER MANY DAYS AND~STORMY WEATHER NOT
ὀλίγου ἐπικειμένου, λοιπὸν περιηρέϊτο ἐλπίς πᾶσα
A LITTLE ASSAILING [US], FINALLY WAS BEING ABANDONED ALL~HOPE [FOR]
τοῦ σώζεσθαι ἡμᾶς.
- US~TO BE SAVED.
27.21 Πολλῆς τε ἀσιτίας ὑπαρχούσης τότε
AND~[AFTER] MUCH LOSS OF APPETITE HAVING, THEN
σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν,
HAVING STOOD UP - PAUL IN [THE] MIDST OF THEM SAID,
Ἔδει μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ
IT WAS NECESSARY, - O MEN, HAVING OBEYED ME NOT
ἀνάγεσθαι ἀπὸ τῆς Κρήτης κερδῆσαί τε τὴν
TO PUT OUT TO SEA FROM - CRETE AND~TO SPARE YOURSELVES -
ὑβρίν ταύτην καὶ τὴν ζημίαν. 27.22 καὶ τὰ νῦν
THIS~HARDSHIP AND - LOSS. AND - NOW
παραίνῳ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς
I ADVISE YOU° TO BE COURAGEOUS; ⁴LOSS ¹FOR ⁵OF LIFE
οὐδεμία ἔσται ἐξ ὑμῶν πλην τοῦ πλοίου.
³NO ²THERE WILL BE OF YOU° EXCEPT THE SHIP.
27.23 παρέστη γάρ μοι ταύτῃ τῇ νυκτὶ τοῦ θεοῦ,
FOR~STOOD BY ME [DURING] THIS - NIGHT, OF THE GOD
οὗ εἰμι [ἐγὼ] ὧ καὶ λατρεύω, ἄγγελος
OF WHOM I-AM, WHOM ALSO I SERVE, AN ANGEL

27.24 λέγων, Μὴ φοβοῦ, Παῦλε, Καίσαρί σε
 SAYING, DO NOT BE AFRAID, PAUL, ⁴CAESAR ²YOU

δεῖ παραστῆναι, καὶ ἰδοὺ κεχάρισται σοι ὁ
¹IT IS NECESSARY FOR ³TO STAND BEFORE, ⁵AND ⁶BEHOLD ⁸HAS GIVEN ⁹TO YOU -

θεὸς πάντας τοὺς πλέοντας μετὰ σοῦ. **27.25** διὸ
⁷GOD ALL THE ONES SAILING WITH YOU. THEREFORE

εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ θεῷ ὅτι
 BE CHEERFUL, MEN. FOR~I BELIEVE - GOD THAT

οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι. **27.26** εἰς
 IT WILL BE~SO IN EVERY WAY IN WHICH IT HAS BEEN SPOKEN TO ME. ²ONTO

νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.
¹ISLAND ¹BUT ³A CERTAIN IT IS NECESSARY FOR US TO RUN AGROUND.

27.27 Ὡς δὲ τεσσαρεσκαίδεκάτῃ νυξ ἐγένετο
 NOW~WHEN [THE] FOURTEENTH NIGHT CAME

διαφερομένων ἡμῶν ἐν τῷ Ἀδρία, κατὰ μέσον τῆς
 [WHILE] WE~BEING DRIVEN ABOUT IN THE ADRIATIC SEA, TOWARD [THE] MIDDLE OF THE

νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς
 NIGHT, WERE SUPPOSING THE SAILORS TO BE APPROACHING ²SOME ¹TO THEM

χώραν. **27.28** καὶ βολίσαντες εὗρον
³LAND. AND HAVING TAKEN SOUNDINGS THEY FOUND

ὀργυῖας εἴκοσι, βραχὺ δὲ διαστήσαντες καὶ πάλιν
 TWENTY~FATHOMS, AND~A LITTLE [FARTHER] HAVING SAILED AND AGAIN

βολίσαντες εὗρον ὀργυῖας δεκαπέντε·
 HAVING TAKEN SOUNDINGS THEY FOUND FIFTEEN~FATHOMS.

27.29 φοβούμενοί τε μή που κατὰ τραχεῖς τόπους
 AND~FEARING LEST SOMEHOW AGAINST [THE] ROUGH PLACES

ἐκπέσωμεν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας
 WE MIGHT RUN AGROUND, OFF [THE] STERN HAVING THROWN FOUR~ANCHORS,

ἤρχοντο ἡμέραν γενέσθαι. **27.30** τῶν δὲ ναυτῶν
 THEY WERE PRAYING [FOR IT] TO BECOME~DAY. NOW~THE SAILORS

ζητούντων φυγεῖν ἐκ τοῦ πλοίου καὶ χαλασάντων τὴν
 SEEKING TO FLEE FROM THE SHIP AND HAVING LET DOWN THE

σκάφην εἰς τὴν θάλασσαν προφάσει ὡς ἐκ
 LIFEBOAT INTO THE SEA PRETENDING AS THOUGH FROM

πρώρης ἀγκύρας μελλόντων ἐκτείνειν, **27.31** εἶπεν ὁ
 [THE] BOW ANCHORS INTENDING TO CAST OUT, SAID -

Παῦλος τῷ ἐκατοντάρχη καὶ τοῖς στρατιώταις,
 PAUL TO THE CENTURION AND TO THE SOLDIERS,

Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι
 UNLESS THESE REMAIN IN THE BOAT, YOU* ²TO BE SAVED

οὐ δύνασθε. **27.32** τότε ἀπέκοψαν οἱ στρατιῶται τὰ
¹ARE NOT ABLE. THEN ³CUT OFF ¹THE ²SOLDIERS THE

σχοινία τῆς σκάφης καὶ εἴασαν αὐτὴν ἐκπεσεῖν.
 ROPES OF THE LIFEBOAT AND LET IT FALL AWAY.

27.33 Ἄχρι δὲ οὗ ἡμέρα ἤμελλεν γίνεσθαι,
 NOW~UNTIL DAY WAS ABOUT TO COME,

παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς
²WAS ENCOURAGING - ¹PAUL EVERYONE TO TAKE FOOD

²⁴and he said, 'Do not be afraid, Paul; you must stand before the emperor; and indeed, God has granted safety to all those who are sailing with you.' ²⁵So keep up your courage, men, for I have faith in God that it will be exactly as I have been told. ²⁶But we will have to run aground on some island."

²⁷When the fourteenth night had come, as we were drifting across the sea of Adria, about midnight the sailors suspected that they were nearing land. ²⁸So they took soundings and found twenty fathoms; a little farther on they took soundings again and found fifteen fathoms. ²⁹Fearing that we might run on the rocks, they let down four anchors from the stern and prayed for day to come. ³⁰But when the sailors tried to escape from the ship and had lowered the boat into the sea, on the pretext of putting out anchors from the bow, ³¹Paul said to the centurion and the soldiers, "Unless these men stay in the ship, you cannot be saved." ³²Then the soldiers cut away the ropes of the boat and set it adrift.

³³Just before day-break, Paul urged all of them to take some food,

saying, "Today is the fourteenth day that you have been in suspense and remaining without food, having eaten nothing.

³⁴Therefore I urge you to take some food, for it will help you survive; for none of you will lose a hair from your heads." ³⁵After he had said this, he took bread; and giving thanks to God in the presence of all, he broke it and began to eat. ³⁶Then all of them were encouraged and took food for themselves. ³⁷(We were in all two hundred seventy-six^j persons in the ship.) ³⁸After they had satisfied their hunger, they lightened the ship by throwing the wheat into the sea.

³⁹In the morning they did not recognize the land, but they noticed a bay with a beach, on which they planned to run the ship ashore, if they could. ⁴⁰So they cast off the anchors and left them in the sea. At the same time they loosened the ropes that tied the steering-oars; then hoisting the foresail to the wind, they made for the beach. ⁴¹But striking a reef,^k they ran the ship aground; the bow stuck and remained immovable, but the stern was being broken up by the force of the waves. ⁴²The

^j Other ancient authorities read *seventy-six*; others, *about seventy-six*

^k Gk *place of two seas*

λέγων, Τεσσαρεσκαίδεκάτην σήμερον ἡμέραν
SAYING, TODAY [IS]~[THE] FOURTEENTH DAY

προσδοκῶντες ἄσιτοι διατελεῖτε
WAITING WITHOUT EATING YOU^o ARE CONTINUING,

μηθὲν προσλαβόμενοι. 27.34 διὸ παρακαλῶ ὑμᾶς
HAVING TAKEN~NOTHING. THEREFORE, I ENCOURAGE YOU^o

μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας
TO TAKE FOOD; THIS THEN ²FOR - ³YOUR^o

σωτηρίας ὑπάρχει, οὐδενὸς γὰρ ὑμῶν θριξ ἀπὸ τῆς
⁴DELIVERANCE ¹IS, FOR~OF NO ONE OF YOU^o A HAIR FROM THE

κεφαλῆς ἀπολείται. 27.35 εἶπας δὲ ταῦτα καὶ
HEAD WILL BE LOST. AND~HAVING SAID THESE THINGS, AND

λαβὼν ἄρτον εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων
HAVING TAKEN BREAD, HE GAVE THANKS - TO GOD BEFORE ALL

καὶ κλάσας ἤρξατο ἐσθίειν. 27.36 εὐθυμοὶ δὲ
AND HAVING BROKEN [IT] HE BEGAN TO EAT. ⁴ENCOURAGED ¹AND

γενόμενοι πάντες καὶ αὐτοὶ προσελάβοντο τροφῆς.
³HAVING BECOME ²EVERYONE, THEY~ALSO TOOK FOOD.

27.37 ἡμεθα δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ
NOW~WERE ALL~THE SOULS IN THE SHIP

διακόσιαι ἐβδομήκοντα ἑξ. 27.38 κορεσθέντες δὲ τροφῆς
TWO HUNDRED AND SEVENTY-SIX. AND~HAVING EATEN ENOUGH FOOD,

ἐκούφιζον τὸ πλοῖον ἐκβαλλόμενοι τὸν σῖτον εἰς
THEY WERE LIGHTENING THE SHIP [BY] THROWING OVERBOARD THE WHEAT INTO

τὴν θάλασσαν.
THE SEA.

27.39 Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν
AND~WHEN IT BECAME~DAY, THE LAND

οὐκ ἐπεγίνωσκον, κόλπον δὲ τινα κατενόουν
THEY WERE NOT RECOGNIZING, ³BAY ¹BUT ²A CERTAIN THEY WERE NOTICING

ἔχοντα αἰγιαλὸν εἰς ὃν ἐβουλεύοντο εἰ δύναιντο
HAVING A SHORE ONTO WHICH THEY WERE DESIRING IF THEY MIGHT BE ABLE

ἐξῶσαι τὸ πλοῖον. 27.40 καὶ τὰς ἀγκύρας
TO RUN AGROUND THE SHIP. AND THE ANCHORS

περιελόντες εἶων εἰς τὴν θάλασσαν, ἅμα
HAVING CAST OFF THEY WERE LEAVING IN THE SEA, AT THE SAME TIME

ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων καὶ
HAVING LOOSENED THE ROPES OF THE RUDDERS AND

ἐπάραντες τὸν ἀρτέμωνα τῇ πνεύσῃ κατεῖχον
HAVING RAISED THE SAIL TO THE BREEZE, THEY WERE STEERING

εἰς τὸν αἰγιαλόν. 27.41 περιπεσόντες δὲ εἰς τόπον
TOWARD THE SHORE. BUT~HAVING FALLEN INTO A PLACE

διθάλασσον ἐπέκειλαν τὴν ναῦν καὶ ἡ μὲν πρῶρα
BETWEEN TWO SEAS, THEY RAN AGROUND THE SHIP AND WHILE~THE BOW

ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα
HAVING STUCK REMAINED IMMOVABLE, THE - STERN

ἐλύετο ὑπὸ τῆς βίας [τῶν κυμάτων]. 27.42 τῶν
WAS BEING DESTROYED BY THE FORCE OF THE WAVES. ³OF THE

δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας
 1NOW 4SOLDIERS 2[THE]PLAN WAS THAT THE PRISONERS

ἀποκτείνωσιν, μή τις ἐκκολυμβήσας διαφύγῃ.
 THEY SHOULD KILL, LEST ANYONE HAVING SWUM AWAY SHOULD ESCAPE.

27.43 ὁ δὲ ἑκατοντάρχης βουλόμενος διασῶσαι τὸν
 BUT~THE CENTURION DESIRING TO SAVE -

Παῦλον ἐκώλυσεν αὐτοὺς τοῦ βουλήματος,
 PAUL, KEPT THEM [FROM CARRYING OUT] THE PLAN,

ἐκέλευσέν τε τοὺς δυναμένους κολυμβᾶν
 AND~HE ORDERED THE ONES BEING ABLE TO SWIM

ἀπορίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι
 HAVING THROWN THEMSELVES [OVERBOARD] FIRST, UPON THE LAND TO GO OUT

27.44 καὶ τοὺς λοιποὺς οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ
 AND THE REST, SOME ON BOARDS, OTHERS

ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου. καὶ οὕτως
 ON SOME OF THE THINGS FROM THE SHIP. AND SO

ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.
 IT CAME ABOUT EVERYONE TO BE BROUGHT SAFELY ONTO THE LAND.

soldiers' plan was to kill the prisoners, so that none might swim away and escape; ⁴³but the centurion, wishing to save Paul, kept them from carrying out their plan. He ordered those who could swim to jump overboard first and make for the land, ⁴⁴and the rest to follow, some on planks and others on pieces of the ship. And so it was that all were brought safely to land.

CHAPTER 28

28.1 Καὶ διασωθέντες τότε ἐπέγνωμεν ὅτι
 AND HAVING BEEN BROUGHT SAFELY THROUGH, THEN WE FOUND OUT THAT

Μελίτη ἡ νῆσος καλεῖται. **28.2** οἱ τε βάρβαροι
 MALTA, THE ISLAND IS CALLED. AND~THE FOREIGNERS

παρεῖχον οὐ τὴν τυχούσαν φιλάνθρωπίαν ἡμῖν,
 WERE SHOWING NOT THE ORDINARY KINDNESS TO US,

ἄψαντες γὰρ πυρὰν προσελάβοντο πάντας ἡμᾶς διὰ
 FOR~HAVING LIT A FIRE THEY WELCOMED US~ALL BECAUSE OF

τὸν ὑετὸν τὸν ἐφeskτῶτα καὶ διὰ τὸ ψῦχος.
 THE RAIN - HAVING SET IN AND BECAUSE OF THE COLD.

28.3 συστρέψαντος δὲ τοῦ Παύλου φρυγάνων τι
 AND~HAVING GATHERED - PAUL 3OF STICKS 1A CERTAIN

πλήθος καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἀπὸ
 2NUMBER AND HAVING PLACED [THEM] ON THE FIRE, A VIPER FROM

τῆς θερμῆς ἐξελθοῦσα καθήψεν τῆς χειρὸς αὐτοῦ.
 THE HEAT HAVING COME OUT FASTENED ONTO THE HAND OF HIM.

28.4 ὥς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον
 AND~WHEN SAW THE FOREIGNERS 3HANGING 1THE 2CREATURE

ἐκ τῆς χειρὸς αὐτοῦ, πρὸς ἀλλήλους ἔλεγον,
 FROM THE HAND OF HIM, TO ONE ANOTHER THEY WERE SAYING,

Πάντως φονεὺς ἐστὶν ὁ ἄνθρωπος οὗτος ὃν
 SURELY IS~A MURDERER - THIS~MAN WHOM

διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν
 HAVING BEEN BROUGHT SAFELY FROM THE SEA, - JUSTICE 2TO LIVE

οὐκ εἴασεν. **28.5** ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς
 1DID NOT ALLOW. - - THEN HAVING SHAKEN OFF THE CREATURE INTO

After we had reached safety, we then learned that the island was called Malta. ²The natives showed us unusual kindness. Since it had begun to rain and was cold, they kindled a fire and welcomed all of us around it. ³Paul had gathered a bundle of brushwood and was putting it on the fire, when a viper, driven out by the heat, fastened itself on his hand. ⁴When the natives saw the creature hanging from his hand, they said to one another, "This man must be a murderer; though he has escaped from the sea, justice has not allowed him to live." ⁵He, however, shook off the creature into

the fire and suffered no harm. ⁶They were expecting him to swell up or drop dead, but after they had waited a long time and saw that nothing unusual had happened to him, they changed their minds and began to say that he was a god.

⁷ Now in the neighborhood of that place were lands belonging to the leading man of the island, named Publius, who received us and entertained us hospitably for three days. ⁸It so happened that the father of Publius lay sick in bed with fever and dysentery. Paul visited him and cured him by praying and putting his hands on him. ⁹After this happened, the rest of the people on the island who had diseases also came and were cured. ¹⁰They bestowed many honors on us, and when we were about to sail, they put on board all the provisions we needed.

¹¹ Three months later we set sail on a ship that had wintered at the island, an Alexandrian ship with the Twin Brothers as its figurehead. ¹²We put in at Syracuse and stayed there for three days; ¹³then we weighed anchor and came to Rhegium. After one day there a south wind sprang up, and on the second day we came to Puteoli. ¹⁴There we found believers¹ and

¹Gk. *brothers*

τὸ πῦρ ἔπαθεν οὐδὲν κακόν, **28.6** οἱ δὲ προσεδόκων
THE FIRE, HE SUFFERED NO ILL [EFFECTS], - BUT THEY WERE EXPECTING

αὐτὸν μέλλειν πίμπρασθαι ἢ καταπίπτειν ἄφνω
HIM TO BE ABOUT TO SWELL UP OR TO FALL DOWN SUDDENLY

νεκρόν. ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων καὶ
DEAD. ²FOR ³A LONG [TIME] ¹BUT THEY EXPECTING AND

θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον
OBSERVING NOTHING UNUSUAL TO HIM HAPPENING,

μεταβαλλόμενοι ἔλεγον αὐτὸν εἶναι θεόν.
HAVING CHANGED THEIR MINDS THEY WERE SAYING HIM TO BE A GOD.

28.7 Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον
NOW-IN THE [NEIGHBORHOODS] AROUND - THAT-PLACE

ὑπῆρχεν χωρία τῷ πρώτῳ τῆς νήσου ὀνόματι
WERE LANDS [BELONGING] TO THE LEADING MAN OF THE ISLAND BY NAME

Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας
PUBLIUS, WHO HAVING WELCOMED US, THREE DAYS

φιλοφρόνως ἐξένισεν. **28.8** ἐγένετο δὲ τὸν
HOSPITABLY HE ENTERTAINED [US]. AND-IT CAME ABOUT [THAT] THE

πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίῳ
FATHER - OF PUBLIUS ²WITH FEVERS ³AND ⁴DYSENTERY

συνεχόμενον κατακείμεναι, πρὸς ὃν ὁ Παῦλος
¹SUFFERING TO BE LYING DOWN, TO WHOM - PAUL,

εἰσελθὼν καὶ προσευξάμενος ἐπιθεὶς τὰς χεῖρας
HAVING APPROACHED AND HAVING PRAYED, HAVING LAID THE(HIS) HANDS [ON]

αὐτῷ ἰάσατο αὐτόν. **28.9** τούτου δὲ γενομένου καὶ οἱ
HIM, HE HEALED HIM. AND-THIS HAVING HAPPENED ALSO THE

λοιποὶ οἱ ἐν τῇ νήσῳ ἔχοντες ἀσθενείας προσήρχοντο
REST - ON THE ISLAND HAVING ILLNESSES WERE APPROACHING [HIM]

καὶ ἐθεραπεύοντο, **28.10** οἱ καὶ πολλαῖς τιμαῖς
AND WERE BEING HEALED, WHO ALSO WITH MANY HONORS

ἐτίμησαν ἡμᾶς καὶ ἀναγομένοις ἐπέθεντο τὰ
THEY HONORED US AND [WHILE] BEING PUT OUT TO SEA, THEY GAVE [US] THE THINGS

πρὸς τὰς χρείας.
FOR THE NEEDS [OF US].

28.11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ
AND-AFTER THREE MONTHS WE SET SAIL IN A SHIP,

παρακεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ
HAVING SPENT THE WINTER ON THE ISLAND, AN ALEXANDRIAN [SHIP], MARKED

Διοσκούροις. **28.12** καὶ καταχθέντες εἰς
BY THE INSIGNIA OF THE TWIN BROTHERS. AND HAVING PUT IN AT

Συρακούσας ἐπεμείναμεν ἡμέρας τρεῖς, **28.13** ὅθεν
SYRACUSE, WE STAYED THREE-DAYS, FROM WHICH

περιελόντες κατηντήσαμεν εἰς Ῥήγιον. καὶ μετὰ
HAVING GONE AROUND WE ARRIVED AT RHEGIUM. AND AFTER

μίαν ἡμέραν ἐπιγενομένου νότου δευτεραῖοι
ONE DAY, HAVING COME UP A SOUTHWEST WIND ON [THE] SECOND DAY,

ἦλθομεν εἰς Ποτιόλους, **28.14** οὗ εὐρόντες ἀδελφοὺς
WE CAME TO PUTEOLI, WHERE HAVING FOUND BROTHERS,

παρεκλήθημεν παρ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτά·
 WE WERE INVITED BY THEM TO STAY SEVEN~DAYS;
 καὶ οὕτως εἰς τὴν Ῥώμην ἦλθαμεν. **28.15** κακείθεν οἱ
 AND THUS TO - ROME WE CAME. AND FROM THERE THE
 ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν ἦλθαν εἰς
 BROTHERS HAVING HEARD THE THINGS ABOUT US CAME TO
 ἀπάντησιν ἡμῖν ἄχρι Ἀππίου Φόρου καὶ Τριῶν
 A MEETING WITH US AS FAR AS [THE] FORUM~OF APPIUS AND [THE] THREE
 Ταβερνῶν, οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ
 TAVERNS, WHOM ²HAVING SEEN - ¹PAUL, [AND] HAVING GIVEN THANKS -
 θεῷ ἔλαβε θάρσος.
 TO GOD HE TOOK COURAGE.

28.16 Ὅτε δὲ εἰσῆλθομεν εἰς Ῥώμην, ἐπετράπη τῷ
 NOW~WHEN WE ENTERED INTO ROME, IT WAS PERMITTED -
 Παύλῳ μένειν καθ' ἑαυτὸν σὺν τῷ φυλάσσοντι αὐτὸν
 TO PAUL TO REMAIN BY HIMSELF WITH THE ²GUARDING ³HIM
 στρατιώτῃ.
¹SOLDIER.

28.17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς
 AND~IT CAME ABOUT AFTER THREE~DAYS [THAT]
 συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν
 HE~CALLED TOGETHER THE ONES BEING -
 Ἰουδαίων πρώτους· συνελθόντων δὲ αὐτῶν ἔλεγεν
 PROMINENT~JEWS. ³HAVING ASSEMBLED ¹AND ²THEY, HE WAS SAYING
 πρὸς αὐτούς, Ἐγώ, ἄνδρες ἀδελφοί, οὐδὲν ἐναντίον
 TO THEM, I, MEN, BROTHERS, NOTHING OPPOSED
 ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρώοις
 HAVING DONE TO THE PEOPLE OR TO THE ²CUSTOMS - ¹ANCESTRAL,
 δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας
 A PRISONER FROM JERUSALEM, I WAS DELIVERED INTO THE HANDS
 τῶν Ῥωμαίων, **28.18** οἵτινες ἀνακρίναντές με
 OF THE ROMANS, WHO, HAVING EXAMINED ME,
 ἐβούλοντο ἀπολύσαι διὰ τὸ μηδεμίαν αἰτίαν
 WERE DESIRING TO RELEASE [ME] BECAUSE - NO REASON [FOR]
 θανάτου ὑπάρχειν ἐν ἐμοί. **28.19** ἀντιλεγόντων δὲ
 DEATH TO BE [FOUND] IN ME. BUT~[WHEN] SPEAKING AGAINST [THIS]
 τῶν Ἰουδαίων ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα
 THE JEWS, I WAS FORCED TO APPEAL TO CAESAR,
 οὐχ ὥς τοῦ ἔθνους μου ἔχων τι κατηγορεῖν.
 NOT AS [IF] THE NATION OF ME HAVING ANYTHING TO ACCUSE [ME].
28.20 διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα
 ON ACCOUNT OF THIS ²THEREFORE - ¹REASON I SUMMONED
 ὑμᾶς ἰδεῖν καὶ προσλαλήσαι, ἕνεκεν γὰρ τῆς
 YOU* TO SEE [YOU*] AND TO SPEAK WITH [YOU*], FOR THE SAKE, THEN, OF THE
 ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περίκειμαι.
 HOPE - OF ISRAEL, - THIS~CHAIN I AM WEARING.
28.21 οἱ δὲ πρὸς αὐτὸν εἶπαν, Ἡμεῖς οὔτε γράμματα
 - AND TO HIM THEY SAID, WE NEITHER LETTERS

were invited to stay with them for seven days. And so we came to Rome. ¹⁵The believers^m from there, when they heard of us, came as far as the Forum of Appius and Three Taverns to meet us. On seeing them, Paul thanked God and took courage.

¹⁶ When we came into Rome, Paul was allowed to live by himself, with the soldier who was guarding him.

¹⁷ Three days later he called together the local leaders of the Jews. When they had assembled, he said to them, "Brothers, though I had done nothing against our people or the customs of our ancestors, yet I was arrested in Jerusalem and handed over to the Romans. ¹⁸When they had examined me, the Romansⁿ wanted to release me, because there was no reason for the death penalty in my case. ¹⁹But when the Jews objected, I was compelled to appeal to the emperor—even though I had no charge to bring against my nation. ²⁰For this reason therefore I have asked to see you and speak with you,^o since it is for the sake of the hope of Israel that I am bound with this chain."

²¹ They replied, "We have received no letters

^m Gk. *brothers*

ⁿ Gk. *they*

^o Or *I have asked you to see me and speak with me*

from Judea about you, and none of the brothers coming here has reported or spoken anything evil about you.

²²But we would like to hear from you what you think, for with regard to this sect we know that everywhere it is spoken against."

²³After they had set a day to meet with him, they came to him at his lodgings in great numbers. From morning until evening he explained the matter to them, testifying to the kingdom of God and trying to convince them about Jesus both from the law of Moses and from the prophets. ²⁴Some were convinced by what he had said, while others refused to believe. ²⁵So they disagreed with each other; and as they were leaving, Paul made one further statement: "The Holy Spirit was right in saying to your ancestors through the prophet Isaiah,

²⁶'Go to this people and say,

You will indeed listen,
but never understand,
and you will indeed look,
but never perceive.

²⁷For this people's heart has grown dull, and their ears are hard of hearing, and they have shut their eyes; so that they might not look with their eyes,

περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας οὔτε
ABOUT YOU RECEIVED FROM - JUDEA NOR

παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ
HAVING ARRIVED, [HAS] ANYONE OF THE BROTHERS REPORTED OR

ἐλάλησέν τι περὶ σοῦ πονηρόν. **28.22** ἀξιούμεν δὲ
SPOKEN ANYTHING ²ABOUT ³YOU ¹EVIL. BUT~WE DESIRE

παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς, περὶ μὲν γὰρ τῆς
FROM YOU TO HEAR WHAT YOU THINK, ²ABOUT - ¹FOR -

αἰρέσεως ταύτης γνωστὸν ἡμῖν ἐστίν ὅτι πανταχοῦ
⁴SECT ³THIS ⁶KNOWN ⁷TO US ⁵IT IS THAT EVERYWHERE

ἀντιλέγεται.

IT IS SPOKEN AGAINST.

28.23 Ταξάμενοι δὲ αὐτῷ ἡμέραν ἦλθον πρὸς αὐτὸν
AND~HAVING SET FOR HIM A DAY, CAME TO HIM

εἰς τὴν ξενίαν πλείονες οἷς ἐξετίθετο
IN THE GUEST ROOM MANY, TO WHOM HE WAS EXPLAINING,

διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ πείθων τε
TESTIFYING ABOUT THE KINGDOM - OF GOD, AND~PERSUADING

αὐτοὺς περὶ τοῦ Ἰησοῦ ἀπὸ τε τοῦ νόμου Μωϋσέως
THEM ABOUT - JESUS FROM BOTH THE LAW OF MOSES

καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως ἑσπέρας. **28.24** καὶ
AND THE PROPHETS, FROM MORNING UNTIL EVENING. AND

οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ
SOME WERE BEING PERSUADED BY THE THINGS BEING SAID, OTHERS

ἠπίστουν· **28.25** ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους
WERE NOT BELIEVING. AND~AT VARIANCE BEING TOWARD ONE ANOTHER,

ἀπελύοντο εἰπόντος τοῦ Παύλου ῥῆμα ἓν, ὅτι Καλῶς
THEY WERE DISMISSED, ²HAVING SAID - ¹PAUL ONE~WORD, - RIGHTLY

τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν διὰ Ἡσαΐου τοῦ
THE ²SPIRIT - ¹HOLY SPOKE THROUGH ISAIAH THE

προφήτου πρὸς τοὺς πατέρας ὑμῶν **28.26** λέγων,
PROPHET TO THE FATHERS OF YOU* SAYING

Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπόν,
GO TO - THIS~PEOPLE AND SAY,

Ἄκοῃ ἀκούσετε καὶ οὐ μὴ συνῆτε
IN HEARING YOU* WILL HEAR AND [YET] BY NO MEANS UNDERSTAND,

καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε·
AND SEEING, YOU* WILL SEE AND [YET] BY NO MEANS PERCEIVE.

28.27 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου
FOR~HAS BECOME DULL THE HEART - OF THIS~PEOPLE

καὶ τοῖς ὥσιν βαρέως ἤκουσαν
AND WITH THE(THEIR) EARS WITH DIFFICULTY THEY HEAR

καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν·
AND THE EYES OF THEM THEY CLOSED;

μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς
OTHERWISE THEY MAY SEE WITH THE(THEIR) EYES

καὶ τοῖς ὥσιν ἀκούσωσιν
AND WITH THE(THEIR) EARS MAY HEAR

καὶ τῇ καρδίᾳ συνῶσιν καὶ
AND WITH THE(THEIR) HEART THEY MAY UNDERSTAND AND

ἐπιστρέψωσιν,
THEY MAY TURN,

καὶ ἰάσομαι αὐτούς.
AND I WILL HEAL THEM.

28.28 γνωστὸν οὖν ἔστω ὑμῖν ὅτι τοῖς ἔθνεσιν
³KNOWN ¹THEREFORE ²LET IT BE TO YOU^o THAT TO THE GENTILES

ἀπεστάλη τοῦτο τὸ σωτήριον τοῦ θεοῦ· αὐτοὶ καὶ
WAS SENT THIS - SALVATION - OF GOD. AND~THEY

ἀκούσονται.^τ
WILL LISTEN.

28.30 Ἐνέμεινεν δὲ διετίαν ὅλην ἐν ἰδίῳ μισθώματι
AND~HE REMAINED AN ENTIRE~TWO YEARS IN HIS OWN RENTED HOUSE

καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς
AND WAS WELCOMING ALL THE ONES COMING TO

αὐτόν, **28.31** κηρύσσων τὴν βασιλείαν τοῦ θεοῦ καὶ
HIM, PREACHING THE KINGDOM - OF GOD AND

διδάσκων τὰ περὶ τοῦ κυρίου Ἰησοῦ Χριστοῦ
TEACHING~ THE THINGS CONCERNING THE LORD JESUS CHRIST

μετὰ πάσης παρρησίας ἀκωλύτως.
WITH ALL OPENNESS WITHOUT HINDRANCE.

28:28 text: ASV RSV NASB NIV NEB TEV NJB NRSV. add v. 29 καὶ ταῦτα αὐτοῦ εἰπόντος ἀπῆλθον οἱ
Ιουδαῖοι. πολλὰν ἔχοντες ἐν ἑαυτοῖς συζητήσιν (And after he said these things, the Jews went away,
arguing greatly among themselves): KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg
NRSVmg

and listen with their
ears,

and understand with their
heart and turn—

and I would heal them.’

²⁸Let it be known to you then
that this salvation of God has
been sent to the Gentiles;
they will listen.’^p

30 He lived there two
whole years at his own
expense^q and welcomed all
who came to him,
³¹proclaiming the kingdom
of God and teaching about
the Lord Jesus Christ with all
boldness and without
hindrance.

^p Other ancient authorities add verse
29, *And when he had said these
words, the Jews departed, arguing
vigorously among themselves*
^q Or *in his own hired dwelling*

THE LETTER OF PAUL TO THE ROMANS

CHAPTER 1

ΠΡΟΣ ΡΩΜΑΙΟΥΣ

TO [THE] ROMANS

1.1 Παῦλος δούλος Χριστοῦ Ἰησοῦ, κλητὸς ἀπόστολος
PAUL, A SLAVE OF CHRIST JESUS, A CALLED APOSTLE

ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ, 1.2 ὃ
HAVING BEEN SET APART FOR [THE] GOSPEL OF GOD, WHICH

προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς
HE PROMISED BEFORE THROUGH THE PROPHETS OF HIM IN SCRIPTURES

ἀγίαις 1.3 περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ
HOLY CONCERNING THE SON OF HIM - HAVING COME FROM

σπέρματος Δαυὶδ κατὰ σάρκα, 1.4 τοῦ
[THE] SEED OF DAVID ACCORDING TO FLESH, -

ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα
HAVING BEEN DESIGNATED SON OF GOD IN POWER ACCORDING TO A SPIRIT

ἀγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ
OF HOLINESS BY A RESURRECTION OF DEAD ONES, JESUS CHRIST THE

κυρίου ἡμῶν, 1.5 δι' οὗ ἐλάβομεν χάριν καὶ
LORD OF US, THROUGH WHOM WE RECEIVED GRACE AND

ἀποστολήν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς
APOSTLESHIP FOR OBEDIENCE OF FAITH AMONG ALL THE

ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, 1.6 ἐν οἷς ἐστε
NATIONS ON BEHALF OF THE NAME OF HIM, AMONG WHOM ARE

καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, 1.7 πᾶσιν τοῖς
ALSO YOU^a CALLED ONES OF JESUS CHRIST, TO ALL THE ONES

οὗσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις, χάρις
BEING IN ROME LOVED ONES OF GOD, CALLED ONES, SAINTS, GRACE

ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου
TO YOU^a AND PEACE FROM GOD [THE] FATHER OF US AND LORD

Ἰησοῦ Χριστοῦ.
JESUS CHRIST.

1.8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ
FIRST, - I THANK THE GOD OF ME THROUGH JESUS

Χριστοῦ περὶ πάντων ὑμῶν ὅτι ἡ πίστις ὑμῶν
CHRIST CONCERNING ALL OF YOU^a BECAUSE THE FAITH OF YOU^a

καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ. 1.9 μάρτυς γάρ μου
IS BEING PROCLAIMED IN ALL THE WORLD. ^bWITNESS ^cFOR ^dMY

ἐστίν ὁ θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν
^eIS - ^fGOD, WHOM I SERVE IN THE SPIRIT OF ME IN

τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὥς ἀδιαλείπτως
THE GOSPEL OF THE SON OF HIM, HOW UNCEASINGLY

Paul, a servant^a of Jesus Christ, called to be an apostle, set apart for the gospel of God, ²which he promised beforehand through his prophets in the holy scriptures, ³the gospel concerning his Son, who was descended from David ⁴and was declared to be Son of God with power according to the spirit^b of holiness by resurrection from the dead, Jesus Christ our Lord, ⁵through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name, ⁶including yourselves who are called to belong to Jesus Christ,

⁷To all God's beloved in Rome, who are called to be saints:

Grace to you and peace from God our Father and the Lord Jesus Christ.

⁸First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the world. ⁹For God, whom I serve with my spirit by announcing the gospel^c of his Son, is my witness that without ceasing

^a Gk. *slave*

^b Or *Spirit*

^c Gk. *my spirit in the gospel*

I remember you always in my prayers, ¹⁰asking that by God's will I may somehow at last succeed in coming to you. ¹¹For I am longing to see you so that I may share with you some spiritual gift to strengthen you— ¹²or rather so that we may be mutually encouraged by each other's faith, both yours and mine. ¹³I want you to know, brothers and sisters,^d that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as I have among the rest of the Gentiles. ¹⁴I am a debtor both to Greeks and to barbarians, both to the wise and to the foolish ¹⁵—hence my eagerness to proclaim the gospel to you also who are in Rome.

¹⁶For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek. ¹⁷For in it the righteousness of God is revealed through faith for faith; as it is written, "The one who is righteous will live by faith."^e

¹⁸For the wrath of God is revealed from heaven against all ungodliness and wickedness of those who by their wickedness suppress the truth.

^dGk. brothers

^eOr The one who is righteous through faith will live

μνεῖαν ὑμῶν ποιῶμαι **1.10** πάντοτε ἐπὶ τῶν προσευχῶν
MENTION OF YOU* I MAKE ALWAYS AT THE PRAYERS

μου δεόμενος εἰ πως ἤδη ποτὲ εὐδοθήσομαι
OF ME REQUESTING IF SOMEHOW NOW AT SOME TIME I WILL MAKE MY WAY

ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς.
BY THE WILL - OF GOD TO COME TO YOU*.

1.11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα
FOR~I LONG TO SEE YOU*, THAT ²SOME ¹I MAY IMPART ⁴GIFT

ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς, **1.12** τοῦτο
⁵TO YOU* ³SPIRITUAL TO THE [END] YOU*~MAY BE ESTABLISHED, THAT

δέ ἐστιν συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς
- IS TO BE ENCOURAGED TOGETHER [WHILE] AMONG YOU* THROUGH ¹THE

ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ. **1.13** οὐ
³IN ⁴ONE ANOTHER ²FAITH ⁶YOURS* ⁵BOTH ⁷AND ⁸MINE. ³NOT

θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις
²I WISH ¹NOW YOU* TO BE UNAWARE, BROTHERS, THAT OFTEN

προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθη ἄχρι τοῦ
I PLANNED TO COME TO YOU*, AND WAS HINDERED UNTIL THE

δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς
PRESENT, THAT SOME FRUIT I MAY HAVE ALSO AMONG YOU* EVEN AS

καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. **1.14** Ἑλλήσιν τε καὶ
ALSO AMONG THE REMAINING NATIONS. BOTH~TO GREEKS AND

βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί,
TO FOREIGNERS, BOTH~TO WISE AND TO UNINTELLIGENT I AM~A DEBTOR,

1.15 οὕτως τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς
SO AS FAR AS DEPENDS ON ME [I AM] EAGER ²ALSO ³TO YOU* ⁴THE ONES

ἐν Ῥώμῃ εὐαγγελίσασθαι.

⁵IN ⁶ROME ¹TO PREACH.

1.16 Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις γὰρ
FOR~NOT I AM ASHAMED OF THE GOOD NEWS, FOR~[THE] POWER

θεοῦ ἔστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι,
OF GOD IT IS UNTO SALVATION TO EVERYONE BELIEVING,

Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. **1.17** δικαιοσύνη γὰρ
BOTH~TO JEW FIRST AND TO GREEK. FOR~[THE] RIGHTEOUSNESS

θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν,
OF GOD IN IT IS REVEALED FROM FAITH TO FAITH,

καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως
AS IT HAS BEEN WRITTEN, BUT~THE RIGHTEOUS MAN BY FAITH

ζήσεται.

WILL LIVE.

1.18 Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ
⁴IS REVEALED ¹FOR ³WRATH ²GOD'S FROM HEAVEN

ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν
AGAINST ALL UNGODLINESS AND UNRIGHTEOUSNESS OF MEN -

τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων,

²THE ³TRUTH ⁴IN ⁵UNRIGHTEOUSNESS ¹REPRESSING,

1:17 Hab. 2:4

1.19 διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν
BECAUSE THAT WHICH [MAY BE] KNOWN - OF(ABOUT) GOD IS-MANIFEST

ἐν αὐτοῖς· ὁ θεὸς γὰρ αὐτοῖς ἐφάνερωσεν.
AMONG THEM; - ²GOD ¹FOR ⁴TO THEM ³MANIFESTED [IT].

1.20 τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς
FOR-THE INVISIBLE THINGS OF HIM ²FROM ⁴CREATION ³[THE] WORLD'S ⁶BY THE

ποιήμασιν νοούμενα καθοράται, ἡ τε αἰδῖος αὐτοῦ
⁷THINGS MADE ⁵BEING UNDERSTOOD ¹ARE CLEARLY SEEN, - BOTH HIS-EVERLASTING

δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς
POWER AND DIVINITY, FOR - THEM-TO BE

ἀναπολογήτους, **1.21** διότι γνόντες τὸν θεὸν οὐχ ὥς
WITHOUT EXCUSE, BECAUSE HAVING KNOWN - GOD ²NOT ³AS

θεὸν ἐδόξασαν ἢ ηὐχαρίστησαν, ἀλλ'
⁴GOD ¹THEY GLORIFIED [HIM] NOR THANKED [HIM], BUT

ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ
BECAME VAIN IN THE REASONINGS OF THEM AND

ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδιά. **1.22** φάσκοντες
⁴WAS DARKENED - ²SENSELESS ¹THEIR ³HEART. PROFESSING

εἶναι σοφοὶ ἐμωράνθησαν **1.23** καὶ ἥλλαξαν τὴν δόξαν
TO BE WISE THEY BECAME FOOLISH, AND CHANGED THE GLORY

τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ
OF THE INCORRUPTIBLE GOD IN[TO] A LIKENESS OF AN IMAGE OF CORRUPTIBLE

ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν.
MAN AND BIRDS AND QUADRUPEDS AND REPTILES.

1.24 Διὸ παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς
THEREFORE ²GAVE OVER ³THEM - ¹GOD IN THE

ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ
LUSTS OF THE HEARTS OF THEM TO IMPURITY -

ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς·
TO BE DISHONORED THE BODIES OF THEM AMONG THEMSELVES;

1.25 οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ
WHO CHANGED THE TRUTH - OF GOD IN[TO] THE

ψεύδει καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει
LIE AND WORSHIPED AND SERVED THE CREATURE

παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς
RATHER THAN THE ONE HAVING CREATED, WHO IS BLESSED INTO THE

αἰῶνας, ἀμήν. **1.26** διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεός
AGES, AMEN. BECAUSE OF THIS ²GAVE OVER ³THEM - ¹GOD

εἰς πάθη ἀτιμίας, αἱ τε γὰρ θήλειαι αὐτῶν
TO PASSIONS OF DISHONOR, ³THE ²EVEN ¹FOR FEMALES OF THEM

μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν,
CHANGED THE NATURAL FUNCTION INTO THAT CONTRARY TO NATURE,

1.27 ὁμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν
AND-LIKEWISE ALSO THE MALES HAVING LEFT THE NATURAL

χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν
FUNCTION OF THE FEMALE BURNED IN THE CRAVING OF THEM

εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην
TOWARD ONE ANOTHER, MALES - WITH MALES ²THE ³INDECENT [ACT]

¹⁹For what can be known about God is plain to them, because God has shown it to them. ²⁰Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made. So they are without excuse; ²¹for though they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their senseless minds were darkened.

²²Claiming to be wise, they became fools; ²³and they exchanged the glory of the immortal God for images resembling a mortal human being or birds or four-footed animals or reptiles.

²⁴Therefore God gave them up in the lusts of their hearts to impurity, to the degrading of their bodies among themselves.

²⁵because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

²⁶For this reason God gave them up to degrading passions. Their women exchanged natural intercourse for unnatural, ²⁷and in the same way also the men, giving up natural intercourse with women, were consumed with passion for one another. Men committed shameless acts with men

and received in their own persons the due penalty for their error.

28 And since they did not see fit to acknowledge God, God gave them up to a debased mind and to things that should not be done.

29 They were filled with every kind of wickedness, evil, covetousness, malice. Full of envy, murder, strife, deceit, craftiness, they are gossips, 30 slanderers, God-haters, insolent, haughty, boastful, inventors of evil, rebellious toward parents, 31 foolish, faithless, heartless, ruthless. 32 They know God's decree, that those who practice such things deserve to die—yet they not only do them but even applaud others who practice them.

^fOr God-hated

κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει
¹PERFORMING AND ⁴THE ⁵RETRIBUTION ⁶WHICH ⁷[WAS THEIR] DUE

τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.
⁸[BECAUSE] OF THE ⁹ERROR ¹⁰OF THEM ²IN ³THEMSELVES ¹RECEIVING BACK.

1.28 καὶ καθὼς οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν
 AND AS THEY DID NOT APPROVE - TO HOLD~GOD IN

ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον
 [THEIR] KNOWLEDGE, ²GAVE OVER ³THEM - ¹GOD TO A DISAPPROVED

νοῦν, ποιεῖν τὰ μὴ καθήκοντα, 1.29 πεπληρωμένους
 MIND, TO DO THE THINGS NOT BEING PROPER, HAVING BEEN FILLED

πάσῃ ἀδικίᾳ πονηρίᾳ πλεονεξίᾳ κακίᾳ, μεστοὺς
 WITH ALL UNRIGHTEOUSNESS, WICKEDNESS, GREEDINESS, EVIL, FULL

φθόνου φόνου ἔριδος δόλου κακοηθείας, ψιθυριστὰς
 OF ENVY, MURDER, STRIFE, DECEIT, MALICE, WHISPERERS,

1.30 καταλάλους θεοσυγεῖς ὕβριστὰς ὑπερηφάνους
 BACKBITERS, GOD-HATERS, INSOLENT, ARROGANT,

ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς,
 BOASTERS, INVENTORS OF BAD THINGS, TO PARENTS DISOBEDIENT,

1.31 ἀσυνέτους ἀσυνθέτους ἀστόργους ἀνελεήμονας·
 SENSELESS, FAITHLESS, UNAFFECTIONATE, MERCILESS;

1.32 οἵτινες τὸ δικαίωμα τοῦ θεοῦ ἐπιγινόντες ὅτι
 WHO ²THE ³JUST REQUIREMENTS - ⁴OF GOD ¹KNOWING THAT

οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ
 THE ONES - SUCH THINGS PRACTISING WORTHY OF DEATH ARE, NOT

μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς
 ONLY DO~THEM BUT ALSO APPROVE OF THE ONES

πράσσουσιν.
 PRACTISING [THEM].

CHAPTER 2

Therefore you have no excuse, whoever you are, when you judge others; for in passing judgment on another you condemn yourself, because you, the judge, are doing the very same things. 2 You say,^g "We know that God's judgment on those who do such things is in accordance with truth." 3 Do you imagine, whoever you are, that when you judge those who do such things and yet do them yourself, you will escape the judgment of God? 4 Or do you despise the riches

^g Gk lacks You say

2.1 Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ
 WHEREFORE INEXCUSABLE YOU ARE, O MAN EVERYONE

κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν
 JUDGING; ²IN ³WHAT ¹FOR YOU JUDGE THE OTHER, YOURSELF

κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.
 YOU CONDEMN; FOR~THE SAME THINGS YOU PRACTISE, THE ONE JUDGING.

2.2 οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ θεοῦ ἐστὶν κατὰ
 BUT~WE KNOW THAT THE JUDGMENT - OF GOD IS ACCORDING TO

ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.
 TRUTH UPON THE ONES - SUCH THINGS PRACTISING.

2.3 λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς
 AND~DO YOU RECKON THIS, O MAN, THE ONE JUDGING THE ONES

τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ
 - SUCH THINGS PRACTISING AND DOING THEM, THAT YOU

ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ; 2.4 ἢ τοῦ πλούτου τῆς
 WILL ESCAPE THE JUDGMENT - OF GOD? OR THE RICHES OF THE

χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς
 KINDNESS OF HIM AND THE FORBEARANCE AND THE
 μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν
 LONGSUFFERING DO YOU SCORN, NOT REALIZING THAT THE KINDNESS
 τοῦ θεοῦ εἰς μετάνοιαν σε ἄγει; **2.5** κατὰ δὲ
 - OF GOD ³TO ⁴REPENTANCE ²YOU ¹LEADS? BUT~ACCORDING TO
 τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν
 THE HARDNESS OF YOU AND UNREPENTANT HEART
 θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ
 YOU STORE UP FOR YOURSELF WRATH IN A DAY OF WRATH AND
 ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ **2.6** ὃς
 REVELATION OF [THE] RIGHTEOUS JUDGMENT - OF GOD, WHO
 ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ·
 WILL RECOMPENSE TO EACH MAN ACCORDING TO THE WORKS OF HIM;
2.7 τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν
 TO THE ONES ON ONE HAND BY ENDURANCE ²WORK ¹OF(IN) GOOD ⁴GLORY
 καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν ζωὴν αἰώνιον,
⁵AND ⁶HONOR ⁷AND ⁸INCORRUPTIBILITY ³SEEKING, LIFE ETERNAL,
2.8 τοῖς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσι τῇ
 TO THE ONES ON THE OTHER HAND [BEING] SELFISH AND DISOBEYING THE
 ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ ὀργὴ καὶ
 TRUTH BUT~BEING OBEDIENT - TO UNRIGHTEOUSNESS, WRATH AND
 θυμός. **2.9** θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν
 ANGER. AFFLICTION AND DISTRESS ON EVERY SOUL
 ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε
 OF MAN - WORKING THE EVIL, BOTH~OF JEW
 πρῶτον καὶ Ἑλλήνος· **2.10** δόξα δὲ καὶ τιμὴ καὶ
 FIRST AND OF GREEK; BUT~GLORY AND HONOR AND
 εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε
 PEACE TO EVERYONE - WORKING THE GOOD, BOTH~TO JEW
 πρῶτον καὶ Ἑλληνι· **2.11** οὐ γὰρ ἐστὶν
 FIRST AND TO GREEK; ³NOT ¹FOR ²[THERE] IS
 προσωποληψία παρὰ τῷ θεῷ. **2.12** ὅσοι γὰρ
 RESPECT OF PERSONS WITH - GOD. FOR~AS MANY AS
 ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται, καὶ
 WITHOUT LAW SINNED, WITHOUT LAW ALSO WILL PERISH, AND
 ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται·
 AS MANY AS IN(UNDER) LAW SINNED, BY LAW WILL BE JUDGED;
2.13 οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ [τῷ]
 FOR~NOT THE HEARERS OF LAW [ARE] JUST WITH -
 θεῷ, ἀλλ' οἱ ποιηταὶ νόμου δικαιωθήσονται.
 GOD, BUT THE DOERS OF LAW WILL BE JUSTIFIED. NATURALLY
2.14 ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ
 FOR~WHEN GENTILES - NOT HAVING~[THE] LAW BY NATURE THE THINGS
 τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς
 OF THE LAW PRACTISE, THESE A LAW NOT HAVING TO THEMSELVES
 εἰσιν νόμος· **2.15** οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ
 ARE A LAW; WHO DEMONSTRATE THE WORK OF THE

of his kindness and
 forbearance and patience?
 Do you not realize that
 God's kindness is meant to
 lead you to repentance? ⁵But
 by your hard and impenitent
 heart you are storing up
 wrath for yourself on the day
 of wrath, when God's
 righteous judgment will be
 revealed. ⁶For he will repay
 according to each one's
 deeds: ⁷to those who by
 patiently doing good seek
 for glory and honor and
 immortality, he will give
 eternal life; ⁸while for those
 who are self-seeking and
 who obey not the truth but
 wickedness, there will be
 wrath and fury. ⁹There will
 be anguish and distress for
 everyone who does evil, the
 Jew first and also the Greek,
¹⁰but glory and honor and
 peace for everyone who does
 good, the Jew first and also
 the Greek. ¹¹For God shows
 no partiality.

¹²All who have sinned
 apart from the law will also
 perish apart from the law,
 and all who have sinned
 under the law will be judged
 by the law. ¹³For it is not the
 hearers of the law who are
 righteous in God's sight, but
 the doers of the law who
 will be justified. ¹⁴When
 Gentiles, who do not possess
 the law, do instinctively
 what the law requires, these,
 though not having the law,
 are a law to themselves.
¹⁵They show that what
 the law requires is

written on their hearts, to which their own conscience also bears witness; and their conflicting thoughts will accuse or perhaps excuse them ¹⁶on the day when, according to my gospel, God, through Jesus Christ, will judge the secret thoughts of all.

¹⁷ But if you call yourself a Jew and rely on the law and boast of your relation to God ¹⁸and know his will and determine what is best because you are instructed in the law, ¹⁹and if you are sure that you are a guide to the blind, a light to those who are in darkness, ²⁰a corrector of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth, ²¹you, then, that teach others, will you not teach yourself? While you preach against stealing, do you steal? ²²You that forbid adultery, do you commit adultery? You that abhor idols, do you rob temples? ²³You that boast in the law, do you dishonor God by breaking the law? ²⁴For, as it is written, "The name of God is blasphemed among the Gentiles because of you."

²⁵ Circumcision indeed is of value if you obey the law; but if you break the law, your circumcision has become uncircumcision.

²⁶ So, if those who are

νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν,
LAW WRITTEN IN THE HEARTS OF THEM,

συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως καὶ μεταξύ
³BEARING JOINT-WITNESS ¹THEIR - ²CONSCIENCE AND ⁷BETWEEN

ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ
⁸ONE ANOTHER ¹THEIR ²THOUGHTS ³ACCUSING ⁴OR ⁵EVEN

ἀπολογουμένων, **2.16** ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς τὰ
⁶DEFENDING, IN A DAY WHEN ²JUDGES - ¹GOD THE

κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου
HIDDEN THINGS - OF MEN, ACCORDING TO THE GOSPEL OF ME,

διὰ Χριστοῦ Ἰησοῦ.
THROUGH CHRIST JESUS.

2.17 Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ ἐπαναπαύῃ
BUT-IF YOU A JEW ARE CALLED AND RELY UPON

νόμῳ καὶ καυχᾶσαι ἐν θεῷ **2.18** καὶ γινώσκεις
[THE] LAW AND BOAST IN GOD AND KNOW

τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέροντα
THE WILL AND APPROVE THE THINGS EXCELLING

κατηχούμενος ἐκ τοῦ νόμου, **2.19** πέποιθάς τε
BEING INSTRUCTED FROM THE LAW, AND-HAVING CONFIDENCE

σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,
YOURSELF A GUIDE TO BE OF BLIND ONES, A LIGHT OF THE ONES IN DARKNESS,

2.20 παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα
AN INSTRUCTOR OF FOOLISH ONES, A TEACHER OF BABES, HAVING

τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ
THE EMBODIMENT - OF KNOWLEDGE AND OF THE TRUTH IN THE

νόμῳ· **2.21** ὁ οὖν διδάσκων ἕτερον σεαυτὸν
LAW— THEREFORE- THE ONE TEACHING ANOTHER YOURSELF

οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν κλέπτεις;
DO YOU NOT TEACH? THE ONE PROCLAIMING NOT TO STEAL DO YOU STEAL?

2.22 ὁ λέγων μὴ μοιχεύειν μοιχεύεις;
THE ONE SAYING NOT TO COMMIT ADULTERY DO YOU COMMIT ADULTERY?

ὁ βδελυσσόμενος τὰ εἰδωλα ἱεροσυλεῖς;
THE ONE ABHORRING THE IDOLS DO YOU PLUNDER TEMPLES?

2.23 ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως
WHO IN [THE] LAW BOAST, THROUGH - TRANSGRESSION

τοῦ νόμου τὸν θεὸν ἀτιμάζεις· **2.24** τὸ γὰρ ὄνομα τοῦ
OF THE LAW - DISHONOR-GOD. FOR- THE NAME -

θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν,
OF GOD BECAUSE OF YOU* IS BLASPHEMED AMONG THE NATIONS,

καθὼς γέγραπται. **2.25** περιτομὴ μὲν γὰρ ὠφελεῖ ἐὰν
AS IT HAS BEEN WRITTEN. ³CIRCUMCISION ²INDEED ¹FOR PROFITS IF

νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾖς, ἢ
[THE] LAW YOU PRACTISE; BUT-IF A TRANSGRESSOR OF LAW YOU ARE, THE

περιτομή σου ἀκροβυστία γέγονεν. **2.26** ἐὰν οὖν ἡ
CIRCUMCISION OF YOU UNCIRCUMCISION HAS BECOME. IF THEREFORE THE

2:24 Isa. 52:5 LXX

ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσει,
 UNCIRCUMCISION THE JUST REQUIREMENTS OF THE LAW KEEPS,
 οὐχ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν
 [WILL] NOT THE UNCIRCUMCISION OF HIM FOR CIRCUMCISION
 λογισθήσεται; 2.27 καὶ κρινεῖ ἡ ἐκ φύσεως
 BE ACCOUNTED? AND ⁹WILL JUDGE ¹THE ³BY ⁴NATURE
 ἀκροβυστία τὸν νόμον τελούσα σὲ τὸν διὰ γράμματος
²CIRCUMCISION ⁶THE ⁷LAW ⁵KEEPING ⁹YOU ¹⁰THE ¹³BY ¹⁴LETTER
 καὶ περιτομῆς παραβάτην νόμου. 2.28 οὐ γὰρ ὁ
¹⁵AND ¹⁶UNCIRCUMCISION ¹¹TRANSGRESSOR ¹²OF LAW. FOR~NOT ²THE
 ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν οὐδὲ ἡ ἐν τῷ φανερῷ
⁴OUTWARDLY ³JEW ¹HE IS NOR ¹THE ³OUTWARDLY
 ἐν σαρκὶ περιτομή, 2.29 ἀλλ' ὁ ἐν τῷ κρυπτῷ
⁴IN ⁵FLESH ²CIRCUMCISION, BUT ¹THE ³INWARDLY
 Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι οὐ
³JEW [IS], AND CIRCUMCISION [IS] OF HEART IN SPIRIT NOT
 γράμματι, οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ'
 LETTER, WHOSE - PRAISE [IS] NOT FROM MEN BUT
 ἐκ τοῦ θεοῦ.
 FROM - GOD.

uncircumcised keep the requirements of the law, will not their uncircumcision be regarded as circumcision? ²⁷Then those who are physically uncircumcised but keep the law will condemn you that have the written code and circumcision but break the law. ²⁸For a person is not a Jew who is one outwardly, nor is true circumcision something external and physical. ²⁹Rather, a person is a Jew who is one inwardly, and real circumcision is a matter of the heart—it is spiritual and not literal. Such a person receives praise not from others but from God.

CHAPTER 3

3.1 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου ἢ τίς ἡ
 WHAT THEN [IS] THE ADVANTAGE OF THE JEW, OR WHAT THE
 ὠφέλεια τῆς περιτομῆς; 3.2 πολὺ κατὰ πάντα
 PROFIT - OF CIRCUMCISION? MUCH ACCORDING TO EVERY
 τρόπον. πρῶτον μὲν [γὰρ] ὅτι ἐπιστεύθησαν τὰ
 WAY. ²FIRST ³INDEED ¹FOR THAT THEY WERE ENTRUSTED [WITH] THE
 λόγια τοῦ θεοῦ. 3.3 τί γάρ; εἰ ἡπίστησάν τινες,
 ORACLES - OF GOD. FOR WHAT? IF SOME~DISBELIEVED,
 μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ
 [SURELY] NOT THE UNBELIEF OF THEM THE FAITH(FULNESS) - OF GOD
 καταργήσει; 3.4 μὴ γένοιτο· γινέσθω δὲ ὁ θεὸς
 WILL NULLIFY? MAY IT NEVER BE; ²LET ⁴BE ¹BUT - ³GOD
 ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται,
⁵TRUE, AND~EVERY MAN A LIAR, AS IT HAS BEEN WRITTEN,
 Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου
 SO AS - YOU MAY BE JUSTIFIED IN THE SAYINGS OF YOU
 καὶ νικήσεις ἐν τῷ κρίνεσθαί σε.
 AND WILL BE VICTOR IN THE JUDGMENT OF YOU.

Then what advantage has the Jew? Or what is the value of circumcision? ²Much, in every way. For in the first place the Jews^h were entrusted with the oracles of God. ³What if some were unfaithful? Will their faithlessness nullify the faithfulness of God? ⁴By no means! Although everyone is a liar, let God be proved true, as it is written,

“So that you may be justified in your words,
 and prevail in your judging.”ⁱ

⁵But if our injustice serves to confirm the justice of God,

^h Gk they

ⁱ Gk when you are being judged

3.5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην
 BUT~IF THE UNRIGHTEOUSNESS OF US ³OF GOD ²[THE] RIGHTEOUSNESS

what should we say? That God is unjust to inflict wrath on us? (I speak in a human way.) ⁶By no means! For then how could God judge the world? ⁷But if through my falsehood God's truthfulness abounds to his glory, why am I still being condemned as a sinner? ⁸And why not say (as some people slander us by saying that we say), "Let us do evil so that good may come"? Their condemnation is deserved!

⁹ What then? Are we any better off? No, not at all; for we have already charged that all, both Jews and Greeks, are under the power of sin, ¹⁰as it is written:

"There is no one who is righteous, not even one;

¹¹ there is no one who has understanding, there is no one who seeks God.

¹² All have turned aside, together they have become worthless; there is no one who shows kindness, there is not even one."

¹³ "Their throats are opened graves; they use their tongues to deceive."

"The venom of vipers is under their lips."

¹⁴ "Their mouths are full of cursing and bitterness."

¹⁵ "Their feet are swift to shed blood;

^j Or at any disadvantage?

συνίστησιν, τί ἐροῦμεν; μὴ ἄδικος ὁ θεὸς
¹COMMENDS, WHAT WILL WE SAY? ⁵[IS SURELY] NOT ⁶UNRIGHTEOUS - ¹GOD

ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρωπον λέγω.
²THE ONE ³INFLECTING - ⁴WRATH? ACCORDING TO MAN IS SPEAK.

3.6 μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον;
MAY IT NOT BE; OTHERWISE HOW WILL JUDGE - GOD THE WORLD?

3.7 εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι
BUT-IF THE TRUTH - OF GOD BY - MY LIE

ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι καὶ γὰρ
ABOUNDED TO THE GLORY OF HIM, WHY STILL ALSO

ὡς ἁμαρτωλὸς κρίνομαι; **3.8** καὶ μὴ καθὼς
AS A SINNER AM I JUDGED? AND NOT AS

βλασφημούμεθα καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν
WE ARE SLANDEROUSLY CHARGED AND AS SOME AFFIRM US TO SAY,

ὅτι ποιήσωμεν τὰ κακά, ἵνα ἔλθῃ τὰ ἀγαθὰ;
- LET US PRACTISE - BAD THINGS, THAT MAY COME - GOOD THINGS.

ὧν τὸ κρίμα ἐνδικόν ἐστιν.
WHOSE - JUDGMENT IS-DESERVED.

3.9 Τί οὖν; προεχόμεθα; οὐ πάντως·
WHAT THEN? DO WE EXCEL? NOT AT ALL;

προητιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας
FOR-WE HAVE BEFORE CHARGED BOTH-JEWS AND GREEKS ALL

ὑφ' ἁμαρτίαν εἶναι, **3.10** καθὼς γέγραπται ὅτι
UNDER SIN TO BE, AS IT HAS BEEN WRITTEN, -

Οὐκ ἔστιν δίκαιος οὐδὲ εἷς,
THERE IS-NOT A RIGHTEOUS MAN NOT ONE,

3.11 οὐκ ἔστιν ὁ συνίων,
THERE IS-NOT THE ONE UNDERSTANDING,

οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν.
THERE IS-NOT THE ONE SEEKING - GOD.

3.12 πάντες ἐξέκλιναν ἅμα ἡχρεώθησαν·
ALL TURNED AWAY, TOGETHER THEY BECAME USELESS;

οὐκ ἔστιν ὁ ποιῶν χρηστότητα,
THERE IS-NOT THE ONE DOING GOOD,

[οὐκ ἔστιν] ἕως ἑνός.
THERE IS-NOT SO MUCH AS ONE.

3.13 τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν,
A GRAVE HAVING BEEN OPENED [IS] THE THROAT OF THEM,

ταῖς γλώσσαις αὐτῶν ἐδολιούσαν,
WITH THE TONGUES OF THEM THEY WERE WORKING DECEIT,

ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν·
POISON OF ASPS [IS] UNDER THE LIPS OF THEM;

3.14 ὧν τὸ στόμα ἄρᾱς καὶ πικρίας γέμει,
WHOSE - MOUTH ²OF CURSING ³AND ⁴BITTERNESS ¹IS FULL,

3.15 ὁξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα,
SWIFT [ARE] THE FEET OF THEM TO SHED BLOOD,

3:10-12 Ps. 14:1-3 (= 53:1-3) **3:13a** Ps. 5:9 LXX **3:13b** Ps. 140:3 LXX **3:14** Ps. 10:7 LXX
3:15-17 Isa. 59:7-8

3.16 σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς
 RUIN AND MISERY [ARE] IN THE PATHS
 αὐτῶν,
 OF THEM,

3.17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.
 AND [THE] WAY OF PEACE THEY DID NOT KNOW.

3.18 οὐκ ἔστιν φόβος θεοῦ
 THERE IS~NOT A FEAR OF GOD

ἄπέναντι τῶν ὀφθαλμῶν αὐτῶν.
 BEFORE THE EYES OF THEM.

3.19 Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς
 BUT~WE KNOW THAT WHATEVER THE LAW SAYS TO THE ONES

ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ καὶ
 IN(UNDER) THE LAW IT SPEAKS, THAT EVERY MOUTH MAY BE STOPPED AND

ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ.
⁵UNDER JUDGMENT ⁴MAY COME ¹ALL ²THE ³WORLD - ⁶BY GOD;

3.20 διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα
 BECAUSE BY WORKS OF LAW NOT WILL BE JUSTIFIED ALL

σὰρξ ἐνώπιον αὐτοῦ, διὰ γὰρ νόμου ἐπίγνωσις
 FLESH BEFORE HIM, FOR~THROUGH LAW [IS] FULL RECOGNITION

ἁμαρτίας.
 OF SIN.

3.21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ
 BUT~NOW APART FROM LAW A RIGHTEOUSNESS OF GOD

πεφανέρωται μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν
 HAS BEEN MANIFESTED, BEING ATTESTED TO BY THE LAW AND THE

προφητῶν, **3.22** δικαιοσύνη δὲ θεοῦ διὰ πίστεως
 PROPHETS, A RIGHTEOUSNESS - OF GOD THROUGH FAITH

Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύοντας, οὐ
 OF(IN) JESUS CHRIST TO ALL THE ONES BELIEVING. ³NO

γὰρ ἔστιν διαστολή, **3.23** πάντες γὰρ ἥμαρτον καὶ
¹FOR ²THERE IS ⁴DISTINCTION, FOR~ALL SINNED AND

ὕστεροῦνται τῆς δόξης τοῦ θεοῦ **3.24** δικαιούμενοι
 COME SHORT OF THE GLORY - OF GOD, BEING JUSTIFIED

δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς
 FREELY - BY HIS GRACE THROUGH THE REDEMPTION -

ἐν Χριστῷ Ἰησοῦ. **3.25** ὃν προέθετο ὁ θεὸς
 IN CHRIST JESUS; WHOM ²DISPLAYED - ¹GOD

ἱλαστήριον διὰ [τῆς] πίστεως ἐν τῷ αὐτοῦ αἵματι
 [AS] A PROPITIATION THROUGH - FAITH IN - HIS BLOOD

εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν
 FOR A DISPLAY OF THE RIGHTEOUSNESS OF HIM BECAUSE OF THE

πάρεσιν τῶν προγεγονότων ἁμαρτημάτων **3.26** ἐν
 PASSING BY OF THE ²HAVING PREVIOUSLY OCCURRED ¹SINS IN

τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν ἔνδειξιν τῆς
 THE FORBEARANCE - OF GOD, FOR THE DISPLAY OF THE

3:18 Ps. 36:1

¹⁶ ruin and misery are in their paths,

¹⁷ and the way of peace they have not known."

¹⁸ "There is no fear of God before their eyes."

¹⁹ Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be silenced, and the whole world may be held accountable to God. ²⁰For "no human being will be justified in his sight" by deeds prescribed by the law, for through the law comes the knowledge of sin.

²¹ But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, ²²the righteousness of God through faith in Jesus Christ* for all who believe. For there is no distinction, ²³since all have sinned and fall short of the glory of God; ²⁴they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵whom God put forward as a sacrifice of atonement† by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; ²⁶it was to prove

^k Or through the faith of Jesus Christ

^l Or a place of atonement

at the present time that he himself is righteous and that he justifies the one who has faith in Jesus.^m

27 Then what becomes of boasting? It is excluded. By what law? By that of works? No, but by the law of faith.

28 For we hold that a person is justified by faith apart from works prescribed by the law.

29 Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, ³⁰since God is one; and he will justify the circumcised on the ground of faith and the uncircumcised through that same faith. ³¹Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

^m Or who has the faith of Jesus

δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ
RIGHTEOUSNESS OF HIM IN THE PRESENT TIME, FOR -

εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως
HIM~TO BE JUST AND JUSTIFYING THE ONE OF FAITH

Ἰησοῦ.
OF (IN) JESUS.

3.27 Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ
WHERE THEREFORE [IS] THE BOASTING? IT WAS EXCLUDED. THROUGH

ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου
WHAT PRINCIPLE? - OF WORKS? NO, BUT THROUGH A PRINCIPLE

πίστεως. 3.28 λογιζόμεθα γὰρ δικαιοῦσθαι πίστει
OF FAITH. FOR~WE CONSIDER ²TO BE JUSTIFIED ³BY FAITH

ἄνθρωπον χωρὶς ἔργων νόμου. 3.29 ἢ Ἰουδαίων
A MAN APART FROM WORKS OF LAW. OR OF JEWS

ὁ θεὸς μόνον; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ
[IS HE] THE GOD ONLY? NOT ALSO OF GENTILES? YES ALSO

ἐθνῶν, 3.30 εἶπερ εἰς ὁ θεὸς ὃς δικαιοῦσει
OF GENTILES, SINCE ONE - GOD [THERE IS] WHO WILL JUSTIFY

περιτομῇ ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς
[THE] CIRCUMCISION BY FAITH AND UNCIRCUMCISION THROUGH -

πίστεως. 3.31 νόμον οὖν καταργοῦμεν διὰ τῆς
FAITH. ³[THE] LAW ¹THEREFORE ²DO WE ANNUL THROUGH -

πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ιστάνομεν
FAITH? MAY IT NOT BE. RATHER [THE] LAW WE CONFIRM.

CHAPTER 4

What then are we to say was gained byⁿ Abraham, our ancestor according to the flesh? ²For if Abraham was justified by works, he has something to boast about, but not before God. ³For what does the scripture say? "Abraham believed God, and it was reckoned to him as righteousness." ⁴Now to one who works, wages are not reckoned as a gift but as something due. ⁵But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness.

ⁿ Other ancient authorities read say about

4.1 Τί οὖν ἔροῦμεν εὕρηκεναι Ἀβραὰμ τὸν
WHAT THEN WILL WE SAY ⁷TO HAVE DISCOVERED ¹ABRAHAM ²THE

προπάτορα ἡμῶν κατὰ σάρκα; 4.2 εἰ γὰρ Ἀβραὰμ
³FOREFATHER ⁴OF US ⁵ACCORDING TO ⁶FLESH? FOR~IF ABRAHAM

ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς θεόν.
BY WORKS WAS JUSTIFIED, HE HAS A BOAST, BUT NOT TOWARD GOD.

4.3 τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσεν δὲ Ἀβραὰμ
FOR~WHAT ²THE ³SCRIPTURE ¹SAYS? ³BELIEVED ¹AND ²ABRAHAM

τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.
- GOD, AND IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS.

4.4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται
NOW~TO THE ONE WORKING THE REWARD NOT IS ACCOUNTED

κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα, 4.5 τῷ δὲ
ACCORDING TO GRACE BUT ACCORDING TO DEBT, BUT~TO THE ONE

μὴ ἐργαζομένῳ πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν
NOT WORKING BUT~BELIEVING ON THE ONE JUSTIFYING THE

ἀσεβῇ λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.
UNGODLY IS ACCOUNTED THE FAITH OF HIM FOR RIGHTEOUSNESS;

4:3 Gen. 15:6

4.6 καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ
 EVEN AS ALSO DAVID SPEAKS OF THE BLESSEDNESS OF THE
 ἀνθρώπου ᾧ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς
 MAN TO WHOM - GOD ACCOUNTS RIGHTEOUSNESS APART FROM
 ἔργων,
 WORKS.

4.7 Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι
 [THEY ARE] BLESSED OF WHOM WERE FORGIVEN THE LAWLESS DEEDS
 καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι·
 AND OF WHOM WERE COVERED OVER THE SINS.

4.8 μακάριος ἀνὴρ οὗ οὐ μὴ λογίσσεται κύριος
 BLESSED [IS] A MAN OF WHOM NEVER [THE] LORD~WOULD ACCOUNT
 ἁμαρτίαν.
 SIN.

4.9 ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ
 - ²BLESSEDNESS ³THEREFORE ¹[IS] THIS UPON THE CIRCUMCISION OR
 καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γάρ, Ἐλογίσθη
 ALSO UPON THE UNCIRCUMCISION? FOR~WE SAY, ³WAS ACCOUNTED
 τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. **4.10** πῶς
 - ⁴TO ABRAHAM ¹THE(HIS) ²FAITH ⁵FOR ⁶RIGHTEOUSNESS. HOW

οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι ἢ ἐν ἀκροβυστίᾳ;
 THEN WAS IT ACCOUNTED? IN CIRCUMCISION BEING OR IN UNCIRCUMCISION?

οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστίᾳ· **4.11** καὶ
 NOT IN CIRCUMCISION BUT IN UNCIRCUMCISION AND

σημεῖον ἔλαβεν περιτομῆς σφραγίδα τῆς
²A SIGN ¹HE RECEIVED ³OF CIRCUMCISION, A SEAL OF THE
 δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ,
 RIGHTEOUSNESS OF THE(HIS) FAITH - [WHILE] IN - UNCIRCUMCISION,

εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων
 FOR - HIM~TO BE A FATHER OF ALL THE ONES BELIEVING

δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι [καὶ] αὐτοῖς
 THROUGH UNCIRCUMCISION, FOR - ³TO BE ACCOUNTED ⁴ALSO ⁵TO THEM

[τὴν] δικαιοσύνην, **4.12** καὶ πατέρα περιτομῆς τοῖς
¹THE ²RIGHTEOUSNESS, AND A FATHER OF CIRCUMCISION TO THE ONES

οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν
 NOT OF CIRCUMCISION ONLY BUT ALSO TO THE ONES KEEPING IN STEP

τοῖς ἵχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ
 WITH THE STEPS ¹OF THE ⁷[WHILE] IN ⁸UNCIRCUMCISION ²FAITH ³OF THE

πατρὸς ἡμῶν Ἀβραάμ.
⁴FATHER ⁵OF US ⁶ABRAHAM.

4.13 Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ
 FOR~NOT THROUGH LAW [WAS] THE PROMISE -

Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον
 TO ABRAHAM OR TO THE SEED OF HIM, THAT ³HEIR

αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης
¹HE ²SHOULD BE ⁴OF [THE] WORLD, BUT THROUGH A RIGHTEOUSNESS

⁶So also David speaks of the blessedness of those to whom God reckons righteousness apart from works:

⁷ "Blessed are those whose iniquities are forgiven, and whose sins are covered;

⁸ blessed is the one against whom the Lord will not reckon sin."

⁹ Is this blessedness, then, pronounced only on the circumcised, or also on the uncircumcised? We say, "Faith was reckoned to Abraham as righteousness."

¹⁰How then was it reckoned to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. ¹¹He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the ancestor of all who believe without being circumcised and who thus have righteousness reckoned to them, ¹²and likewise the ancestor of the circumcised who are not only circumcised but who also follow the example of the faith that our ancestor Abraham had before he was circumcised.

¹³ For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness

of faith. ¹⁴If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. ¹⁵For the law brings wrath; but where there is no law, neither is there violation.

¹⁶For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, ¹⁷as it is written, "I have made you the father of many nations")—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. ¹⁸Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." ¹⁹He did not weaken in faith when he considered his own body, which was already^o as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. ²⁰No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, ²¹being fully convinced that God was able to do what he had promised. ²²Therefore his faith^p "was reckoned to him as righteousness." ²³Now the words, "it was reckoned to him," were written not for his sake alone,

^o Other ancient authorities lack already

^p Gk. Therefore it

πίστεως. **4.14** εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι,
OF FAITH. FOR~IF ¹THE ²[ARE] OF ³LAW ⁴HEIRS,

κεκένωται ἡ πίστις καὶ κατήργηται ἡ ἐπαγγελία.
²HAS BEEN MADE VOID - ¹FAITH ³AND ⁴HAS BEEN NULLIFIED ⁵THE ⁶PROMISE;

4.15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ δὲ οὐκ ἔστιν
FOR~THE LAW WORKS~WRATH BUT~WHERE THERE IS~NOT

νόμος οὐδὲ παράβασις. **4.16** διὰ τοῦτο ἐκ
A LAW, NEITHER [IS THERE] TRANSGRESSION. [IT IS] THEREFORE OF

πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι
FAITH, THAT ACCORDING TO GRACE [IT MAY BE], FOR - ³TO BE

βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ
⁴SURE ¹THE ²PROMISE TO ALL THE SEED, NOT

τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ καὶ τῷ ἐκ
TO THE [SEED] OF THE LAW ONLY BUT ALSO TO THE [SEED] OF

πίστεως Ἀβραάμ, ὅς ἐστιν πατὴρ πάντων ἡμῶν,
[THE] FAITH OF ABRAHAM, WHO IS FATHER OF US~ALL,

4.17 καθὼς γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν
AS IT HAS BEEN WRITTEN, - A FATHER OF MANY NATIONS

τέθεικά σε, κατέναντι οὗ ἐπίστευσεν θεοῦ τοῦ
I HAVE APPOINTED YOU, BEFORE ²WHOM ³HE BELIEVED ¹GOD THE ONE

ζωοποιούντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ
MAKING ALIVE THE DEAD ONES AND CALLING THE THINGS NOT

ὄντα ὡς ὄντα· **4.18** ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι
BEING AS BEING; WHO BEYOND HOPE ON HOPE

ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν
BELIEVED THAT - HE~SHOULD BECOME A FATHER OF MANY NATIONS

κατὰ τὸ εἰρημένον, Οὕτως ἔσται τὸ σπέρμα
ACCORDING TO THE THING HAVING BEEN SPOKEN, SO WILL BE THE SEED

σου, **4.19** καὶ μὴ ἀσθενήσας τῇ πίστει ἡ κατενόησεν
OF YOU, AND NOT HAVING WEAKENED - IN FAITH HE CONSIDERED

τὸ ἑαυτοῦ σῶμα [ἤδη] νεκρωμένον, ἑκατονταετῆς
- HIS OWN BODY ALREADY HAVING BEEN DEAD, ³ONE HUNDRED YEARS [OLD]

που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας·
²ABOUT ¹BEING, AND THE DEADNESS OF THE WOMB OF SARAH;

4.20 εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ
BUT~AT THE PROMISE - OF GOD HE DID NOT WAVER -

ἀπιστίᾳ ἀλλ' ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ
IN UNBELIEF, BUT WAS EMPOWERED - BY FAITH, GIVING GLORY -

θεῷ **4.21** καὶ πληροφορηθεὶς ὅτι ὃ ἐπήγγελται
TO GOD AND HAVING BEEN FULLY PERSUADED THAT WHAT HE HAS PROMISED

δυνατός ἐστιν καὶ ποιῆσαι. **4.22** διὸ [καὶ]
HE IS~ABLE ALSO TO DO. WHEREFORE ALSO

ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. **4.23** Οὐκ ἐγράφη
IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS. ³NOT ²IT WAS WRITTEN

δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ
¹NOW BECAUSE OF HIM ONLY THAT IT WAS ACCOUNTED TO HIM

4:17 Gen. 17:5 **4:18a** Gen. 17:5 **4:18b** Gen. 15:5 **4:22** Gen. 15:6

4.24 ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογιζέσθαι,
 BUT ALSO BECAUSE OF US, TO WHOM IT IS ABOUT TO BE ACCOUNTED,
 τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν
 TO THE ONES BELIEVING ON THE ONE HAVING RAISED JESUS THE
 κύριον ἡμῶν ἐκ νεκρῶν, **4.25** ὃς παρεδόθη
 LORD OF US FROM THE DEAD ONES, WHO WAS GIVEN OVER [TO DEATH]
 διὰ τὰ παραπτώματα ἡμῶν καὶ ἡγέρθη διὰ τὴν
 BECAUSE OF THE TRESPASSES OF US AND WAS RAISED BECAUSE OF THE
 δικαίωσιν ἡμῶν.
 JUSTIFICATION OF US.

²⁴but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, ²⁵who was handed over to death for our trespasses and was raised for our justification.

CHAPTER 5

5.1 Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην
 HAVING BEEN JUSTIFIED THEREFORE BY FAITH PEACE
 ἔχομεν¹ πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ
 WE HAVE TOWARD - GOD THROUGH THE LORD OF US JESUS
 Χριστοῦ **5.2** δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν
 CHRIST THROUGH WHOM ALSO THE ACCESS WE HAVE HAD
 [τῇ πίστει] εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν
 - BY FAITH INTO - THIS~GRACE IN WHICH WE STAND
 καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ.
 AND BOAST ON HOPE OF THE GLORY - OF GOD.
5.3 οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς
²NOT ³ONLY (SO) ¹AND, BUT ALSO WE BOAST IN -
 θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται,
 TRIBULATIONS, KNOWING THAT - TRIBULATION ENDURANCE PRODUCES,
5.4 ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα.
 - AND ENDURANCE APPROVEDNESS, - AND APPROVEDNESS HOPE.
5.5 ἡ δὲ ἐλπίς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ
 - AND HOPE DOES NOT PUT TO SHAME, BECAUSE THE LOVE -
 θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ
 OF GOD HAS BEEN POURED OUT IN THE HEARTS OF US THROUGH
 πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. **5.6** ἔτι γὰρ
²SPIRIT ¹[THE] HOLY - HAVING BEEN GIVEN TO US. - FOR
 Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ
 CHRIST, [WHEN] WE~WERE STILL~WEAK, IN DUE TIME ON BEHALF OF
 ἀσεβῶν ἀπέθανεν. **5.7** μόλις γὰρ ὑπὲρ δικαίου
 UNGODLY ONES DIED. FOR~SCARCELY ON BEHALF OF A RIGHTEOUS MAN
 τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα
 ANYONE WILL DIE; FOR~ON BEHALF OF THE GOOD MAN PERHAPS
 τις καὶ τολμᾷ ἀποθανεῖν· **5.8** συνίστησιν δὲ τὴν
 SOMEONE EVEN DARES TO DIE; ³DEMONSTRATES ¹BUT -
 ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεὸς, ὅτι ἔτι ἁμαρτωλῶν
⁴HIS OWN ⁵LOVE ⁶TO ⁷US - ²GOD, THAT ³STILL ⁴SINNERS

Therefore, since we are justified by faith, we¹ have peace with God through our Lord Jesus Christ, ²through whom we have obtained access³ to this grace in which we stand; and we⁴ boast in our hope of sharing the glory of God. ³And not only that, but we⁵ also boast in our sufferings, knowing that suffering produces endurance, ⁴and endurance produces character, and character produces hope, ⁵and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

⁶For while we were still weak, at the right time Christ died for the ungodly.

⁷Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. ⁸But God proves his love for us in that while we still were sinners

⁴Other ancient authorities read *let us*

⁷Other ancient authorities add *by faith*

⁵Or *let us*

Christ died for us. ⁹Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God.¹⁰ For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. ¹¹But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

¹²Therefore, just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned—¹³sin was indeed in the world before the law, but sin is not reckoned when there is no law. ¹⁴Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

¹⁵But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many.

¹⁶And the free gift is not like the effect of the one man's sin.

¹Gk. the wrath

όντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.
²BEING ¹WE CHRIST ON BEHALF OF US DIED.

5.9 πολλῶ οὖν μᾶλλον δικαιοθέντες νῦν ἐν τῷ
BY MUCH THEN RATHER HAVING BEEN JUSTIFIED NOW IN(BY) THE

αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.
BLOOD OF HIM WE WILL BE SAVED THROUGH HIM FROM THE WRATH.

5.10 εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ
FOR IF ENEMIES BEING WE WERE RECONCILED - TO GOD

διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον
THROUGH THE DEATH OF THE SON OF HIM, BY MUCH RATHER

καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.
HAVING BEEN RECONCILED WE WILL BE SAVED IN(BY) THE LIFE OF HIM.

5.11 οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ
²NOT ³ONLY(SO) ¹AND, BUT ALSO BOASTING IN - GOD

διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δι' οὗ νῦν
THROUGH THE LORD OF US JESUS CHRIST THROUGH WHOM NOW

τὴν καταλλαγὴν ἐλάβομεν.
THE RECONCILIATION WE RECEIVED.

5.12 Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία
THEREFORE AS THROUGH ONE MAN - SIN

εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ
INTO THE WORLD ENTERED AND THROUGH - SIN -

θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος
DEATH, SO-ALSO TO ALL MEN - DEATH

διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον· **5.13** ἄχρι γὰρ νόμου
CAME, INASMUCH AS ALL SINNED; FOR~UNTIL LAW

ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἐλλογέται
SIN WAS IN [THE] WORLD, BUT~SIN IS NOT ACCOUNTED

μὴ ὄντος νόμου, **5.14** ἀλλὰ ἐβασίλευσεν ὁ θάνατος
[WHEN THERE] IS NOT A LAW, BUT ²REIGNED - ¹DEATH

ἀπὸ Ἀδὰμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ
FROM ADAM UNTIL MOSES EVEN OVER THE ONES NOT

ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως
HAVING SINNED ON(IN) THE LIKENESS OF THE TRANSGRESSION

Ἀδάμ ὅς ἐστιν τύπος τοῦ μέλλοντος.
OF ADAM WHO IS A TYPE OF THE ONE COMING.

5.15 Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ
BUT NOT AS THE TRESPASS, SO ALSO THE

χάρισμα· εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ
GIFT; FOR~IF ¹BY THE ³OF THE ⁴ONE MAN ²TRESPASS THE

πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἢ χάρις τοῦ θεοῦ
MANY DIED, BY MUCH RATHER THE GRACE - OF GOD

καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ
AND THE GIFT IN GRACE - OF THE ONE MAN JESUS

Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν. **5.16** καὶ οὐχ
CHRIST TO THE MANY ABOUNDED. AND NOT

ὡς δι' ἐνὸς ἁμαρτήσαντος τὸ δῶρημα· τὸ
AS THROUGH ONE MAN HAVING SINNED [IS] THE GIFT; ³THE

μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς
2ON ONE HAND 1FOR JUDGMENT [WAS] FROM ONE [TRESPASS] [RESULTING] IN
 κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν
JUDGMENT, ON THE OTHER~THE GIFT [FOLLOWS] FROM MANY
 παραπτωμάτων εἰς δικαίωμα. 5.17 εἰ γὰρ τῷ
TRESPASSES [RESULTING] IN JUSTIFICATION. FOR~IF 1BY THE
 τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ
3OF THE 4ONE MAN 2TRESPASS - DEATH REIGNED THROUGH
 τοῦ ἑνός, πολλῷ μᾶλλον οἱ τὴν περισσεῖαν τῆς
THE ONE MAN, BY MUCH RATHER 1THE ONES 3THE 4ABUNDANCE 5OF THE
 χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες
6GRACE 7AND 8OF THE 9GIFT - 10OF RIGHTEOUSNESS 2RECEIVING
 ἐν ζωῇ βασιλεύουσιν διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ.
IN LIFE WILL REIGN THROUGH THE ONE MAN JESUS CHRIST.
 5.18 Ὡς οὖν ὡς δι' ἑνὸς παραπτώματος εἰς
SO THEN AS THROUGH ONE TRESPASS 3FOR
 πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ
4ALL 5MEN 1[RESULTING] IN 2JUDGMENT, SO ALSO
 δι' ἑνὸς δικαίωματος εἰς πάντας ἀνθρώπους εἰς
THROUGH ONE RIGHTEOUS ACT 4TO 5ALL 6MEN 1[RESULTING] IN
 δικαίωσιν ζωῆς. 5.19 ὥστε γὰρ διὰ τῆς παρακοῆς
2JUSTIFICATION 3OF(FOR) LIFE. FOR~AS THROUGH THE DISOBEDIENCE
 τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ
OF THE ONE MAN 4SINNERS 3WERE MADE 1THE
 πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς
2MANY, SO ALSO THROUGH THE OBEDIENCE OF THE ONE MAN
 δίκαιοι κατασταθήσονται οἱ πολλοί. 5.20 νόμος δὲ
4'RIGHTEOUS 3WILL BE MADE 1THE 2MANY. BUT~[THE] LAW
 παρεῖσθλην, ἵνα πλεονάσῃ τὸ παράπτωμα· οὗ δὲ
ENTERED THAT SHOULD INCREASE THE TRESPASS; BUT~WHERE
 ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις,
INCREASED - SIN, MORE INCREASED - GRACE,
 5.21 ἵνα ὥστε ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ,
THAT JUST AS 2REIGNED - 1SIN IN - DEATH,
 οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης
SO ALSO - GRACE MAY REIGN THROUGH RIGHTEOUSNESS
 εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ
[RESULTING] IN LIFE ETERNAL THROUGH JESUS CHRIST THE
 κυρίου ἡμῶν.
LORD OF US.

For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. ¹⁷If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

¹⁸Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. ¹⁹For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. ²⁰But law came in, with the result that the trespass multiplied; but where sin increased, grace abounded all the more, ²¹so that, just as sin exercised dominion in death, so grace might also exercise dominion through justification⁴ leading to eternal life through Jesus Christ our Lord.

⁴Or *righteousness*

CHAPTER 6

6.1 Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα
WHAT THEN WILL WE SAY? SHOULD WE CONTINUE - IN SIN, THAT
 ἡ χάρις πλεονάσῃ; 6.2 μὴ γένοιτο. οἵτινες ἀπεθάνομεν
- GRACE MAY INCREASE? MAY IT NEVER BE. 2WHO 1WE 3DIED

What then are we to say? Should we continue in sin in order that grace may abound? ²By no means! How can we who died

to sin go on living in it? ³Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

⁵For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. ⁶We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. ⁷For whoever has died is freed from sin. ⁸But if we have died with Christ, we believe that we will also live with him. ⁹We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. ¹⁰The death he died, he died to sin, once for all; but the life he lives, he lives to God. ¹¹So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

¹²Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions.

¹³No longer present your members to sin as instruments^v of wickedness, but present yourselves

^v Or *weapons*

τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; **6.3** ἢ
- TO SIN, HOW STILL WILL WE LIVE IN IT? OR

ἀγνοεῖτε ὅτι, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν
ARE YOU^o IGNORANT THAT AS MANY AS WERE BAPTIZED INTO CHRIST

Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;
JESUS, INTO THE DEATH OF HIM WERE BAPTIZED?

6.4 συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος
THEREFORE~WE WERE BURIED WITH HIM THROUGH - BAPTISM

εἰς τὸν θάνατον, ὥστε ὡς ἡγέρθη Χριστὸς ἐκ νεκρῶν
INTO - DEATH, THAT JUST AS WAS RAISED CHRIST FROM DEAD ONES

διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν
THROUGH THE GLORY OF THE FATHER, SO ALSO WE IN

καινότητι ζωῆς περιπατήσωμεν. **6.5** εἰ γὰρ
NEWNESS OF LIFE MAY WALK. FOR~IF

σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ,
WE HAVE~GROWN TOGETHER IN THE LIKENESS OF THE DEATH OF HIM,

ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα· **6.6** τοῦτο
YET(SO) ALSO ²OF THE(HIS) ³RESURRECTION ¹WE SHALL BE; THIS

γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος
KNOWING THAT - ²OLD ¹OUR ³HUMANITY

συνεσταυρώθη, ὥστε καταργηθῇ τὸ σῶμα τῆς
WAS CRUCIFIED WITH [HIM], THAT MAY BE MADE INEFFECTIVE THE BODY -

ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ·
OF SIN, [THAT] NO LONGER ¹[SHOULD] ³SERVE ²WE - SIN;

6.7 ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.
FOR~THE ONE HAVING DIED HAS BEEN JUSTIFIED FROM - SIN.

6.8 εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ
BUT~IF WE DIED WITH CHRIST, WE BELIEVE THAT ALSO

συζήσομεν αὐτῷ, **6.9** εἰδότες ὅτι Χριστὸς ἐγερθεὶς
WE WILL LIVE WITH HIM, KNOWING THAT CHRIST HAVING BEEN RAISED

ἐκ νεκρῶν οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι
FROM DEAD ONES NO MORE DIES, ¹DEATH ⁴HIM ²NO MORE

κυριεύει. **6.10** ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν
³LORDS IT OVER. FOR~IN THAT HE DIED, - TO SIN HE DIED

ἐφάπαξ· ὁ δὲ ζῇ, ζῇ τῷ θεῷ. **6.11** οὕτως καὶ
ONCE; BUT~IN THAT HE LIVES, HE LIVES - TO GOD. SO ALSO

ὑμεῖς λογίζεσθε ἑαυτοὺς [εἶναι] νεκροὺς μὲν τῇ
YOU^o ACCOUNT YOURSELVES TO BE DEAD ONES INDEED -

ἁμαρτίᾳ ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.
TO SIN BUT~LIVING - TO GOD IN CHRIST JESUS.

6.12 Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ
³NOT ¹THEREFORE ²LET ⁴REIGN - ⁵SIN ⁶IN - ⁸MORTAL

ὑμῶν σώματι εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ,
⁷YOUR^o ⁹BODY SO AS - TO OBEY THE LUSTS OF IT,

6.13 μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα
NEITHER PRESENT THE MEMBERS OF YOU^o [AS] TOOLS

ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς
OF UNRIGHTEOUSNESS - TO SIN, BUT PRESENT YOURSELVES

τῷ θεῷ ὡσεὶ ἐκ νεκρῶν ζώντας καὶ τὰ μέλη
- TO GOD AS OUT FROM DEAD ONES LIVING AND THE MEMBERS

ὑμῶν ὅπλα δικαιοσύνης τῷ θεῷ. **6.14** ἁμαρτία γὰρ
OF YOU° TOOLS OF RIGHTEOUSNESS - TO GOD. FOR~SIN

ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον ἀλλὰ
°YOU° °WILL NOT LORD IT OVER; °NOT °FOR °YOU° ARE UNDER LAW BUT

ὑπὸ χάριν.
UNDER GRACE.

6.15 Τί οὖν; ἁμαρτήσωμεν, ὅτι οὐκ ἐσμὲν ὑπὸ
WHAT THEN? MAY WE SIN, BECAUSE WE ARE~NOT UNDER

νόμον ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο. **6.16** οὐκ οἴδατε
LAW BUT UNDER GRACE? MAY IT NEVER BE. DO YOU° NOT KNOW

ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν,
THAT TO WHOM YOU° PRESENT YOURSELVES SLAVES FOR OBEDIENCE,

δούλοι ἐστε ᾧ ὑπακούετε, ἥτοι ἁμαρτίας
[HIS] SLAVES YOU° ARE WHOM YOU° OBEY, WHETHER OF SIN

εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην;
[RESULTING] IN DEATH OR OF OBEDIENCE [RESULTING] IN RIGHTEOUSNESS?

6.17 χάρις δὲ τῷ θεῷ ὅτι ἦτε δούλοι τῆς
BUT~THANKS [BE] - TO GOD THAT YOU° USED TO BE SLAVES -

ἁμαρτίας ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν
OF SIN BUT~YOU° OBEYED FROM [THE] HEART °TO °WHICH

παρεδόθητε τύπον διδαχῆς, **6.18** ἐλευθερωθέντες δὲ
°YOU° WERE COMMITTED °[THE] PATTERN °OF TEACHING, AND~HAVING BEEN FREED

ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ.
FROM - SIN YOU° WERE ENSLAVED - TO RIGHTEOUSNESS.

6.19 ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς
HUMANLY I SPEAK BECAUSE OF THE WEAKNESS OF THE

σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν
FLESH OF YOU°. FOR~JUST AS YOU° PRESENTED THE MEMBERS OF YOU°

δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν
SLAVES - TO IMPURITY AND - TO LAWLESSNESS [RESULTING] IN -

ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δούλα
LAWLESSNESS, SO NOW PRESENT THE MEMBERS OF YOU° SLAVES.

τῇ δικαιοσύνῃ εἰς ἁγιασμόν. **6.20** ὅτε γὰρ δούλοι
- TO RIGHTEOUSNESS [RESULTING] IN SANCTIFICATION. FOR~WHEN SLAVES

ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.
YOU° WERE - OF SIN, FREE ONES YOU° WERE - TO RIGHTEOUSNESS.

6.21 τίνα οὖν καρπὸν εἶχετε τότε; ἐφ' οἷς νῦν
THEREFORE~WHAT FRUIT HAD YOU° THEN? OVER WHICH THINGS NOW

ἐπαισχύνεσθε, τὸ γὰρ τέλος ἐκείνων θάνατος.
YOU° ARE ASHAMED, FOR~THE RESULT OF THOSE THINGS [IS] DEATH.

6.22 νυνὶ δέ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας
BUT~NOW HAVING BEEN FREED FROM - SIN

δουλωθέντες δὲ τῷ θεῷ ἔχετε τὸν καρπὸν ὑμῶν
AND~HAVING BEEN ENSLAVED - TO GOD YOU° HAVE THE FRUIT OF YOU°

εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον.
[RESULTING] IN SANCTIFICATION, AND~THE RESULT LIFE ETERNAL.

to God as those who have been brought from death to life, and present your members to God as instruments^w of righteousness. ¹⁴For sin will have no dominion over you, since you are not under law but under grace.

¹⁵What then? Should we sin because we are not under law but under grace? By no means! ¹⁶Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? ¹⁷But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, ¹⁸and that you, having been set free from sin, have become slaves of righteousness. ¹⁹I am speaking in human terms because of your natural limitations. ^xFor just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification.

²⁰When you were slaves of sin, you were free in regard to righteousness. ²¹So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. ²²But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life.

^w Or weapons

^x Gk the weakness of your flesh

²³For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

6.23 τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ
FOR~THE WAGES - OF SIN [IS] DEATH, BUT~THE
χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ
FREE GIFT - OF GOD [IS] LIFE ETERNAL IN CHRIST JESUS THE
κυρίῳ ἡμῶν.
LORD OF US.

CHAPTER 7

Do you not know, brothers and sisters^y—for I am speaking to those who know the law—that the law is binding on a person only during that person's lifetime? ²Thus a married woman is bound by the law to her husband as long as he lives; but if her husband dies, she is discharged from the law concerning the husband. ³Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man, she is not an adulteress.

⁴ In the same way, my friends,^y you have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead in order that we may bear fruit for God.

⁵While we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. ⁶But now we are discharged from the law, dead to that which held us captive, so that we are slaves not under the old written code but in the new life of the Spirit.

^y Gk. *brothers*

7.1 Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον
OR ARE YOU^y IGNORANT, BROTHERS, FOR~TO ONES KNOWING [THE] LAW
λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον
I SPEAK, THAT THE LAW LORDS IT OVER THE PERSON OVER SUCH
χρόνον ζῆ;
TIME [AS] HE LIVES?
7.2 ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι
FOR~THE WOMAN~MARRIED TO THE LIVING
ἀνδρὶ δέδεταί νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ,
HUSBAND HAS BEEN BOUND BY LAW; BUT~IF DIES THE HUSBAND,
κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. **7.3** ἄρα οὖν
SHE HAS BEEN RELEASED FROM THE LAW OF THE HUSBAND. SO THEN
ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίσει ἐὰν
¹[WHILE]⁴LIVES ²THE ³HUSBAND AN ADULTERESS SHE WILL BE CALLED IF
γέννηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ
SHE BECOMES JOINED TO A DIFFERENT~HUSBAND; BUT~IF ³DIES ¹THE
ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι
²HUSBAND, FREE SHE IS FROM THE LAW, - NOT IS
αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἑτέρῳ. **7.4** ὥστε,
SHE AN ADULTERESS HAVING BEEN JOINED TO A DIFFERENT~HUSBAND. SO THAT,
ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ
BROTHERS OF ME, ALSO YOU^y WERE PUT TO DEATH TO THE LAW THROUGH
τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς
THE BODY - OF CHRIST, ¹FOR - ³TO BE JOINED ²YOU^y
ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα
⁴TO A DIFFERENT ONE, TO THE ONE FROM DEAD ONES HAVING BEEN RAISED, THAT
καρποφορήσωμεν τῷ θεῷ. **7.5** ὅτε γὰρ ἦμεν ἐν τῇ
WE MAY BEAR FRUIT - TO GOD. FOR~WHEN WE WERE IN THE
σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου
FLESH, THE PASSIONS - OF SINS - THROUGH THE LAW
ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι
WERE WORKING IN THE MEMBERS OF US, SO AS - TO BEAR FRUIT
τῷ θανάτῳ· **7.6** νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου
- TO DEATH; BUT~NOW WE WERE RELEASED FROM THE LAW
ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν
HAVING DIED [TO THAT] IN WHICH WE WERE BEING HELD, SO AS TO SERVE
ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι
- IN NEWNESS OF SPIRIT AND NOT IN OLDNESS
γράμματος.
OF LETTER.

7.7 Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία;
 WHAT THEN WILL WE SAY? [IS] THE LAW SIN?
 μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ
 MAY IT NEVER BE. BUT - SIN I DID NOT KNOW EXCEPT
 διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ
 THROUGH LAW; - FOR~ALSO LUST I WAS NOT KNOWING EXCEPT
 ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις. **7.8** ἀφορμὴν δὲ
 THE LAW WAS SAYING, NOT YOU SHALL LUST. ⁴OPPORTUNITY ¹BUT
 λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο
³HAVING TAKEN - ²SIN THROUGH THE COMMANDMENT PRODUCED
 ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν· χωρὶς γὰρ νόμου
 IN ME EVERY [KIND OF] LUST; FOR~WITHOUT LAW
 ἁμαρτία νεκρά. **7.9** ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ,
 SIN [IS] DEAD. AND~I WAS LIVING WITHOUT LAW ONCE,
 ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν,
⁴HAVING COME ¹BUT ²THE ³COMMANDMENT - SIN REVIVED,
7.10 ἐγὼ δὲ ἀπέθανον καὶ εὗρέθη μοι ἡ
 AND~I DIED, AND [IT] WAS DISCOVERED BY ME [THAT] THE
 ἐντολὴ ἡ εἰς ζωὴν, αὕτη εἰς θάνατον· **7.11** ἡ γὰρ
 COMMANDMENT - FOR LIFE THIS [WAS] FOR DEATH. - FOR
 ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς
 SIN OPPORTUNITY TAKING THROUGH THE COMMANDMENT
 ἐξηπάτησέν με καὶ δι' αὐτῆς ἀπέκτεινεν. **7.12** ὥστε
 DECEIVED ME AND THROUGH IT KILLED [ME]. SO
 ὁ μὲν νόμος ἅγιος καὶ ἡ ἐντολὴ ἁγία καὶ
 THE - LAW [IS] HOLY AND THE COMMANDMENT HOLY AND
 δικαία καὶ ἀγαθή.
 JUST AND GOOD.

7.13 Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος;
 THEN~THE GOOD TO ME BECAME DEATH?
 μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ
 MAY IT NEVER BE. BUT - SIN, THAT IT MAY BE SHOWN [AS]
 ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη
 SIN, THROUGH THE GOOD ³TO ME ¹WORKING
 θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ
²DEATH, THAT ⁵MIGHT BECOME ⁶EXCEEDINGLY ⁷SINFUL -
 ἁμαρτία διὰ τῆς ἐντολῆς. **7.14** οἶδαμεν γὰρ ὅτι
¹SIN ²THROUGH ³THE ⁴COMMANDMENT. FOR~WE KNOW THAT
 ὁ νόμος πνευματικός ἐστιν, ἐγὼ δὲ σάρκινός εἰμι
 THE LAW SPIRITUAL IS, BUT~I AM~CARNAL
 πεπραμένος ὑπὸ τὴν ἁμαρτίαν. **7.15** ὃ γὰρ
 HAVING BEEN SOLD UNDER - SIN. FOR~WHAT
 κατεργάζομαι οὐ γινώσκω· οὐ γὰρ ὃ θέλω τοῦτο
 I WORK I DO NOT KNOW; FOR~NOT WHAT I WANT THIS
 πράσσω, ἀλλ' ὃ μισῶ τοῦτο ποιῶ. **7.16** εἰ δὲ ὃ
 I DO, BUT WHAT I HATE THIS I DO. NOW~IF WHAT

7 What then should we say? That the law is sin? By no means! Yet, if it had not been for the law, I would not have known sin. I would not have known what it is to covet if the law had not said, "You shall not covet."⁸ But sin, seizing an opportunity in the commandment, produced in me all kinds of covetousness. Apart from the law sin lies dead.⁹ I was once alive apart from the law, but when the commandment came, sin revived¹⁰ and I died, and the very commandment that promised life proved to be death to me.¹¹ For sin, seizing an opportunity in the commandment, deceived me and through it killed me.¹² So the law is holy, and the commandment is holy and just and good.

13 Did what is good, then, bring death to me? By no means! It was sin, working death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.

14 For we know that the law is spiritual; but I am of the flesh, sold into slavery under sin.¹⁵ I do not understand my own actions. For I do not do what I want, but I do the very thing I hate.¹⁶ Now if

² Gk. sold under sin

I do what I do not want, I agree that the law is good.
¹⁷But in fact it is no longer I that do it, but sin that dwells within me. ¹⁸For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. ¹⁹For I do not do the good I want, but the evil I do not want is what I do. ²⁰Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me.

²¹So I find it to be a law that when I want to do what is good, evil lies close at hand. ²²For I delight in the law of God in my inmost self, ²³but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. ²⁴Wretched man that I am! Who will rescue me from this body of death? ²⁵Thanks be to God through Jesus Christ our Lord!

So then, with my mind I am a slave to the law of God, but with my flesh I am a slave to the law of sin.

οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός.
 I DO NOT WANT THIS I DO, I AGREE WITH THE LAW THAT [IT IS] GOOD.

7.17 νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ
 BUT-NOW NO LONGER I WORK IT BUT THE

οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. **7.18** οἶδα γὰρ ὅτι οὐκ οἰκεῖ
³DWELLING ⁴IN ⁵ME ²SIN. FOR-I KNOW THAT NOT DWELLS

ἐν ἐμοί, τοῦτ' ἐστὶν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ
 IN ME, THAT IS IN THE FLESH OF ME, [ANYTHING] GOOD; -

γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ
 FOR TO WILL IS PRESENT WITH ME, - BUT TO WORK THE

καλὸν οὐ· **7.19** οὐ γὰρ ὁ θέλω ποιῶ ἀγαθόν,
 GOOD [IS] NOT. FOR-[I DO] NOT [DO] THE ³I WANT ⁴TO DO ²GOOD,

ἀλλὰ ὁ οὐ θέλω κακὸν τοῦτο πράσσω. **7.20** εἰ δὲ
 BUT WHAT I DO NOT WANT [TO DO] THIS-EVIL I PRACTISE. BUT-IF

ὁ οὐ θέλω [ἐγὼ] τοῦτο ποιῶ, οὐκέτι ἐγὼ
 WHAT I DO NOT WANT ²I ¹THIS ³DO, NO LONGER I

κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ
 WORK IT BUT THE ³DWELLING ⁴IN ⁵ME

ἁμαρτία. **7.21** Εὐρίσκω ἄρα τὸν νόμον, τῷ θέλοντι
²SIN. I FIND THEN THE PRINCIPLE, ²THE ONE ³WANTING

ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται·
¹TO ME TO DO THE GOOD, THAT TO ME THE EVIL IS PRESENT.

7.22 συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν
 FOR-I DELIGHT IN THE LAW - OF GOD WITH RESPECT TO THE

ἔσω ἄνθρωπον, **7.23** βλέπω δὲ ἕτερον νόμον ἐν τοῖς
 INNER MAN, BUT-I SEE A DIFFERENT LAW IN THE

μέλεσίν μου ἀντιστρατεύμενον τῷ νόμῳ τοῦ νοός μου
 MEMBERS OF ME WARRING AGAINST THE LAW OF THE MIND OF ME

καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἁμαρτίας τῷ
 AND CAPTURING ME BY THE LAW - OF SIN -

ὄντι ἐν τοῖς μέλεσίν μου. **7.24** ταλαίπωρος ἐγὼ
 BEING IN THE MEMBERS OF ME. ¹MISERABLE ³I AM

ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ
²MAN; WHO WILL RESCUE-ME FROM THE BODY OF

θανάτου τούτου; **7.25** χάρις δὲ τῷ θεῷ διὰ Ἰησοῦ
 THIS-DEATH? BUT-THANKS - TO GOD THROUGH JESUS

Χριστοῦ τοῦ κυρίου ἡμῶν. ἄρα οὖν αὐτὸς ἐγὼ τῷ
 CHRIST THE LORD OF US. SO THEN I-MYSELF ²WITH THE

μὲν νοῦ δουλεύω νόμῳ θεοῦ τῇ δὲ
¹ON ONE HAND ³MIND SERVE [THE] LAW OF GOD ²WITH THE ¹ON THE OTHER

σαρκὶ νόμῳ ἁμαρτίας.
³FLESH [THE] LAW OF SIN.

CHAPTER 8

8.1 Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν
³NO ²THEN ¹[THERE IS] NOW ⁴CONDEMNATION TO THE ONES IN
Χριστῷ Ἰησοῦ· **8.2** ὁ γὰρ νόμος τοῦ πνεύματος τῆς
CHRIST JESUS. FOR~THE LAW OF THE SPIRIT -
ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν σε ἀπὸ τοῦ
OF LIFE IN CHRIST JESUS FREED YOU FROM THE
νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.
LAW - OF SIN AND - OF DEATH.
8.3 τὸ γὰρ ἀδύνατον τοῦ νόμου ἐν ᾧ ἡσθένει
FOR~WHAT WAS IMPOSSIBLE [FOR] THE LAW [TO DO], IN THAT IT WAS WEAK[ENED]
διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας
BY THE FLESH, - GOD [DID] - ²HIS OWN ³SON ¹[BY] HAVING SENT
ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας
IN [THE] LIKENESS OF FLESH OF SIN, AND CONCERNING SIN
κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί, **8.4** ἵνα τὸ
HE CONDEMNED - SIN IN THE FLESH, THAT THE
δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς
RIGHTEOUS REQUIREMENTS OF THE LAW MAY BE FULFILLED IN US THE ONES
μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ
NOT ACCORDING TO FLESH WALKING BUT ACCORDING TO
πνεῦμα. **8.5** οἱ γὰρ κατὰ σάρκα ὄντες τὰ
SPIRIT. FOR~THE ONES ACCORDING TO FLESH BEING THE THINGS
τῆς σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ πνεῦμα
OF THE FLESH THINK [ABOUT], BUT~THE ONES ACCORDING TO SPIRIT
τὰ τοῦ πνεύματος. **8.6** τὸ γὰρ φρόνημα
THE THINGS OF THE SPIRIT. FOR~THE MIND
τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα
OF [BELONGING TO] THE FLESH [IS] DEATH, BUT~THE MIND
τοῦ πνεύματος ζωὴ καὶ εἰρήνη· **8.7** διότι
OF [BELONGING TO] THE SPIRIT [IS] LIFE AND PEACE. BECAUSE
τὸ φρόνημα τῆς σαρκὸς ἐχθρὰ εἰς θεόν,
THE MIND OF [BELONGING TO] THE FLESH [IS] ENMITY AGAINST GOD,
τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ
FOR~TO THE LAW - OF GOD IT IS NOT SUBJECT, FOR~NEITHER
δύναται· **8.8** οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ
CAN IT BE. AND~THE ONES IN [THE] FLESH BEING ⁵GOD ⁴TO PLEASE ²NOT
δύνανται. **8.9** ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν
¹ARE ³ABLE. BUT~YOU^o ARE~NOT IN [THE] FLESH BUT IN
πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ
S(S)PIRIT, SINCE [THE] SPIRIT OF GOD DWELLS IN YOU^o. BUT~IF
τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.
ANYONE [THE] SPIRIT OF CHRIST DOES NOT HAVE, THIS ONE IS~NOT OF HIM.

There is therefore now no condemnation for those who are in Christ Jesus. ²For the law of the Spirit^a of life in Christ Jesus has set you^b free from the law of sin and of death. ³For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin,^c he condemned sin in the flesh, ⁴so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.^a ⁵For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit^a set their minds on the things of the Spirit.^a ⁶To set the mind on the flesh is death, but to set the mind on the Spirit^a is life and peace. ⁷For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot,⁸ and those who are in the flesh cannot please God.

⁹ But you are not in the flesh; you are in the Spirit,^a since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.

^a Or *spirit*

^b Here the Greek word *you* is singular number; other ancient authorities read *me* or *us*

^c Or *and as a sin offering*

8:1 text: ASV RSV NASB NIV NEB TEV NJB NRSV. add *μη κατα σαρκα περιπατουσιν αλλα κατα πνευμα* ([to those] not walking according to flesh but according to Spirit): KJV NIVmg. **8:2** text: NASB NEB TEVmg NJB NRSV. var. *με (me)*: KJV ASV RSV NASBmg NIV TEV NJBmg NRSVmg. var. *ημας (us)*: TEVmg NJBmg NRSVmg.

¹⁰But if Christ is in you, though the body is dead because of sin, the Spirit^d is life because of righteousness. ¹¹If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ^e from the dead will give life to your mortal bodies also through^f his Spirit that dwells in you.

¹²So then, brothers and sisters,^g we are debtors, not to the flesh, to live according to the flesh— ¹³for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. ¹⁴For all who are led by the Spirit of God are children of God. ¹⁵For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba!^h Father!” ¹⁶it is that very Spirit bearing witnessⁱ with our spirit that we are children of God, ¹⁷and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

¹⁸I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. ¹⁹For the creation waits with eager longing for the revealing of the children of God; ²⁰for the creation was subjected to futility,

^d Or *spirit*

^e Other ancient authorities read *the Christ* or *Christ Jesus* or *Jesus Christ*

^f Other ancient authorities read *on account of*

^g Gk *brothers*

^h Aramaic for *Father*

ⁱ Or ^{15a} *a spirit of adoption, by which we cry, “Abba! Father!”* ¹⁶ *The Spirit itself bears witness*

8.10 εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν
AND~IF CHRIST [IS] IN YOU^o, ²THE ¹ON ONE HAND ³BODY [IS] DEAD

διὰ ἁμαρτίαν τὸ δὲ πνεῦμα ζωὴ διὰ
BECAUSE OF SIN ²THE ¹ON THE OTHER ³SPIRIT [IS] LIFE BECAUSE OF

δικαιοσύνην. **8.11** εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος
RIGHTEOUSNESS. AND~IF THE SPIRIT OF THE ONE HAVING RAISED

τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας
- JESUS FROM DEAD ONES DWELLS IN YOU^o, THE ONE HAVING RAISED

Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα
CHRIST FROM DEAD ONES WILL MAKE ALIVE ALSO THE MORTAL BODIES

ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν.
OF YOU^o THROUGH - ²INDWELLING ¹HIS ³SPIRIT IN YOU^o.

8.12 Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμεν οὐ τῇ
SO THEN, BROTHERS, DEBTORS WE ARE NOT TO THE

σαρκὶ τοῦ κατὰ σάρκα ζῆν, **8.13** εἰ γὰρ κατὰ
FLESH - ACCORDING TO FLESH TO LIVE. FOR~IF ACCORDING TO

σάρκα ζήτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι
FLESH YOU^o LIVE, YOU^o ARE DESTINED TO DIE; BUT~IF BY [THE] SPIRIT

τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε.
THE PRACTISES OF THE BODY YOU^o PUT TO DEATH, YOU^o WILL LIVE.

8.14 ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ θεοῦ
FOR~AS MANY AS BY [THE] SPIRIT OF GOD ARE LED, THESE SONS OF GOD

εἰσιν. **8.15** οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς
ARE. FOR~NOT YOU^o RECEIVED A SPIRIT OF SLAVERY AGAIN TO

φόβον ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας ἐν ᾧ
FEAR BUT YOU^o RECEIVED A SPIRIT OF SONSHIP IN (BY) WHICH

κράζομεν, Ἀββα ὁ πατήρ. **8.16** αὐτὸ τὸ πνεῦμα
WE CRY, ABBA - FATHER. ³ITSELF ¹THE ²SPIRIT

συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμεν τέκνα θεοῦ.
WITNESSES WITH THE SPIRIT OF US THAT WE ARE CHILDREN OF GOD.

8.17 εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν
AND~IF CHILDREN, ALSO HEIRS; HEIRS ON ONE HAND

θεοῦ, συγκληρονόμοι δὲ Χριστοῦ, εἴπερ
OF GOD, CO~HEIRS ON THE OTHER OF CHRIST, IF INDEED

συνπάσχομεν ἵνα καὶ συνδοξασθῶμεν.
WE SUFFER WITH [HIM] THAT ALSO WE MAY BE GLORIFIED WITH [HIM].

8.18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα
FOR~I RECKON THAT ⁶[ARE] NOT ⁷WORTHY ¹THE ²SUFFERINGS

τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν
³OF THE ⁴PRESENT ⁵TIME [TO BE COMPARED] WITH THE COMING GLORY

ἀποκαλυφθῆναι εἰς ἡμᾶς. **8.19** ἡ γὰρ ἀποκαταδοκία·
TO BE REVEALED TO (IN) US. FOR~THE ANXIOUS EXPECTATION

τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ
OF THE CREATION ²THE ³UNVEILING ⁴OF THE ⁵SONS - ⁶OF GOD

ἀπεκδέχεται. **8.20** τῇ γὰρ ματαιότητι ἡ κτίσις
¹IS EAGERLY EXPECTING. - FOR TO VANITY THE CREATION

ὑπετάγη, οὐχ ἐκούσα ἀλλὰ διὰ τὸν
 WAS SUBJECTED, NOT WILLING[LY], BUT BECAUSE OF THE ONE
 ὑποτάξαντα; Ἐφ' ἐλπίδι 8.21 ὅτι καὶ αὐτὴ ἡ
 HAVING SUBJECTED [IT], IN HOPE THAT EVEN ³ITSELF ¹THE
 κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς
²CREATION WILL BE FREED FROM THE SLAVERY - OF CORRUPTION
 εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ.
 INTO THE FREEDOM OF THE GLORY OF THE CHILDREN - OF GOD.

8.22 οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ
 FOR~WE KNOW THAT ALL THE CREATION GROANS TOGETHER AND

συνωδίνει ἄχρι τοῦ νῦν· 8.23 οὐ μόνον δέ,
 TRAVAILS IN PAIN TOGETHER UNTIL - NOW; ²NOT ³ONLY [SO] ¹AND,

ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος
 BUT ALSO OURSELVES ²THE ³FIRSTFRUITS ⁴OF THE ⁵SPIRIT

ἔχοντες, ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στεναζόμεν
¹HAVING, WE ALSO OURSELVES IN OURSELVES GROAN

υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ
 EAGERLY EXPECTING~SONSHIP, THE REDEMPTION OF THE

σώματος ἡμῶν. 8.24 τῇ γὰρ ἐλπίδι ἐσώθημεν·
 BODY OF US. FOR~WITH THIS HOPE WE WERE SAVED;

ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ
 BUT~HOPE BEING SEEN IS~NOT HOPE; FOR~WHAT

βλέπει τίς ἐλπίζει; 8.25 εἰ δὲ ὁ οὐ βλέπομεν
 ANYONE~SEES WHY DOES HE HOPE [FOR IT]? BUT~IF WHAT WE DO NOT SEE

ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.
 WE HOPE [FOR], THROUGH PATIENCE WE EAGERLY EXPECT [IT].

8.26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται
 AND~IN LIKE MANNER ALSO THE SPIRIT JOINS IN TO HELP

τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσευξόμεθα καθὼς
 THE WEAKNESS OF US; - FOR WHAT WE SHOULD PRAY AS

δεῖ οὐκ οἶδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦμα
 IS NECESSARY WE DO NOT KNOW, BUT ³ITSELF ¹THE ²SPIRIT

ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις· 8.27 ὁ δὲ
 INTERCEDES ON [OUR] BEHALF WITH GROANINGS UNEXPRESSED; BUT~THE ONE

ἐραννὼν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ
 SEARCHING THE HEARTS KNOWS WHAT [IS] THE MIND OF THE

πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ
 SPIRIT, BECAUSE ACCORDING TO GOD HE INTERCEDES ON BEHALF OF

ἀγίων. 8.28 οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν
 SAINTS. AND~WE KNOW THAT TO THE ONES LOVING - GOD

ἅπαντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ
 ALL THINGS HE WORKS TOGETHER FOR GOOD, TO THE ONES ³ACCORDING TO

πρόθεσιν κλητοῖς οὖσιν. 8.29 ὅτι οὓς προέγνω, καὶ
⁴[HIS] PURPOSE ²CALLED ¹BEING. BECAUSE WHOM HE FOREKNEW, ALSO

not of its own will but by the will of the one who subjected it, in hope ²¹that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. ²²We know that the whole creation has been groaning in labor pains until now; ²³and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. ²⁴For in hope we were saved. Now hope that is seen is not hope. For who hopes^k for what is seen? ²⁵But if we hope for what we do not see, we wait for it with patience.

²⁶Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes^l with sighs too deep for words. ²⁷And God,^m who searches the heart, knows what is the mind of the Spirit, because the Spiritⁿ intercedes for the saints according to the will of God.^o

²⁸We know that all things work together for good^p for those who love God, who are called according to his purpose. ²⁹For those whom he foreknew he also

^j Or by

^k Other ancient authorities read *awaits*

^l Other ancient authorities add *for us*

^m Gk. *the one*

ⁿ Gk. *he or it*

^o Gk. *according to God*

^p Other ancient authorities read *God makes all things work together for good, or in all things God works for good*

8:28 text: KJV ASV RSVmg NASBmg NEB TEVmg NJBmg NRSV. var. πάντα συνεργεῖ ο θεός (God works all things): ASVmg RSV NASB NIV NEBmg TEV NJB NRSVmg.

predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family.⁹ ³⁰And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

³¹What then are we to say about these things? If God is for us, who is against us? ³²He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? ³³Who will bring any charge against God's elect? It is God who justifies. ³⁴Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us.⁷ ³⁵Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶As it is written,

"For your sake we are being killed all day long;

we are accounted as sheep to be slaughtered."

³⁷No, in all these things we are more than conquerors through him who loved us.

³⁸For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers,³⁹ nor height,

⁹ Gk. among many brothers

⁷ Or. Is it Christ Jesus . . . for us?

προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ,
HE PREDESTINED [TO BE] CONFORMED TO THE IMAGE OF THE SON OF HIM,

εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·
FOR - HIM~TO BE FIRSTBORN AMONG MANY BROTHERS;

8.30 οὓς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ οὓς
AND~WHOM HE PREDESTINED, THESE ALSO HE CALLED; AND WHOM

ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσεν,
HE CALLED, THESE ALSO HE JUSTIFIED; AND~WHOM HE JUSTIFIED,

τούτους καὶ ἐδόξασεν.
THESE ALSO HE GLORIFIED.

8.31 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ
WHAT THEN WILL WE SAY TO THESE THINGS? IF - GOD [IS] FOR

ἡμῶν, τίς καθ' ἡμῶν; **8.32** ὅς γε τοῦ ἰδίου υἱοῦ
US, WHO AGAINST US? WHO INDEED HIS OWN SON

οὐκ ἐφείσατο ἀλλὰ ὑπὲρ ἡμῶν πάντων
DID NOT SPARE BUT ON BEHALF OF US ALL

παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα
GAVE HIM UP, HOW NOT ALSO WITH HIM - ALL THINGS

ἡμῖν χαρίζεται; **8.33** τίς ἐγκαλέσει κατὰ ἐκλεκτῶν
TO US WILL HE FREELY GIVE? WHO WILL BRING A CHARGE AGAINST CHOSEN ONES

θεοῦ; θεὸς ὁ δικαίων· **8.34** τίς ὁ
OF GOD? GOD [IS] THE ONE JUSTIFYING. WHO [IS] THE ONE

κατακρινῶν; Χριστὸς [Ἰησοῦς] ὁ ἀποθανών,
CONDEMNING? CHRIST JESUS [IS] THE ONE HAVING DIED,

μᾶλλον δὲ ἐγερθεὶς, ὃς καὶ ἐστὶν ἐν δεξιᾷ
BUT~RATHER HAVING BEEN RAISED, WHO ALSO IS AT [THE] RIGHT [HAND]

τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. **8.35** τίς
- OF GOD, WHO ALSO INTERCEDES ON BEHALF OF US. WHO

ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλίψις ἢ
WILL SEPARATE~US FROM THE LOVE - OF CHRIST? TRIBULATION OR

στενοχωρία ἢ διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ
DISTRESS OR PERSECUTION OR FAMINE OR NAKEDNESS OR

κίνδυνος ἢ μάχαιρα; **8.36** καθὼς γέγραπται ὅτι
PERIL OR SWORD? AS IT HAS BEEN WRITTEN, -

Ἐνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν,
FOR THE SAKE OF YOU WE ARE BEING PUT TO DEATH ALL THE DAY,

ἐλογίσθημεν ὡς πρόβατα σφαγῆς.
WE WERE CONSIDERED AS SHEEP OF(FOR) SLAUGHTER.

8.37 ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ
BUT IN ALL~THESE THINGS WE MORE THAN CONQUER THROUGH THE ONE

ἀγαπήσαντος ἡμᾶς. **8.38** πέπεισμαι γὰρ ὅτι οὔτε
HAVING LOVED US. FOR~I HAVE BEEN PERSUADED THAT NEITHER

θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε
DEATH NOR LIFE NOR ANGELS NOR RULERS NOR

ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνάμεις **8.39** οὔτε ὑψώμα
THINGS PRESENT NOR THINGS COMING NOR POWERS NOR HEIGHT

οὔτε βάθος οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς
 NOR DEPTH NOR ANY OTHER~CREATURE WILL BE ABLE US
 χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ
 TO SEPARATE FROM THE LOVE - OF GOD - IN CHRIST
 Ἰησοῦ τῷ κυρίῳ ἡμῶν.
 JESUS THE LORD OF US.

nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

CHAPTER 9

9.1 Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι,
 TRUTH I SPEAK IN CHRIST, I DO NOT LIE,
 συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι
 WITNESSING WITH ME THE CONSCIENCE OF ME IN ²SPIRIT
 ἁγίῳ, 9.2 ὅτι λύπη μοί ἐστιν μεγάλη καὶ
¹[THE] HOLY, THAT ³GRIEF ⁴TO ME ¹[THERE] IS ²GREAT AND
 ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου. 9.3 ἠυχόμην γὰρ
 UNCEASING PAIN IN THE HEART OF ME. FOR~I WAS PRAYING
 ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ
³A CURSE ²TO BE ¹MYSELF [SEPARATED] FROM - CHRIST
 ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ
 ON BEHALF OF THE BROTHERS OF ME THE KINSMEN OF ME ACCORDING TO
 σάρκα, 9.4 οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ
 FLESH, WHO ARE ISRAELITES, OF WHOM THE
 υἱοθεσία καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ
 SONSHIP AND THE GLORY AND THE COVENANTS AND THE
 νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι,
 RECEIVING OF [THE] LAW AND THE [TEMPLE] SERVICE AND THE PROMISES,
 9.5 ὧν οἱ πατέρες καὶ ἐξ ὧν ὁ Χριστὸς τὸ
 OF WHOM THE FATHERS AND OUT OF WHOM THE CHRIST -
 κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς
 ACCORDING TO FLESH, THE ONE BEING ²OVER ³ALL ¹GOD BLESSED
 εἰς τοὺς αἰῶνας, ἀμήν.
 INTO THE AGES, AMEN.

I am speaking the truth in Christ—I am not lying; my conscience confirms it by the Holy Spirit—²I have great sorrow and unceasing anguish in my heart. ³For I could wish that I myself were accursed and cut off from Christ for the sake of my own people,⁴ my kindred according to the flesh. ⁴They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; ⁵to them belong the patriarchs, and from them, according to the flesh, comes the Messiah,⁶ who is over all, God blessed forever.” Amen.

⁶ It is not as though the word of God had failed. For not all Israelites truly belong to Israel, ⁷and not all of Abraham’s children are his true descendants; but “It is through Isaac that descendants shall be named for you.” ⁸This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as

⁵ Gk. my brothers

¹ Or the Christ

⁴ Or Messiah, who is God over all, blessed forever, or Messiah. May he who is God over all be blessed forever

9.6 Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ.
 NOT HOWEVER THAT HAS FAILED THE WORD - OF GOD.
 οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραήλ.
 FOR~NOT ALL THE ONES OF ISRAEL - [ARE] ISRAEL;
 9.7 οὐδ’ ὅτι εἰσιν σπέρμα Ἀβραὰμ πάντες τέκνα,
 NEITHER BECAUSE THEY ARE SEED OF ABRAHAM [ARE THEY] ALL CHILDREN,
 ἀλλ’, Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα. 9.8 τοῦτ’
 BUT, IN ISAAC ¹WILL ⁴BE CALLED ²YOUR ³SEED. THIS[THAT]
 ἐστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ
 IS, NOT THE CHILDREN OF THE FLESH - [ARE] CHILDREN -
 θεοῦ ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς
 OF GOD BUT THE CHILDREN OF THE PROMISE ARE CONSIDERED FOR

descendants. ⁹For this is what the promise said,

"About this time I will return and Sarah shall have a son."

¹⁰Nor is that all; something similar happened to Rebecca when she had conceived children by one husband, our ancestor Isaac. ¹¹Even before they had been born or had done anything good or bad (so that God's purpose of election might continue, ¹²not by works but by his call) she was told, "The elder shall serve the younger." ¹³As it is written,

"I have loved Jacob, but I have hated Esau."

¹⁴What then are we to say? Is there injustice on God's part? By no means!

¹⁵For he says to Moses,

"I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."

¹⁶So it depends not on human will or exertion, but on God who shows mercy.

¹⁷For the scripture says to Pharaoh, "I have raised you up for the very purpose of showing my power in you, so that my name may be proclaimed in all the earth."

¹⁸So then he has mercy on whomever he chooses, and he hardens the heart of whomever he chooses.

¹⁹You will say to me then, "Why then does he still find fault? For who can resist his will?" ²⁰But who indeed are you, a human being,

σπέρμα. **9.9** ἐπαγγελίας γὰρ ὁ λόγος οὗτος, Κατὰ
A SEED. ⁵OF PROMISE ¹FOR ³THE ⁴WORD ²THIS [IS], ACCORDING TO

τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῇ Σάρρα
- THIS~TIME I WILL COME AND THERE WILL BE - TO SARAH

υἱός. **9.10** οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς
A SON. ²NOT ³ONLY [SO] ¹AND, BUT ALSO REBECCA ²OF ³ONE MAN

κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν
¹CONCEIVING, ISAAC THE FATHER OF US;

9.11 μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι
FOR~NOT YET HAVING BEEN BORN NOR PRACTISING ANYTHING

ἀγαθὸν ἢ φαῦλον, ἵνα ἢ κατ' ἐκλογὴν πρόθεσις
GOOD OR BAD, THAT ¹THE ⁵ACCORDING TO ⁶SELECTION ²PURPOSE

τοῦ θεοῦ μένη, **9.12** οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ
- ³OF GOD ⁴MIGHT REMAIN, NOT OF WORKS BUT OF THE ONE

καλοῦντος, ἐρρέθη αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ
CALLING, IT WAS SAID TO HER, - THE GREATER ONE WILL SERVE THE

ἐλάσσονι, **9.13** καθὼς γέγραπται,
LESSER ONE; EVEN AS IT HAS BEEN WRITTEN,

Τὸν Ἰακώβ ἠγάπησα,

- JACOB I LOVED,

τὸν δὲ Ἡσαὺ ἐμίσησα.

- BUT ESAU I HATED.

9.14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ
WHAT THEN WILL WE SAY? [SURELY THERE IS] NOT UNRIGHTEOUSNESS WITH

τῷ θεῷ; μὴ γένοιτο. **9.15** τῷ Μωϋσεὶ γὰρ λέγει,
- GOD? MAY IT NEVER BE. - FOR~TO MOSES HE SAYS,

Ἐλεήσω ὃν ἂν ἐλεῶ

I WILL HAVE MERCY ON WHOMEVER I HAVE MERCY,

καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω.

AND I WILL HAVE COMPASSION ON WHOMEVER I HAVE COMPASSION.

9.16 ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ
SO THEN [IT IS] NOT OF THE ONE DESIRING NOR OF THE ONE

τρέχοντος ἀλλὰ τοῦ ἐλεῶντος θεοῦ. **9.17** λέγει γὰρ
RUNNING BUT OF THE ONE HAVING MERCY, GOD. FOR~SAYS

ἡ γραφὴ τῷ Φαραῶ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε
THE SCRIPTURE - TO PHARAOH, - FOR THIS VERY THING I RAISED UP YOU,

ὥπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου καὶ ὥπως
SO THAT I MAY DEMONSTRATE IN YOU THE POWER OF ME AND SO AS

διαγγελη τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ. **9.18** ἄρα
MAY BE DECLARED THE NAME OF ME IN ALL THE EARTH. SO

οὖν ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει.
THEN [ON] WHOM HE WILLS HE HAS MERCY, AND~WHOM HE WILLS HE HARDENS.

9.19 Ἐρεῖς μοι οὖν, Τί [οὖν] ἔτι μέμφεται; τῷ
YOU SAY TO ME THEREFORE, WHY THEN STILL HE FINDS FAULT? -

γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν; **9.20** ὦ ἄνθρωπε,
FOR ⁴INTENTION ³HIS ¹WHO ²HAS RESISTED? O MAN,

9:9 Gen. 18:10, 14 **9:12** Gen. 25:23 **9:13** Mal. 1:2-3 **9:15** Exod. 33:19 **9:17** Exod. 9:16 LXX

μενοῦνγε σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ;
RATHER ³YOU ¹WHO ²ARE THE ONE REPLYING AGAINST - GOD?

μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί
[SURELY] NOT WILL SAY THE THING FORMED TO THE ONE HAVING FORMED [IT], WHY

με ἐποίησας οὕτως; 9.21 ἢ οὐκ ἔχει ἐξουσίαν ὁ
DID YOU MAKE~ME SO? OR HAS~NOT ³[THE] RIGHT ¹THE

κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος
²POTTER OF(OVER)THE CLAY OUT OF THE SAME LUMP

ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος ὃ δὲ εἰς
TO MAKE ¹THIS ³FOR ⁴HONOR[ABLE USE] ²VESSEL AND~THAT FOR

ἀτιμίαν; 9.22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι
DISHONOR[ABLE USE]? BUT~[WHAT] IF ²WANTING - ¹GOD TO DEMONSTRATE

τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ ἥνεγκεν
THE(HIS) WRATH AND TO MAKE KNOWN THE POWER OF HIM ENDURED

ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς
WITH MUCH LONGSUFFERING VESSELS OF WRATH HAVING BEEN PREPARED FOR

ἀπώλειαν, 9.23 καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς
DESTRUCTION, SO THAT HE MIGHT MAKE KNOWN THE RICHES OF THE

δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους ἃ προητοίμασεν εἰς
GLORY OF HIM ON VESSELS OF MERCY WHICH HE PREPARED BEFOREHAND FOR

δόξαν; 9.24 οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον
GLORY? (AMONG) WHOM ALSO HE CALLED US, NOT ONLY

ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν, 9.25 ὥς καὶ ἐν
FROM JEWS BUT ALSO FROM GENTILES, AS ALSO IN

τῷ Ὡσηὲ λέγει,
- HOSEA HE SAYS,

Καλέσω τὸν οὐ λαόν μου λαόν μου
I WILL CALL THE ²NOT ¹PEOPLE ³OF ME A PEOPLE OF ME

καὶ τὴν οὐκ ἡγαπημένην
AND THE ONE NOT HAVING BEEN LOVED

ἡγαπημένην·
HAVING BEEN LOVED(BELOVED).

9.26 καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς,
AND IT WILL BE IN THE PLACE WHERE IT WAS SAID TO THEM,

Οὐ λαὸς μου ὑμεῖς,
NOT A PEOPLE OF ME YOU ARE,

ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.
THERE THEY WILL BE CALLED SONS OF A LIVING~GOD.

9.27 Ἡσαΐας δὲ κρᾶζει ὑπὲρ τοῦ Ἰσραὴλ, Ἐὰν ᾧ
AND~ISAIAH CRIES ON BEHALF OF - ISRAEL, IF BE

ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὥς ἡ ἄμμος τῆς
THE NUMBER OF THE SONS OF ISRAEL AS THE SAND OF THE

θαλάσσης, τὸ ὑπόλειμμα σωθήσεται· 9.28 λόγον γὰρ
SEA, THE REMNANT WILL BE SAVED; ⁴[THE] WORD ¹FOR

συντελῶν καὶ συντέμνων ποιήσῃ κύριος ἐπὶ τῆς
⁵FINISHING [IT] ⁶AND ⁷CUTTING [IT] SHORT ³WILL EXECUTE ²[THE] LORD ON THE

to argue with God? Will what is molded say to the one who molds it, "Why have you made me like this?" ²¹Has the potter no right over the clay, to make out of the same lump one object for special use and another for ordinary use? ²²What if God, desiring to show his wrath and to make known his power, has endured with much patience the objects of wrath that are made for destruction; ²³and what if he has done so in order to make known the riches of his glory for the objects of mercy, which he has prepared beforehand for glory— ²⁴including us whom he has called, not from the Jews only but also from the Gentiles? ²⁵As indeed he says in Hosea,

"Those who were not my people I will call 'my people,' and her who was not beloved I will call 'beloved.'"

²⁶"And in the very place where it was said to them, 'You are not my people,' there they shall be called children of the living God."

²⁷And Isaiah cries out concerning Israel, "Though the number of the children of Israel were like the sand of the sea, only a remnant of them will be saved; ²⁸for the Lord will execute his sentence on the

earth quickly and decisively.^v 29 And as Isaiah predicted,

"If the Lord of hosts had not left survivors^w to us, we would have fared like Sodom and been made like Gomorrah."

30 What then are we to say? Gentiles, who did not strive for righteousness, have attained it, that is, righteousness through faith; ³¹but Israel, who did strive for the righteousness that is based on the law, did not succeed in fulfilling that law. ³²Why not? Because they did not strive for it on the basis of faith, but as if it were based on works. They have stumbled over the stumbling stone, ³³as it is written,

"See, I am laying in Zion a stone that will make people stumble, a rock that will make them fall, and whoever believes in him^x will not be put to shame."

^v Other ancient authorities read *for he will finish his work and cut it short in righteousness, because the Lord will make the sentence shortened on the earth*

^w Or *descendants*; Gk *seed*

^x Or *trusts in it*

γῆς. **9.29** καὶ καθὼς προεῖρηκεν Ἰσαΐας,
EARTH. AND AS ISAIAH~HAS SAID BEFORE,

Εἰ μὴ κύριος Σαβαώθ ἐγκατέλιπεν ἡμῖν
EXCEPT, [THE] LORD OF SABAOth(HOSTS) LEFT TO US

σπέρμα,
A SEED,

ὥς Σόδομα ἂν ἐγενήθημεν
AS SODOM WE WOULD HAVE BECOME

καὶ ὥς Γόμορρα ἂν ὁμοιωθῆμεν.
AND AS GOMORRAH WE WOULD HAVE BEEN MADE LIKE.

9.30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα
WHAT THEN WILL WE SAY? THAT GENTILES - NOT PURSUING

δικαιοσύνην κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν
RIGHTEOUSNESS ATTAINED RIGHTEOUSNESS, AND~A RIGHTEOUSNESS -

ἐκ πίστεως, **9.31** Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης
BY FAITH? BUT~ISRAEL PURSUING A LAW OF RIGHTEOUSNESS

εἰς νόμον οὐκ ἔφθασεν. **9.32** διὰ τί; ὅτι οὐκ
TO(AT) [THAT] LAW DID NOT ARRIVE. WHY? BECAUSE [IT WAS] NOT

ἐκ πίστεως ἀλλ' ὥς ἐξ ἔργων· προσέκοψαν τῷ λίθῳ
BY FAITH BUT AS BY WORKS; THEY STUMBLED AT THE STONE

τοῦ προσκόμματος, **9.33** καθὼς γέγραπται,
- OF STUMBLING, AS IT HAS BEEN WRITTEN,

Ἴδου τίθημι ἐν Σιών λίθον προσκόμματος
BEHOLD I PLACE IN ZION A STONE OF STUMBLING

καὶ πέτραν σκανδάλου,
AND A ROCK OF OFFENSE,

καὶ ὁ πιστεύων ἐπ' αὐτῷ
AND THE ONE BELIEVING ON HIM

οὐ καταισχυνηθήσεται.
WILL NOT BE PUT TO SHAME.

9:29 Isa. 1:9 LXX **9:33** Isa. 8:14; 28:16 LXX

CHAPTER 10

Brothers and sisters,^y my heart's desire and prayer to God for them is that they may be saved. ²I can testify that they have a zeal for God, but it is not enlightened. ³For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they have not submitted to God's righteousness. ⁴For Christ is the end of the law

^y Gk *Brothers*

10.1 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας
BROTHERS, THE - GOOD PLEASURE - OF MY HEART

καὶ ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν εἰς
AND THE SUPPLICATION TO - GOD ON BEHALF OF THEM [IS] FOR

σωτηρίαν. **10.2** μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον
SALVATION. FOR~I BEAR WITNESS TO THEM THAT A ZEAL

θεοῦ ἔχουσιν ἀλλ' οὐ κατ' ἐπίγνωσιν·
OF(FOR) GOD THEY HAVE, BUT NOT ACCORDING TO KNOWLEDGE;

10.3 ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην καὶ τὴν
FOR~BEING IGNORANT OF THE - RIGHTEOUSNESS~OF GOD AND THE[IR]

ἰδίαν [δικαιοσύνην] ζητοῦντες στήσαι, τῇ δικαιοσύνῃ
OWN RIGHTEOUSNESS SEEKING TO ESTABLISH, TO THE RIGHTEOUSNESS

τοῦ θεοῦ οὐχ ὑπετάγησαν· **10.4** τέλος γὰρ νόμου
- OF GOD THEY DID NOT SUBMIT; ³END ¹FOR ⁴OF LAW

Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.
²CHRIST [IS] [RESULTING] IN RIGHTEOUSNESS TO EVERYONE BELIEVING.

10.5 Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ [τοῦ]
 FOR~MOSES WRITES [OF] THE RIGHTEOUSNESS - OF THE

νόμου ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν
 LAW THAT ¹THE ³HAVING DONE ⁴THESE THINGS ²MAN WILL LIVE IN(BY)

αὐτοῖς. **10.6** ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει,
 THEM. BUT~THE ²OF ³FAITH ¹RIGHTEOUSNESS THUS SPEAKS,

Μὴ εἶπης ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν
 DO NOT SAY IN THE HEART OF YOU, WHO WILL ASCEND INTO -

οὐρανόν; τοῦτ' ἔστιν Χριστὸν καταγαγεῖν. **10.7** ἢ,
 HEAVEN? THIS(THAT) IS CHRIST TO BRING DOWN; OR,

Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστιν
 WHO WILL DESCEND INTO THE ABYSS? THIS(THAT) IS

Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. **10.8** ἀλλὰ τί
²CHRIST ³FROM ⁴DEAD ONES ¹TO BRING UP. BUT WHAT

λέγει;
 DOES [IT] SAY?

Ἐγγύς σου τὸ ῥῆμά ἐστιν
 NEAR YOU THE WORD IS

ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ
 IN THE MOUTH OF YOU AND IN THE HEART

σου,
 OF YOU.

τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν.
 THIS(THAT) IS THE WORD - OF FAITH WHICH WE PREACH.

10.9 ὅτι ἐὰν ὁμολογήσης ἐν τῷ στόματί σου κύριον
 BECAUSE IF YOU CONFESS WITH THE MOUTH OF YOU LORD

Ἰησοῦν καὶ πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς
 JESUS AND YOU BELIEVE IN THE HEART OF YOU THAT - GOD

αὐτὸν ἡγείρεν ἐκ νεκρῶν, σωθήσῃ. **10.10** καρδίᾳ γὰρ
 RAISED~HIM FROM DEAD ONES, YOU WILL BE SAVED. FOR~WITH [THE] HEART

πιστεύεται εἰς δικαιοσύνην, στόματι δὲ
 ONE BELIEVES [RESULTING] IN RIGHTEOUSNESS, AND~WITH [THE] MOUTH

ὁμολογεῖται εἰς σωτηρίαν. **10.11** λέγει γὰρ ἡ
 ONE CONFESSES [RESULTING] IN SALVATION. FOR~SAYS THE

γραφὴ, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.
 SCRIPTURE, EVERYONE BELIEVING ON HIM WILL NOT BE PUT TO SHAME.

10.12 οὐ γάρ ἐστιν διαστολὴ Ἰουδαίου τε καὶ Ἑλλήνου,
³NO ¹FOR ²[THERE] IS DIFFERENCE BETWEEN JEW AND GREEK,

ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν εἰς πάντα τοὺς
 FOR~THE SAME LORD OF ALL [IS] BEING RICH TO ALL THE ONES

ἐπικαλουμένους αὐτόν. **10.13** πᾶς γὰρ ὃς ἂν
 CALLING ON HIM; FOR~EVERYONE WHOEVER

ἐπικαλέσεται τὸ ὄνομα κυρίου σωθήσεται.
 CALLS ON THE LORD'S~NAME WILL BE SAVED.

so that there may be righteousness for everyone who believes.

5 Moses writes concerning the righteousness that comes from the law, that "the person who does these things will live by them."
 6But the righteousness that comes from faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) 7"or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). 8But what does it say?

"The word is near you, on your lips and in your heart"

(that is, the word of faith that we proclaim); 9because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. 10For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. 11The scripture says, "No one who believes in him will be put to shame." 12For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. 13For, "Everyone who calls on the name of the Lord shall be saved."

² Or *namely, that*

14 But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? ¹⁵And how are they to proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!" ¹⁶But not all have obeyed the good news;^a for Isaiah says, "Lord, who has believed our message?" ¹⁷So faith comes from what is heard, and what is heard comes through the word of Christ.^b

18 But I ask, have they not heard? Indeed they have; for

"Their voice has gone out to all the earth, and their words to the ends of the world."

¹⁹Again I ask, did Israel not understand? First Moses says,

"I will make you jealous of those who are not a nation; with a foolish nation I will make you angry."

²⁰Then Isaiah is so bold as to say,

"I have been found by those who did not seek me; I have shown myself to those who did not ask for me."

^a Or *gospel*

^b Or *about Christ*; other ancient authorities read *of God*

10.14 Πῶς οὖν ἐπικαλέσονται εἰς ὃν
HOW THEN MAY THEY CALL ON [ONE] IN WHOM

οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὗ
THEY DID NOT BELIEVE? AND~HOW MAY THEY BELIEVE [HIM] OF WHOM

οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος;
THEY DID NOT HEAR? AND~HOW MAY THEY HEAR WITHOUT ONE PREACHING?

10.15 πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς
AND~HOW MAY THEY PREACH IF THEY ARE NOT SENT? AS

γέγραπται, Ὡς ὡραῖοι οἱ πόδες τῶν
IT HAS BEEN WRITTEN, HOW BEAUTIFUL THE FEET OF THE ONES

εὐαγγελιζομένων [τὰ] ἀγαθὰ. **10.16** Ἀλλ' οὐ
PROCLAIMING GOOD NEWS - [OF] GOOD THINGS. BUT NOT

πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει,
ALL OBEYED THE GOOD NEWS. FOR~ISAIAH SAYS,

Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; **10.17** ἄρα ἢ
LORD, WHO BELIEVED THE REPORT OF US? THEN -

πίστις ἐξ ἀκοῆς, ἢ δὲ ἀκοὴ διὰ ῥήματος
FAITH [COMES] FROM HEARING, - AND HEARING THROUGH [THE] WORD

Ἰησοῦ. **10.18** ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν;
OF CHRIST. BUT I SAY, - DID THEY NOT HEAR?

μενοῦνγε,
INDEED [THEY DID],

Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν
INTO ALL THE EARTH WENT OUT THE VOICE OF THEM

καὶ εἰς τὰ πέρατα τῆς οἰκουμένης
AND TO THE ENDS OF THE INHABITED WORLD

τὰ ῥήματα αὐτῶν.
THE WORDS OF THEM.

10.19 ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος
BUT I SAY, - [DID] ISRAEL NOT KNOW? FIRST

Μωϋσῆς λέγει,
MOSES SAYS,

Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει,
I WILL PROVOKE TO JEALOUSY YOU° BY [ONE] NOT A NATION,

ἐπ' ἔθνει ἀσυνέτῳ παροργισθῶ ὑμᾶς.
BY A NATION WITHOUT UNDERSTANDING I WILL ANGER YOU°.

10.20 Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει,
BUT~ISAIAH IS VERY BOLD AND SAYS,

Εὗρέθην [ἐν] τοῖς ἐμὲ μὴ ζητοῦσιν,
I WAS FOUND BY THE ONES °ME °NOT °SEEKING,

ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ
I BECAME~MANIFEST TO THE ONES °ME °NOT

ἐπερωτῶσιν.
°ASKING FOR.

10:15 Isa. 52:7 **10:16** Isa. 53:1 LXX **10:17** text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. θεου (of God): KJV NJBmg NRSVmg. **10:18** Ps. 19:4 LXX **10:19** Deut. 32:21 **10:20** Isa. 65:1 LXX

10.21 πρὸς δὲ τὸν Ἰσραὴλ λέγει, Ὅλην τὴν ἡμέραν
 BUT~TO - ISRAEL HE SAYS, ALL THE DAY·
 ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ
 I REACHED OUT THE HANDS OF ME TOWARD A PEOPLE DISOBEYING AND
 ἀντιλέγοντα.
 OPPOSING.

10:21 Isa. 65.2 LXX

²¹But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people."

CHAPTER 11

11.1 Λέγω οὖν, μὴ ἀπώσατο ὁ θεὸς τὸν λαὸν
 I SAY THEN, ²[SURELY DID] NOT ³PUT AWAY - ¹GOD THE PEOPLE
 αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί,
 OF HIM? MAY IT NEVER BE; FOR~ALSO I AN ISRAELITE AM,
 ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν.
 FROM [THE] SEED OF ABRAHAM, OF [THE] TRIBE OF BENJAMIN.
11.2 οὐκ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω.
²DID NOT PUT AWAY - ¹GOD THE PEOPLE OF HIM WHOM HE FOREKNEW.
 ἢ οὐκ οἶδατε ἐν Ἡλίας τί λέγει ἡ γραφή, ὥς
 OR DO YOU^o NOT KNOW IN(ABOUT) ELIJAH WHAT SAYS THE SCRIPTURE, HOW
 ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραὴλ; **11.3** Κύριε, τοὺς
 HE PLEADS WITH - GOD AGAINST - ISRAEL? LORD, THE
 προφῆτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου
 PROPHETS OF YOU THEY KILLED, THE ALTARS OF(FOR) YOU
 κατέσκαψαν, καὶ γὰρ ὑπελείφθην μόνος καὶ ζητοῦσιν
 THEY DUG DOWN, AND I WAS LEFT BEHIND ALONE AND THEY SEEK
 τὴν ψυχὴν μου. **11.4** ἀλλὰ τί λέγει αὐτῷ ὁ
 THE LIFE OF ME. BUT WHAT SAYS TO HIM THE
 χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους
 DIVINE ANSWER? I RESERVED FOR MYSELF SEVEN THOUSAND
 ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.
 MEN, WHO DID NOT BOW A KNEE - TO BAAL.

11.5 οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα
 SO THEN ALSO IN THE PRESENT TIME A REMNANT
 κατ' ἐκλογὴν χάριτος γέγονεν· **11.6** εἰ δὲ
 ACCORDING TO A SELECTION OF GRACE HAS COME INTO BEING. BUT~IF
 χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται
 BY GRACE, NO MORE OF WORKS, SINCE - GRACE NO MORE BECOMES
 χάρις.^τ **11.7** τί οὖν; ὃ ἐπιζητεῖ Ἰσραὴλ, τοῦτο
 GRACE. WHAT THEN? WHAT ISRAEL~IS SEEKING THIS
 οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ
 IT DID NOT OBTAIN, BUT~THE ELECT OBTAINED [IT]. AND~THE REST

I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. ²God has not rejected his people whom he foreknew. Do you not know what the scripture says of Elijah, how he pleads with God against Israel? ³"Lord, they have killed your prophets, they have demolished your altars; I alone am left, and they are seeking my life." ⁴But what is the divine reply to him? "I have kept for myself seven thousand who have not bowed the knee to Baal." ⁵So too at the present time there is a remnant, chosen by grace. ⁶But if it is by grace, it is no longer on the basis of works, otherwise grace would no longer be grace.^c

⁷What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were

^cOther ancient authorities add *But if it is by works, it is no longer on the basis of grace, otherwise work would no longer be work*

11:3 1 Kings 19:10, 14 **11:4** 1 Kings 19:18 **11:6** text: ASV RSV NASB NIV NEB TEV NJB NRSV, add εἰ δὲ ἐξ ἔργων, οὐκέτι ἐστὶ χάρις, ἐπεὶ το ἐργον οὐκέτι ἐστὶν ἐργον (but it by works, it is no longer grace; otherwise, work would no longer be work): KJV NIVmg NRSVmg.

hardened, ⁸as it is written,
 "God gave them a
 sluggish spirit,
 eyes that would not see
 and ears that would not
 hear,
 down to this very day."
⁹And David says,
 "Let their table become a
 snare and a trap,
 a stumbling block and a
 retribution for them;
¹⁰let their eyes be darkened
 so that they cannot
 see,
 and keep their backs
 forever bent."

¹¹So I ask, have they
 stumbled so as to fall? By no
 means! But through their
 stumbling^d salvation has
 come to the Gentiles, so as
 to make Israel^e jealous.
¹²Now if their stumbling^d
 means riches for the world,
 and if their defeat means
 riches for Gentiles, how
 much more will their full
 inclusion mean!

¹³Now I am speaking to
 you Gentiles. Inasmuch then
 as I am an apostle to the
 Gentiles, I glorify my
 ministry ¹⁴in order to make
 my own people^f jealous,
 and thus save some of
 them. ¹⁵For if their

^d Gk *transgression*

^e Gk *them*

^f Gk *my flesh*

ἐπωρώθησαν, **11.8** καθὼς γέγραπται,
 WERE HARDENED, AS IT HAS BEEN WRITTEN,

Ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως,
²GAVE ³TO THEM - ¹GOD A SPIRIT OF DEEP SLEEP,

ὀφθαλμοὺς τοῦ μὴ βλέπειν
 EYES - NOT TO SEE

καὶ ὦτα τοῦ μὴ ἀκούειν,
 AND EARS - NOT TO HEAR,

ἕως τῆς σήμερον ἡμέρας.
 UNTIL THIS VERY DAY.

11.9 καὶ Δαυὶδ λέγει,
 AND DAVID SAYS,

Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς
 LET BECOME THE TABLE OF THEM FOR A SNARE AND FOR

θήραν
 A NET

καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα
 AND FOR A TRAP AND FOR A RETRIBUTION

αὐτοῖς,
 TO THEM,

11.10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ
 LET BE DARKENED THE EYES OF THEM - NOT

βλέπειν
 TO SEE

καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον.
 AND THE BACK OF THEM CONTINUALLY LET BEND.

11.11 Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν;
 I SAY THEN, [SURELY] THEY DID NOT STUMBLE THAT THEY MIGHT FALL?

μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία
 MAY IT NEVER BE. BUT BY THEIR TRESPASS THE SALVATION

τοῖς ἔθνεσιν εἰς τὸ παραζηλῶσαι αὐτούς.
 [CAME] TO THE GENTILES, SO AS TO PROVOKE TO JEALOUSY THEM.

11.12 εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος
 NOW~IF THE TRESPASS OF THEM [MEANS] RICHES OF (FOR) [THE] WORLD

καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ
 AND THE FAILURE OF THEM [MEANS] RICHES OF (FOR) [THE] GENTILES, BY HOW MUCH

μᾶλλον τὸ πλήρωμα αὐτῶν.
 MORE THE FULLNESS OF THEM.

11.13 Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν· ἐφ' ὅσον μὲν
 NOW~TO YOU I SPEAK, THE GENTILES; ²INASMUCH AS -

οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν
¹THEREFORE ⁴AM ³I ⁶OF [THE] GENTILES ⁵AN APOSTLE, THE MINISTRY

μου δοξάζω, **11.14** εἴ πως παραζηλώσω μου
 OF ME I GLORIFY, IF SOMEHOW I MAY PROVOKE TO JEALOUSY [THOSE OF] MY

τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν. **11.15** εἰ γὰρ ἡ
 - FLESH AND MAY SAVE SOME OF THEM. FOR~IF THE

ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς
 CASTING AWAY OF THEM [BRINGS THE] RECONCILIATION OF [THE] WORLD, WHAT [WILL MEAN]
 ἡ πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν; 11.16 εἰ δὲ ἡ
 THE[IR] ACCEPTANCE IF NOT LIFE FROM DEAD ONES? NOW~IF THE
 ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία,
 FIRSTFRUIT [IS] HOLY, ALSO THE LUMP; AND IF THE ROOT [IS] HOLY,
 καὶ οἱ κλάδοι.
 ALSO THE BRANCHES.

11.17 Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ
 BUT~IF SOME OF THE BRANCHES WERE BROKEN OFF, AND~YOU

ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς καὶ
 BEING~A WILD OLIVE TREE WERE GRAFTED IN AMONG THEM AND
 συγκοινωνὸς τῆς ῥίζης τῆς πιότητος τῆς ἐλαίας
 A PARTAKER OF THE ROOT OF THE FATNESS OF THE OLIVE TREE

ἐγένου, 11.18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ
 BECAME, DO NOT BOAST OF THE BRANCHES; BUT~IF
 κατακαυχᾶσαι οὐ σὺ τὴν ῥίζαν βαστάζεις ἀλλὰ ἡ
 YOU BOAST, NOT YOU ²THE ³ROOT ¹BEAR BUT THE

ρίζα σέ. 11.19 ἐρεῖς οὖν, Ἐξεκλάσθησαν κλάδοι
 ROOT YOU. YOU WILL SAY THEN, WERE BROKEN OFF BRANCHES

ἵνα ἐγὼ ἐγκεντρισθῶ. 11.20 καλῶς· τῇ ἀπιστίᾳ
 THAT I MIGHT BE GRAFTED IN. [YOU SAY] WELL; - FOR UNBELIEF

ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας. μὴ ὑψηλὰ
 THEY WERE BROKEN OFF, BUT~YOU - BY FAITH HAVE STOOD. ²NOT ³HIGH THINGS

φρόνει ἀλλὰ φοβοῦ· 11.21 εἰ γὰρ ὁ θεὸς τῶν κατὰ
¹MIND BUT FEAR; FOR~IF - GOD ²THE ⁴ACCORDING TO

φύσιν κλάδων οὐκ ἐφείσατο, [μὴ πως] οὐδὲ σοῦ
⁵NATURE ³BRANCHES ¹DID NOT SPARE, PERHAPS NEITHER YOU

φείσεται. 11.22 ἴδε οὖν χρηστότητα καὶ ἀποτομίαν
 WILL HE SPARE. SEE THEN [THE] KINDNESS AND SEVERITY

θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σὲ
 OF GOD; ON - THE ONES HAVING FALLEN SEVERITY, BUT~ON YOU

χρηστότης θεοῦ, ἐὰν ἐπιμένῃς τῇ χρηστότητι,
 [THE] KINDNESS OF GOD, IF YOU CONTINUE IN THE(HIS) KINDNESS,

ἐπεὶ καὶ σὺ ἐκκοπήσῃ. 11.23 κἀκεῖνοι δέ, ἐὰν
 SINCE [OTHERWISE] ALSO YOU WILL BE CUT OFF. AND~THOSE ONES ALSO, IF

μὴ ἐπιμένωσιν τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς
 THEY DO NOT CONTINUE - IN UNBELIEF, WILL BE GRAFTED IN; ⁴ABLE

γὰρ ἐστὶν ὁ θεὸς πάλιν ἐγκεντρίσαι αὐτούς.
¹FOR ³IS - ²GOD AGAIN TO ENGRAFT THEM.

11.24 εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης
 FOR~IF YOU ²FROM ³THE ⁵ACCORDING TO ⁶NATURE ¹WERE CUT

ἀγριελαίου καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς
⁴OLIVE TREE AND AGAINST NATURE WERE ENGRAFTED INTO

καλλιέλαιον, πόσω μᾶλλον οὗτοι οἱ κατὰ
 A CULTIVATED OLIVE TREE, BY HOW MUCH MORE THESE ONES - ACCORDING TO

φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ.
 NATURE WILL BE GRAFTED INTO THE[IR] OWN OLIVE TREE.

rejection is the reconciliation of the world, what will their acceptance be but life from the dead! ¹⁶If the part of the dough offered as first fruits is holy, then the whole batch is holy; and if the root is holy, then the branches also are holy.

¹⁷ But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the rich root⁸ of the olive tree, ¹⁸do not boast over the branches. If you do boast, remember that it is not you that support the root, but the root that supports you. ¹⁹You will say, "Branches were broken off so that I might be grafted in." ²⁰That is true. They were broken off because of their unbelief, but you stand only through faith. So do not become proud, but stand in awe. ²¹For if God did not spare the natural branches, perhaps he will not spare you.^h ²²Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness toward you, provided you continue in his kindness; otherwise you also will be cut off. ²³And even those of Israel,ⁱ if they do not persist in unbelief, will be grafted in, for God has the power to graft them in again. ²⁴For if you have been cut from what is by nature a wild olive tree and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree.

⁸ Other ancient authorities read *the richness*

^h Other ancient authorities read *neither will he spare you*

ⁱ Gk lacks of Israel

25 So that you may not claim to be wiser than you are, brothers and sisters,^j I want you to understand this mystery: a hardening has come upon part of Israel, until the full number of the Gentiles has come in.²⁶ And so all Israel will be saved; as it is written,

“Out of Zion will come the Deliverer; he will banish ungodliness from Jacob.”

27 “And this is my covenant with them, when I take away their sins.”

28 As regards the gospel they are enemies of God^k for your sake; but as regards election they are beloved, for the sake of their ancestors;²⁹ for the gifts and the calling of God are irrevocable.³⁰ Just as you were once disobedient to God but have now received mercy because of their disobedience,³¹ so they have now been disobedient in order that, by the mercy shown to you, they too may now^l receive mercy.³² For God has imprisoned all in disobedience so that he may be merciful to all.

33 O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

34 “For who has known the mind of the Lord? Or who has been his counselor?”

^j Gk. brothers

^k Gk lacks of God

^l Other ancient authorities lack now

11.25 Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ
FOR~I DO NOT WANT YOU* TO BE IGNORANT BROTHERS, -

μυστήριον τοῦτο, ἵνα μὴ ᾗτε [παρ'] ἑαυτοῖς φρόνιμοι,
[OF] THIS~MYSTERY, LEST YOU* BE IN YOURSELVES WISE,

ὅτι πώρωςις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρις οὗ
THAT HARDNESS IN PART - TO ISRAEL HAS HAPPENED UNTIL

τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ **11.26** καὶ οὕτως πᾶς
THE FULLNESS OF THE GENTILES COMES IN, AND SO ALL

Ἰσραὴλ σωθήσεται, καθὼς γέγραπται,
ISRAEL WILL BE SAVED; AS IT HAS BEEN WRITTEN,

Ἐξεῖ ἐκ Σιών ὁ ῥύμενος,
³WILL COME ⁴OUT OF ⁵ZION ¹THE ONE ²DELIVERING,

ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.
HE WILL TURN AWAY UNGODLINESS FROM JACOB.

11.27 καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη,
AND THIS ⁵TO THEM ¹[IS] THE ³FROM ⁴ME ²COVENANT,

ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν.
WHEN I TAKE AWAY THE SINS OF THEM.

11.28 κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι'
ACCORDING TO - THE GOOD NEWS [THEY ARE] ENEMIES BECAUSE OF

ὑμᾶς, κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ
YOU*, BUT~ACCORDING TO THE ELECTION [THEY ARE] BELOVED BECAUSE OF

τοὺς πατέρας· **11.29** ἀμεταμέλητα γὰρ τὰ χαρίσματα
THE FATHERS; FOR~[ARE] IRREVOCABLE THE FREE GIFTS

καὶ ἡ κλήσις τοῦ θεοῦ. **11.30** ὥσπερ γὰρ ὑμεῖς ποτε
AND THE CALLING - OF GOD. FOR~JUST AS YOU* ONCE

ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ
DISOBEYED - GOD, BUT~NOW YOU* RECEIVED MERCY ¹BY THE

τούτων ἀπειθείᾳ, **11.31** οὕτως καὶ οὗτοι νῦν
³OF THESE ONES ²DISOBEDIENCE, SO ALSO THESE ONES NOW

ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ
WERE DISOBEDIENT - TO [WHAT WAS] FOR YOU* MERCY, THAT ALSO THEY

“[νῦν]” ἐλεηθῶσιν. **11.32** συνέκλεισεν γὰρ ὁ θεὸς τοὺς
NOW MAY RECEIVE MERCY. ³CONSIGNEED ¹FOR - ²GOD -

πάντας εἰς ἀπειθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.
ALL IN DISOBEDIENCE, THAT - TO ALL HE MAY SHOW MERCY.

11.33 Ὡς βάθος πλούτου καὶ σοφίας καὶ
O [THE] DEPTH OF [THE] RICHES AND OF [THE] WISDOM AND

γνώσεως θεοῦ· ὥς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ
KNOWLEDGE OF GOD; HOW UNSEARCHABLE THE JUDGMENTS OF HIM

καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.
AND UNTRACEABLE THE WAYS OF HIM.

11.34 Τίς γὰρ ἔγνω νοῦν κυρίου;
FOR~WHO KNEW [THE] MIND OF [THE] LORD?

ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;
OR WHO A COUNSELLOR OF HIM BECAME?

11.35 ἢ τίς προέδωκεν αὐτῷ,

OR WHO PREVIOUSLY GAVE TO HIM,

καὶ ἀνταποδοθήσεται αὐτῷ;

AND IT WILL BE REPAID TO HIM?

11.36 ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς

BECAUSE FROM HIM AND THROUGH HIM AND TO

αὐτὸν τὰ πάντα· αὐτῷ ἢ δόξα εἰς τοὺς αἰῶνας,

HIM - [ARE] ALL THINGS; TO HIM [BE] THE GLORY INTO THE AGES,

ἀμήν.

AMEN.

11:35 Job 41:11

³⁵“Or who has given a gift to him, to receive a gift in return?”

³⁶For from him and through him and to him are all things. To him be the glory forever. Amen.

CHAPTER 12

12.1 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν

THEREFORE~I URGE YOU*, BROTHERS, THROUGH THE

οἰκτιρμῶν τοῦ θεοῦ παραστήσαι τὰ σώματα ὑμῶν

COMPASSIONS - OF GOD TO PRESENT THE BODIES OF YOU*

θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ, τὴν

A SACRIFICE LIVING, HOLY, WELL-PLEASING - TO GOD, [WHICH IS] THE

λογικὴν λατρείαν ὑμῶν· **12.2** καὶ μὴ συσχηματίζεσθε

SPIRITUAL SERVICE OF YOU*; AND DO NOT BE CONFORMED

τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει

- TO THIS~AGE, BUT BE TRANSFORMED BY THE RENEWING

τοῦ νοῦς εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα

OF THE(YOUR) MIND FOR - YOU*~TO PROVE WHAT [IS] THE WILL

τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

- OF GOD, THE GOOD AND WELL-PLEASING AND PERFECT [WILL].

12.3 Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι

FOR~I SAY THROUGH THE GRACE - HAVING BEEN GIVEN TO ME

παντὶ τῷ ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ

TO EVERYONE BEING AMONG YOU*, NOT TO THINK MORE HIGHLY BEYOND WHAT

δεῖ φρονεῖν ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν,

IS NECESSARY TO THINK BUT TO THINK SO AS - TO BE SOBER-MINDED,

ἐκάστω ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως.

⁴TO EACH ¹AS - ²GOD ³APPORTIONED A MEASURE OF FAITH.

12.4 καθάπερ γὰρ ἐν ἐνὶ σώματι πολλὰ μέλη ἔχομεν,

FOR~AS IN ONE BODY MANY MEMBERS WE HAVE,

τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πράξιν,

³THE ¹AND ⁴MEMBERS ²ALL ⁶NOT ⁷THE ⁸SAME ⁵HAVE ⁹ACTION,

12.5 οὕτως οἱ πολλοὶ ἐν σώμα ἑσμεν ἐν Χριστῷ,

SO [WE] THE MANY ONE BODY ARE IN CHRIST,

τὸ δὲ καθ' εἷς ἀλλήλων μέλη. **12.6** ἔχοντες δὲ

- AND EACH ONE MEMBERS~OF ONE ANOTHER. AND~HAVING

χαρίσματα κατὰ τὴν χάριν τὴν δοθείσαν ἡμῖν

GIFTS ²ACCORDING TO ³THE ⁴GRACE - ⁵HAVING BEEN GIVEN ⁶TO US

διάφορα, εἴτε προφητεῖαν κατὰ τὴν ἀναλογίαν

¹DIFFERING, WHETHER PROPHECY ACCORDING TO THE PROPORTION

I appeal to you therefore, brothers and sisters,^m by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritualⁿ worship. ²Do not be conformed to this world,^o but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.^p

³For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. ⁴For as in one body we have many members, and not all the members have the same function, ⁵so we, who are many, are one body in Christ, and individually we are members one of another. ⁶We have gifts that differ according to the grace given to us: prophecy, in proportion

^m Gk brothers

ⁿ Or reasonable

^o Gk age

^p Or what is the good and acceptable and perfect will of God

to faith; ⁷ministry, in ministering; the teacher, in teaching; ⁸the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

⁹ Let love be genuine; hate what is evil, hold fast to what is good; ¹⁰love one another with mutual affection; outdo one another in showing honor. ¹¹Do not lag in zeal, be ardent in spirit, serve the Lord.⁹

¹²Rejoice in hope, be patient in suffering, persevere in prayer. ¹³Contribute to the needs of the saints; extend hospitality to strangers.

¹⁴ Bless those who persecute you; bless and do not curse them. ¹⁵Rejoice with those who rejoice, weep with those who weep. ¹⁶Live in harmony with one another; do not be haughty, but associate with the lowly;⁷ do not claim to be wiser than you are. ¹⁷Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. ¹⁸If it is possible, so far as it depends on you, live peaceably with all. ¹⁹Beloved, never avenge yourselves, but leave room

⁹ Other ancient authorities read *serve the opportune time*

⁷ Or *give yourselves to humble tasks*

τῆς πίστεως, **12.7** εἴτε διακονίαν ἐν τῇ διακονίᾳ, εἴτε
OF THE FAITH, OR MINISTRY IN THE MINISTRY, OR

ὁ διδάσκων ἐν τῇ διδασκαλίᾳ, **12.8** εἴτε ὁ
THE ONE TEACHING IN THE TEACHING, OR THE ONE

παρακαλῶν ἐν τῇ παρακλήσει· ὁ μεταδιδούς ἐν
ENCOURAGING IN THE ENCOURAGEMENT; THE ONE CONTRIBUTING WITH

ἀπλότῃ, ὁ προϊστάμενος ἐν σπουδῇ, ὁ
GENEROSITY, THE ONE GOVERNING IN DILIGENCE, THE ONE

ἐλεῶν ἐν ἰλαρότητι.
SHOWING MERCY IN CHEERFULNESS.

12.9 Ἡ ἀγάπη ἀνυπόκριτος. ἀποστουγούντες τὸ
[LET] LOVE [BE] UNHYPOCRITICAL. ABHORRING THE

πονηρόν, κολλώμενοι τῷ ἀγαθῷ, **12.10** τῇ φιλαδελφίᾳ
EVIL, CLINGING TO THE GOOD, - WITH BROTHERLY LOVE

εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους
TO ONE ANOTHER LOVING DEARLY, - IN HONOR ONE ANOTHER

προηγούμενοι, **12.11** τῇ σπουδῇ μὴ ὀκνηροί, τῷ
PREFERRING, - IN ZEAL NOT LAZY, -

πνεύματι ζέοντες, τῷ κυρίῳ δουλεύοντες, **12.12** τῇ
IN SPIRIT BURNING, THE LORD SERVING, -

ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ
IN HOPE REJOICING, - IN TRIBULATION ENDURING, -

προσευχῇ προσκαρτεροῦντες, **12.13** ταῖς χρείαις τῶν
IN PRAYER PERSEVERING, TO THE NEEDS OF THE

ἀγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες.
SAINTS CONTRIBUTING, - HOSPITALITY SEEKING.

12.14 εὐλογεῖτε τοὺς διώκοντας [ὑμᾶς], εὐλογεῖτε καὶ
BLESS THE ONES PERSECUTING YOU*, BLESS AND

μὴ καταρᾶσθε. **12.15** χαίρειν μετὰ χαιρόντων, κλαίειν
DO NOT CURSE. REJOICE WITH REJOICING ONES, WEEP

μετὰ κλαίωντων. **12.16** τὸ αὐτὸ εἰς ἀλλήλους
WITH WEeping ONES. THE SAME THING TOWARD ONE ANOTHER

φρονούντες, μὴ τὰ ὑψηλὰ φρονούντες ἀλλὰ τοῖς
THINKING, NOT THE HIGH THINGS THINKING BUT ²TO THE

ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι
³HUMBLE THINGS(ONES) ¹BEING WILLING TO GO. DO NOT BECOME WISE

παρ' ἑαυτοῖς. **12.17** μηδενὶ κακὸν ἀντὶ κακοῦ
WITH YOURSELVES. TO NO ONE EVIL FOR EVIL

ἀποδιδόντες, προνοούμενοι καλὰ ἐνώπιον πάντων
RETURNING, TAKING FORETHOUGHT [FOR] GOOD THINGS BEFORE ALL

ἀνθρώπων· **12.18** εἰ δυνατόν τὸ ἐξ ὑμῶν, μετὰ
MEN; IF POSSIBLE AS FAR AS IT DEPENDS ON YOU*, WITH

πάντων ἀνθρώπων εἰρηνεύοντες· **12.19** μὴ
ALL MEN LIVING IN PEACE; NOT

ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον
AVENGING-YOURSELVES, BELOVED, BUT GIVE PLACE

τῇ ὀργῇ, γέγραπται γάρ, Ἐμοὶ ἐκδίκησις, ἐγὼ
 TO THE(HIS) WRATH, FOR~IT HAS BEEN WRITTEN, VENGEANCE~[IS] MINE, I
 ἀνταποδώσω, λέγει κύριος. **12.20** ἀλλὰ ἐὰν πεινᾷ ὁ
 WILL REPAY, SAYS [THE] LORD. BUT IF HUNGERS THE
 ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν·
 ENEMY OF YOU, FEED HIM; IF HE THIRSTS GIVE HIM A DRINK;
 τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν
 FOR~THIS DOING COALS OF FIRE YOU WILL HEAP UPON THE
 κεφαλὴν αὐτοῦ. **12.21** μὴ νικῶ ὑπὸ τοῦ κακοῦ ἀλλὰ
 HEAD OF HIM. BE NOT CONQUERED BY THE EVIL BUT
 νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.
 CONQUER ³WITH ⁴THE ⁵GOOD ¹THE ²EVIL.

12:20 Prov. 25:21, 22 LXX

for the wrath of God;⁵ for it is written, "Vengeance is mine, I will repay, says the Lord."²⁰No, "if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads."²¹Do not be overcome by evil, but overcome evil with good.

⁵ Gk *the wrath*

CHAPTER 13

13.1 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω.
²EVERY ³PERSON ⁴AUTHORITIES ⁵TO SUPERIOR ¹LET ⁴BE SUBJECT.
 οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὕσαι
³NOT ¹FOR ²THERE IS AUTHORITY EXCEPT BY GOD, AND~THE EXISTING ONES
 ὑπὸ θεοῦ τεταγμέναι εἰσὶν· **13.2** ὥστε ὁ
 BY GOD HAVE BEEN APPOINTED; THEREFORE THE ONE
 ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ
 OPPOSING THE AUTHORITY ²THE - ⁴OF GOD ³ORDINANCE
 ἀνθέστηκεν, οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα
¹HAS OPPOSED, AND~THE ONES HAVING OPPOSED TO THEMSELVES JUDGMENT
 λήμψονται. **13.3** οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ
 WILL RECEIVE. FOR~THE RULERS ARE~NOT A TERROR TO THE
 ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ
 GOOD WORK BUT TO THE EVIL. AND~DO YOU WANT NOT
 φοβεῖσθαι τὴν ἐξουσίαν· τὸ ἀγαθὸν ποιεῖ, καὶ
 TO FEAR THE AUTHORITY; THE GOOD DO, AND
 ἔξεις ἑπαινον ἐξ αὐτῆς· **13.4** θεοῦ γὰρ διάκονός
 YOU WILL HAVE PRAISE FROM IT; ⁴OF GOD ¹FOR ³A SERVANT
 ἔστιν σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς,
²HE IS TO YOU FOR THE GOOD. BUT~IF - EVIL YOU DO,
 φοβοῦ· οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· θεοῦ
 FEAR; FOR~NOT IN VAIN THE SWORD HE BEARS; ⁴OF GOD
 γὰρ διάκονός ἐστιν ἐκδικὸς εἰς ὀργὴν τῷ τὸ
¹FOR ³A SERVANT ²HE IS, AN AVENGER FOR WRATH TO THE ONE -
 κακὸν πράσσοντι. **13.5** διὸ ἀνάγκη ὑποτάσσεσθαι,
 PRACTISING~EVIL. THEREFORE IT IS NECESSARY TO BE SUBJECT,
 οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν
 NOT ONLY BECAUSE OF - WRATH BUT ALSO BECAUSE OF -
 συνείδησιν. **13.6** διὰ τοῦτο γὰρ καὶ φόρους
 CONSCIENCE. ²BECAUSE OF ³THIS ¹FOR ALSO TAXES
 τελεῖτε· λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς αὐτὸ τοῦτο
 YOU* PAY; FOR~PUBLIC SERVANTS OF GOD THEY ARE FOR THIS VERY THING

Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God. ²Therefore whoever resists authority resists what God has appointed, and those who resist will incur judgment. ³For rulers are not a terror to good conduct, but to bad. Do you wish to have no fear of the authority? Then do what is good, and you will receive its approval; ⁴for it is God's servant for your good. But if you do what is wrong, you should be afraid, for the authority¹ does not bear the sword in vain! It is the servant of God to execute wrath on the wrongdoer. ⁵Therefore one must be subject, not only because of wrath but also because of conscience. ⁶For the same reason you also pay taxes, for the authorities are God's servants,

¹ Gk *it*

busy with this very thing.

⁷Pay to all what is due them—taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.

⁸Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. ⁹The commandments, “You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet”; and any other commandment, are summed up in this word, “Love your neighbor as yourself.”

¹⁰Love does no wrong to a neighbor; therefore, love is the fulfilling of the law.

¹¹Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; ¹²the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; ¹³let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. ¹⁴Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

προσκαρτεροῦντες. **13.7** ἀπόδοτε πᾶσιν τὰς ὀφειλάς,
ATTENDING CONTINUALLY. GIVE TO ALL MEN THE[IR] DUES,

τῷ τὸν φόρον τὸν φόρον, τῷ τὸ τέλος
TO THE ONE [REQUIRING] THE TAX [GIVE] THE TAX, TO THE ONE THE REVENUE

τὸ τέλος, τῷ τὸν φόρον τὸν φόρον, τῷ τὴν
THE REVENUE, TO THE ONE THE FEAR THE FEAR, TO THE ONE THE

τιμὴν τὴν τιμὴν.
HONOR THE HONOR.

13.8 Μηδενὶ μηδὲν ὀφείλετε εἰ μὴ τὸ ἀλλήλους
TO NO ONE ANYTHING OWE, EXCEPT - ONE ANOTHER

ἀγαπᾶν· ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον
TO LOVE; FOR~THE ONE LOVING THE OTHER [THE] LAW

πεπλήρωκεν. **13.9** τὸ γὰρ Οὐ μοιχεύσεις,
HAS FULFILLED. - FOR YOU SHALL NOT COMMIT ADULTERY,

Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθυμήσεις, καὶ
YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET, AND

εἴ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ
IF [THERE IS] ANY OTHER COMMANDMENT, IN - THIS~WORD

ἀνακεφαλαιοῦται [ἐν τῷ] Ἀγαπήσεις τὸν πλησίον
IT IS SUMMED UP, IN THIS, YOU SHALL LOVE THE NEIGHBOR

σου ὡς σεαυτόν. **13.10** ἡ ἀγάπη τῷ πλησίον κακὸν
OF YOU AS YOURSELF. - LOVE TO THE NEIGHBOR EVIL

οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.
DOES NOT WORK; ³[IS] A FULFILLMENT ¹THEREFORE ⁴OF [THE] LAW - ²LOVE.

13.11 Καὶ τοῦτο εἰδότες τὸν καιρὸν, ὅτι ὥρα
AND THIS, KNOWING THE TIME, THAT [THE] HOUR

ἤδη ὑμᾶς ἐξ ὕπνου ἐγερθῆναι, νῦν γὰρ ἐγγύτερον
ALREADY [IS] FOR YOU* OUT OF SLEEP TO BE AWAKENED, FOR~NOW [IS] NEARER

ἡμῶν ἢ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. **13.12** ἡ νύξ
OUR - SALVATION THAN WHEN WE BELIEVED. THE NIGHT

προέκοψεν ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν
[HAS] ADVANCED AND~THE DAY HAS DRAWN NEAR. LET US PUT AWAY THEREFORE

τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα [δὲ] τὰ ὅπλα τοῦ
THE WORKS - OF DARKNESS, AND~LET US PUT ON THE WEAPONS OF THE

φωτός. **13.13** ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν,
LIGHT. AS IN [THE] DAY DECENTLY LET US WALK,

μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ
NOT IN ORGIES AND DRUNKENNESS, NOT IN SEXUAL IMMORALITY AND

ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ, **13.14** ἀλλὰ ἐνδύσασθε
DEBAUCHERY, NOT IN STRIFE AND JEALOUSY, BUT PUT ON

τὸν κύριον Ἰησοῦν Χριστὸν καὶ τῆς σαρκὸς
THE LORD JESUS CHRIST AND ³[CONCERNING] THE ⁴FLESH

πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίαν.
²FORETHOUGHT ¹DO NOT GIVE ⁵FOR [FULFILLING] ⁶[ITS] LUSTS.

13:9a Exod. 20:13-15, 17; Deut. 5:17-19, 21 **13:9b** Lev. 19:18

14.1 Τὸν δὲ ἀσθενοῦντα τῇ πίστει
NOW~THE ONE BEING WEAK IN THE FAITH
προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν.
RECEIVE, NOT [WITH A VIEW] TO PASSING JUDGMENT.

14.2 ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ
ONE MAN INDEED BELIEVES TO EAT ALL THINGS, BUT~THE ONE
ἀσθενῶν λάχανα ἐσθίει. **14.3** ὁ ἐσθίων τὸν μὴ
BEING WEAK VEGETABLES EATS. ³THE ONE ⁴EATING ⁶THE ONE ⁷NOT
ἐσθίωντα μὴ ἐξουθενείτω, ὁ δὲ μὴ ἐσθίων τὸν
⁸EATING ²NOT ¹LET ⁶DESPISE, AND~THE ONE NOT EATING ²THE ONE
ἐσθίωντα μὴ κρινέτω, ὁ θεὸς γὰρ αὐτὸν προσελάβετο.
³EATING ¹LET HIM NOT JUDGE, - FOR~GOD RECEIVED~HIM.

14.4 σὺ τίς εἶ ὁ κρίνων ἀλλότριον
³YOU ¹WHO ²ARE ⁴THE ONE ⁵JUDGING ⁷[BELONGING] TO ANOTHER
οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει.
⁶A HOUSEHOLD SERVANT? TO HIS OWN LORD HE STANDS OR FALLS;
σταθήσεται δέ, δυνατεῖ γὰρ ὁ κύριος στηῆσαι αὐτόν.
BUT~HE WILL BE UPHELD, ⁴IS ABLE ¹FOR ²THE ³LORD TO MAKE HIM STAND.

14.5 ὃς μὲν [γὰρ] κρίνει ἡμέραν παρ' ἡμέραν,
²ONE MAN - ¹FOR ESTEEMS A DAY ABOVE A DAY,
ὃς δὲ κρίνει πᾶσαν ἡμέραν· ἕκαστος ἐν τῷ ἰδίῳ
BUT~ANOTHER ESTEEMS EVERY DAY; EACH MAN IN HIS OWN
νοῦ πληροφορεῖσθω. **14.6** ὁ φρονῶν τὴν ἡμέραν
MIND LET HIM BE CONVINCED. THE ONE REGARDING THE DAY
κυρίῳ φρονεῖ· καὶ ὁ ἐσθίων κυρίῳ ἐσθίει,
TO [THE] LORD REGARDS [IT]. AND THE ONE EATING TO [THE] LORD HE EATS,
εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσθίων
FOR~HE GIVES THANKS - TO GOD; AND THE ONE NOT EATING
κυρίῳ οὐκ ἐσθίει καὶ εὐχαριστεῖ τῷ θεῷ.
TO [THE] LORD HE DOES NOT EAT AND GIVES THANKS - TO GOD.

14.7 οὐδεὶς γὰρ ἑαυτῷ ζῇ καὶ οὐδεὶς ἑαυτῷ
FOR~NO ONE OF US TO HIMSELF LIVES AND NO ONE TO HIMSELF
ἀποθνήσκει· **14.8** εἴτε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν,
DIES; FOR~WHETHER WE LIVE, TO THE LORD WE LIVE,
εἴτε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκομεν.
OR IF WE DIE, TO THE LORD WE DIE.
εἴτε οὖν ζῶμεν εἴτε ἀποθνήσκωμεν, τοῦ κυρίου
WHETHER THEREFORE WE LIVE OR IF WE DIE, THE LORD'S
ἐσμέν. **14.9** εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ
WE ARE. ⁶FOR ⁷THIS ¹FOR ²CHRIST ³DIED ⁴AND
ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.
⁵LIVED, THAT BOTH OF DEAD ONES AND OF LIVING ONES HE MIGHT BE LORD.

14.10 σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ
⁴YOU ¹AND ²WHY ³DO ⁵JUDGE THE BROTHER OF YOU? OR ²INDEED

Welcome those who are weak in faith,⁴ but not for the purpose of quarreling over opinions. ²Some believe in eating anything, while the weak eat only vegetables. ³Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. ⁴Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord⁵ is able to make them stand.

⁵ Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. ⁶Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God.

⁷ We do not live to ourselves, and we do not die to ourselves. ⁸If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. ⁹For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

¹⁰ Why do you pass judgment on your brother or sister?^w Or you,

⁴ Or conviction

⁵ Other ancient authorities read for God

^w Gk brother

why do you despise your brother or sister?^x For we will all stand before the judgment seat of God.^y ¹¹For it is written,

“As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to^z God.”

¹²So then, each of us will be accountable to God.^a

¹³Let us therefore no longer pass judgment on one another, but resolve instead never to put a stumbling block or hindrance in the way of another.^b ¹⁴I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for anyone who thinks it unclean. ¹⁵If your brother or sister^x is being injured by what you eat, you are no longer walking in love. Do not let what you eat cause the ruin of one for whom Christ died. ¹⁶So do not let your good be spoken of as evil. ¹⁷For the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit. ¹⁸The one who thus serves Christ is acceptable to God and has human approval. ¹⁹Let us then pursue what makes for peace and for mutual upbuilding. ²⁰Do not, for the sake of food,

^x Gk. *brother*

^y Other ancient authorities read *of Christ*

^z Or *confess*

^a Other ancient authorities lack *to God*

^b Gk. *of a brother*

σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ
⁴YOU ¹WHY ³DESPISE THE BROTHER OF YOU? FOR~ALL

παραστησόμεθα τῷ βήματι τοῦ θεοῦ,
 WE WILL STAND BEFORE THE JUDGMENT SEAT - OF GOD,

14.11 γέγραπται γάρ,
 FOR~IT HAS BEEN WRITTEN,

Ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ
 LIVE I, SAYS [THE] LORD, THAT TO ME WILL BEND EVERY KNEE

καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ.
 AND EVERY TONGUE WILL CONFESS - TO GOD.

14.12 ἄρα [οὖν] ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον
 SO THEN EACH ONE OF US CONCERNING HIMSELF ACCOUNT

δώσει [τῷ θεῷ].
 WILL GIVE - TO GOD.

14.13 Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ
⁴NO LONGER ¹THEREFORE ³ONE ANOTHER ²LET US JUDGE; BUT

τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ
 JUDGE~THIS RATHER, - NOT TO PUT A STUMBLING BLOCK TO ONE'S

ἀδελφῷ ἢ σκάνδαλον. **14.14** οἶδα καὶ πέπεισμαι
 BROTHER OR A TRAP. I KNOW AND HAVE BEEN PERSUADED

ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ,
 IN [THE] LORD JESUS THAT NOTHING [IS] COMMON THROUGH(IN) ITSELF,

εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ
 EXCEPT TO THE ONE COUNTING ANYTHING COMMON TO BE, TO THAT MAN

κοινόν. **14.15** εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου
 [IT IS] COMMON. FOR~IF BECAUSE OF FOOD THE BROTHER OF YOU

λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς· μὴ
 IS GRIEVED, NO LONGER ACCORDING TO LOVE YOU WALK; NOT

τῷ βρώματί σου ἐκείνον ἀπόλλυε ὑπὲρ οὗ
 BY THE FOOD OF YOU THAT MAN RUIN ON BEHALF OF WHOM

Χριστὸς ἀπέθανεν. **14.16** μὴ βλασφημείσθω οὖν
 CHRIST DIED. LET NOT BE SPOKEN AGAINST THEREFORE

ὑμῶν τὸ ἀγαθόν. **14.17** οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ
 YOUR^o - GOOD. FOR~NOT IS THE KINGDOM -

θεοῦ βρώσις καὶ πόσις ἀλλὰ δικαιοσύνη καὶ εἰρήνη
 OF GOD EATING AND DRINKING BUT RIGHTEOUSNESS AND PEACE

καὶ χαρὰ ἐν πνεύματι ἁγίῳ· **14.18** ὁ γὰρ ἐν τούτῳ
 AND JOY IN [THE] SPIRIT HOLY; FOR~THE ONE IN THIS

δουλεύων τῷ Χριστῷ εὐάρεστος τῷ θεῷ καὶ
 SERVING - CHRIST [IS] WELL-PLEASING - TO GOD AND

δόκιμος τοῖς ἀνθρώποις. **14.19** ἄρα οὖν τὰ τῆς
 APPROVED - BY MEN. SO THEN THE THINGS -

εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς
 OF PEACE LET US PURSUE AND THE THINGS - OF BUILDING UP - FOR

ἀλλήλους. **14.20** μὴ ἐνεκεν βρώματος κατάλυε τὸ
 ONE ANOTHER. NOT FOR THE SAKE OF FOOD DESTROY THE

ἔργον τοῦ θεοῦ. πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ
WORK - OF GOD. ALL THINGS INDEED [ARE] CLEAN, BUT EVIL TO THE

ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίουσι. **14.21** καλὸν
MAN [WHO] - ¹BY ³[CAUSES] STUMBLING ²EATING. [IT IS] GOOD

τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον μηδὲ ἐν
- NOT TO EAT FLESH NOR TO DRINK WINE NOR [ANYTHING] BY

ᾧ ὁ ἀδελφός σου προσκόπτει. **14.22** σὺ πίστιν
WHICH THE BROTHER OF YOU STUMBLES. ³YOU ¹[THE] FAITH

[ἣν] ἔχεις κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ.
²WHICH ⁴HAVE ⁶BY ⁷YOURSELF ⁵HAVE BEFORE - GOD.

μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει·
BLESSED THE ONE NOT JUDGING HIMSELF IN(FOR) WHAT HE APPROVES;

14.23 ὁ δὲ διακρινόμενος ἐὰν φάγῃ κατακέκριται,
BUT~THE ONE BEING DOUBTFUL ²IF ³HE EATS ¹HAS BEEN CONDEMNED

ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ
BECAUSE [IT IS] NOT OUT OF FAITH; AND~ALL WHICH [IS] NOT OUT OF

πίστεως ἁμαρτία ἐστίν.^τ
FAITH IS~SIN.

14:23 After this verse, a few MSS add the verses found in Rom. 16:25-27 (see note there). Some translations note this. ASVmg RSVmg NEBmg NRSVmg.

destroy the work of God. Everything is indeed clean, but it is wrong for you to make others fall by what you eat; ²¹it is good not to eat meat or drink wine or do anything that makes your brother or sister^c stumble.^d ²²The faith that you have, have as your own conviction before God. Blessed are those who have no reason to condemn themselves because of what they approve. ²³But those who have doubts are condemned if they eat, because they do not act from faith;^e for whatever does not proceed from faith^e is sin.^f

^c Gk brother

^d Other ancient authorities add *or be upset or be weakened*

^e Or conviction

^f Other authorities, some ancient, add here 16:25-27

CHAPTER 15

15.1 Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ
⁵OUGHT ¹NOW ²WE ³THE ⁴STRONG ⁷THE

ἀσθενήματα τῶν ἀδυνάτων βαστάζειν καὶ μὴ
⁶WEAKNESSES ⁹OF THE ONES ¹⁰NOT STRONG ⁶TO BEAR, AND NOT

ἑαυτοῖς ἀρέσκειν. **15.2** ἕκαστος ἡμῶν τῷ πλησίον
OURSELVES TO PLEASE. EACH ONE OF US THE(HIS) NEIGHBOR

ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν·
LET HIM PLEASE FOR GOOD WITH A VIEW TO BUILDING UP;

15.3 καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἠρεσεν, ἀλλὰ καθὼς
FOR~EVEN - CHRIST NOT HIMSELF PLEASED; BUT AS

γέγραπται, Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε
IT HAS BEEN WRITTEN, THE REPROACHES OF THE ONES REPROACHING YOU

ἐπέπεσαν ἐπ' ἐμέ. **15.4** ὅσα γὰρ προεγράφη, εἰς
FELL ON ME. FOR~WHATEVER THINGS WERE WRITTEN BEFORE, FOR

τὴν ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς
- OUR TEACHING WERE WRITTEN, THAT THROUGH -

ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν
ENDURANCE AND THROUGH THE ENCOURAGEMENT OF THE SCRIPTURES -

ἐλπίδα ἔχωμεν. **15.5** ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς
HOPE WE MAY HAVE. NOW~THE GOD - OF ENDURANCE AND -

παρακλήσεως δῶη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν
ENCOURAGEMENT GIVE TO YOU² THE SAME THING ¹TO THINK AMONG

15:3 Ps. 69:9

We who are strong ought to put up with the failings of the weak, and not to please ourselves. ²Each of us must please our neighbor for the good purpose of building up the neighbor. ³For Christ did not please himself; but, as it is written, "The insults of those who insult you have fallen on me." ⁴For whatever was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the scriptures we might have hope. ⁵May the God of steadfastness and encouragement grant you to live in harmony with

one another, in accordance with Christ Jesus, ⁶so that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

⁷Welcome one another, therefore, just as Christ has welcomed you, for the glory of God. ⁸For I tell you that Christ has become a servant of the circumcised on behalf of the truth of God in order that he might confirm the promises given to the patriarchs, ⁹and in order that the Gentiles might glorify God for his mercy. As it is written,

“Therefore I will confess⁸ you among the Gentiles, and sing praises to your name”;

¹⁰and again he says,

“Rejoice, O Gentiles, with his people”;

¹¹and again,

“Praise the Lord, all you Gentiles, and let all the peoples praise him”;

¹²and again Isaiah says,

“The root of Jesse shall come, the one who rises to rule the Gentiles; in him the Gentiles shall hope.”

¹³May the God of hope fill you with all joy and peace in believing, so that you

⁸ Or *thank*

ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν, **15.6** ἵνα
ONE ANOTHER ACCORDING TO CHRIST JESUS, THAT

ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν θεὸν
WITH ONE ACCORD [AND] WITH ONE MOUTH YOU* MAY GLORIFY THE GOD

καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
AND FATHER OF THE LORD OF US JESUS CHRIST.

15.7 Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ
WHEREFORE RECEIVE ONE ANOTHER, AS ALSO

ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν τοῦ θεοῦ.
- CHRIST RECEIVED YOU* TO [THE] GLORY - OF GOD.

15.8 λέγω γὰρ Χριστὸν διάκονον γεγενῆσθαι
FOR~I SAY CHRIST TO HAVE BECOME~A SERVANT

περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ
OF [THE] CIRCUMCISION ON BEHALF OF [THE] TRUTH[FULNESS] OF GOD, SO AS TO -

βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων, **15.9** τὰ δὲ
CONFIRM THE PROMISES OF(TO) THE FATHERS, AND THE

ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν, καθὼς
GENTILES ³FOR ⁴[HIS] MERCY ¹TO GLORIFY - ²GOD, AS

γέγραπται,
IT HAS BEEN WRITTEN,

Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσιν
THEREFORE I WILL GIVE PRAISE TO YOU AMONG GENTILES

καὶ τῷ ὀνοματί σου ψαλῶ.
AND TO THE NAME OF YOU I WILL SING PRAISE.

15.10 καὶ πάλιν λέγει,
AND AGAIN HE SAYS,

Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.
REJOICE, GENTILES, WITH THE PEOPLE OF HIM.

15.11 καὶ πάλιν,
AND AGAIN,

Αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον
PRAISE, ALL THE GENTILES, THE LORD,

καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί.
AND LET PRAISE HIM ALL THE PEOPLES.

15.12 καὶ πάλιν Ἡσαΐας λέγει,
AND AGAIN ISAIAH SAYS,

Ἔσται ἡ ρίζα τοῦ Ἰεσσαί
THERE WILL BE THE ROOT - OF JESSE

καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν,
EVEN THE ONE RISING UP TO RULE GENTILES,

ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν.
ON HIM GENTILES WILL HOPE.

15.13 ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς
NOW [MAY]~THE GOD - OF HOPE FILL YOU*

πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ
WITH ALL JOY AND PEACE IN - BELIEVING, FOR -

15:9 Ps. 18:49 (= 2 Sam. 22:50) **15:10** Deut. 32:43 **15:11** Ps. 117:1 **15:12** Isa. 11:10 LXX

περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος
YOU~TO ABOUND IN - HOPE BY (THE) POWER OF (THE) SPIRIT
ἀγίου.
HOLY.

15.14 Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ
AND~I HAVE BEEN PERSUADED, BROTHERS OF ME, EVEN I~[MY]SELF
περὶ ὑμῶν ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης,
CONCERNING YOU* THAT ALSO YOURSELVES ARE~FULL OF GOODNESS,
πεπληρωμένοι πάσης [τῆς] γνώσεως, δυνάμενοι καὶ
HAVING BEEN FILLED WITH ALL - KNOWLEDGE, BEING ABLE ALSO
ἀλλήλους νουθετεῖν. **15.15** τολμηρότερον δὲ ἔγραψα
ONE ANOTHER TO ADMONISH. BUT~BOLDLY I WROTE
ὑμῖν ἀπὸ μέρους ὡς ἐπαναμνησκῶν ὑμᾶς διὰ
TO YOU* IN PART AS REMINDING YOU* ON ACCOUNT OF
τὴν χάριν τὴν δοθείσάν μοι ὑπὸ τοῦ θεοῦ **15.16** εἰς
THE GRACE - HAVING BEEN GIVEN TO ME FROM - GOD FOR
τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη,
- ME~TO BE A SERVANT OF CHRIST JESUS TO THE GENTILES,
ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα
ADMINISTERING IN SACRED SERVICE THE GOOD NEWS - OF GOD, THAT
γένηται ἡ προσφορά τῶν ἐθνῶν εὐπρόσδεκτος,
MAY BE THE OFFERING OF THE GENTILES ACCEPTABLE,
ἡγιασμένη ἐν πνεύματι ἁγίῳ. **15.17** ἔχω οὖν
HAVING BEEN SANCTIFIED BY (THE) SPIRIT HOLY. I HAVE THEREFORE
[τὴν] καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς
THE(MY) BOASTING IN CHRIST JESUS [AS TO] THE THINGS PERTAINING TO
τὸν θεόν· **15.18** οὐ γὰρ τολμήσω τι λαλεῖν
- GOD; FOR~NOT I WILL DARE ANYTHING TO SPEAK
ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ εἰς
OF THE THINGS WHICH DID NOT WORK OUT CHRIST THROUGH ME FOR
ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ, **15.19** ἐν δυνάμει
OBEDIENCE OF GENTILES, IN WORD AND WORK, BY POWER
σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος [θεοῦ].
OF SIGNS AND WONDERS, BY POWER OF (THE) SPIRIT OF GOD;
ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ
SO AS FOR ME, FROM JERUSALEM AND AROUND UNTO -
Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ,
ILLYRICUM, I HAVE FULLY PROCLAIMED THE GOOD NEWS - OF CHRIST,
15.20 οὕτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ὅπου
AND~SO ASPIRING TO PREACH THE GOOD NEWS NOT WHERE
ὠνομάσθη Χριστός, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον
CHRIST~WAS NAMED, THAT NOT ON ANOTHER'S FOUNDATION
οἰκοδομῶ, **15.21** ἀλλὰ καθὼς γέγραπται,
I MIGHT BUILD, BUT AS IT HAS BEEN WRITTEN,

Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὅψονται,
[THE ONES] TO WHOM IT WAS NOT ANNOUNCED CONCERNING HIM WILL SEE,

may abound in hope by the power of the Holy Spirit.

14 I myself feel confident about you, my brothers and sisters,^h that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another.

15 Nevertheless on some points I have written to you rather boldly by way of reminder, because of the grace given me by God ¹⁶to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.

17 In Christ Jesus, then, I have reason to boast of my work for God. ¹⁸For I will not venture to speak of anything except what Christ has accomplished through me to win obedience from the Gentiles, by word and deed, ¹⁹by the power of signs and wonders, by the power of the Spirit of God, so that from Jerusalem and as far around as Illyricum I have fully proclaimed the good news^k of Christ.

20 Thus I make it my ambition to proclaim the good news,^k not where Christ has already been named, so that I do not build on someone else's foundation, ²¹but as it is written,

"Those who have never been told of him shall see,

^h Gk brothers

ⁱ Gk speak of those things that Christ has not accomplished

^j Other ancient authorities read of the Spirit or of the Holy Spirit

^k Or gospel

and those who have
never heard of him
shall understand.”

22 This is the reason that I
have so often been hindered
from coming to you. ²³But
now, with no further place
for me in these regions, I
desire, as I have for many
years, to come to you
²⁴when I go to Spain. For I
do hope to see you on my
journey and to be sent on by
you, once I have enjoyed
your company for a little
while. ²⁵At present,
however, I am going to
Jerusalem in a ministry to the
saints; ²⁶for Macedonia and
Achaia have been pleased to
share their resources with
the poor among the saints at
Jerusalem. ²⁷They were
pleased to do this, and
indeed they owe it to them;
for if the Gentiles have come
to share in their spiritual
blessings, they ought also to
be of service to them in
material things. ²⁸So, when I
have completed this, and
have delivered to them what
has been collected, I will set
out by way of you to Spain;
²⁹and I know that when I
come to you, I will come in
the fullness of the blessing^m
of Christ.

30 I appeal to you,
brothers and sisters,ⁿ by our
Lord Jesus Christ and by the
love of the Spirit, to join me
in earnest prayer to God on
my behalf, ³¹that I may be

^l Gk. have sealed to them this fruit

^m Other ancient authorities add of the
gospel

ⁿ Gk. brothers

καὶ οἱ οὐκ ἀκηκόασιν συνήσουσιν.
AND THE ONES [WHO] HAVE NOT HEARD WILL UNDERSTAND.

15.22 Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν
THEREFORE ALSO I WAS BEING HINDERED GREATLY - TO COME

πρὸς ὑμᾶς· **15.23** νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς
TO YOU*; BUT~NOW NO LONGER HAVING~A PLACE IN -

κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς
THESE~REGIONS, ³A DESIRE ¹BUT ²HAVING - TO COME TO

ὑμᾶς ἀπὸ πολλῶν ἐτῶν, **15.24** ὡς ἂν πορεύωμαι εἰς τὴν
YOU* FOR SEVERAL YEARS, WHENEVER I TAKE A JOURNEY TO -

Σπανίαν· ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι
SPAIN; FOR~I AM HOPING WHILE TRAVELING THROUGH TO SEE

ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ ἐὰν ὑμῶν
YOU* AND BY YOU* TO BE SENT ONWARD [FROM] THERE IF [WITH] YOU*

πρῶτον ἀπὸ μέρους ἐμπλησθῶ. **15.25** νυνὶ δὲ πορεύομαι
FIRST IN PART I MAY BE FILLED. BUT~NOW I AM GOING

εἰς Ἱερουσαλὴμ διακονῶν τοῖς ἁγίοις. **15.26** εὐδόκησαν
TO JERUSALEM MINISTERING TO THE SAINTS. ⁵WERE PLEASED

γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ
¹FOR ²MACEDONIA · ³AND ⁴ACHAIA ⁸CONTRIBUTION ⁷SOME

ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν
⁶TO MAKE FOR THE POOR OF THE SAINTS - IN

Ἱερουσαλὴμ. **15.27** εὐδόκησαν γὰρ καὶ ὀφειλέται εἰσὶν
JERUSALEM. FOR~THEY WERE PLEASED AND DEBTORS THEY ARE

αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν
OF THEM; FOR~IF IN THE SPIRITUAL THINGS OF THEM ³SHARED

τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς
¹THE ²GENTILES, THEY OUGHT ALSO IN THE MATERIAL THINGS

λειτουργῆσαι αὐτοῖς. **15.28** τοῦτο οὖν ἐπιτελέσας
TO GIVE SERVICE TO THEM. THIS THEREFORE HAVING COMPLETED

καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον,
AND HAVING SEALED TO THEM - THIS~FRUIT,

ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν· **15.29** οἶδα δὲ
I WILL GO THROUGH YOU* TO SPAIN. AND~I KNOW

ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας
THAT COMING TO YOU* ²IN ³[THE] FULLNESS ⁴[OF THE] BLESSING

Χριστοῦ ἐλεύσομαι.

⁵ OF CHRIST ¹ I WILL COME.

15.30 Παρακαλῶ δὲ ὑμᾶς[, ἀδελφοί,] διὰ τοῦ κυρίου
NOW~I URGE YOU*, BROTHERS, THROUGH THE LORD

ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ
OF US JESUS CHRIST AND THROUGH THE LOVE OF THE

πνεύματος συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς
SPIRIT TO STRIVE TOGETHER WITH ME IN THE(YOUR) PRAYERS

ὑπὲρ ἐμοῦ πρὸς τὸν θεόν, **15.31** ἵνα ῥυσθῶ ἀπὸ
ON BEHALF OF ME BEFORE - GOD, THAT I MAY BE RESCUED FROM

τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἡ διακονία
 THE ONES DISOBEYING IN - JUDEA AND THE SERVICE
 μου ἢ εἰς Ἱερουσαλὴμ εὐπρόσδεκτος τοῖς ἁγίοις
 OF ME - FOR JERUSALEM ²ACCEPTABLE ³TO THE ⁴SAINTS
 γένηται, **15.32** ἵνα ἐν χαρᾷ ἐλθὼν πρὸς ὑμᾶς διὰ
¹MAY BE, THAT IN JOY HAVING COME TO YOU* THROUGH
 θελήματος θεοῦ συναναπαύσωμαι ὑμῖν. **15.33** ὁ δὲ
 [THE] WILL OF GOD I MAY REST WITH YOU*. NOW~THE
 θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν, ἀμήν.[†]
 GOD - OF PEACE [BE] WITH YOU*~ALL, AMEN.

15:33 At the end of this verse, one early MS (P46) adds the verses found in Rom. 16:25-27 (see note there). This is noted in NEBmg NRSVmg.

rescued from the unbelievers in Judea, and that my ministry^o to Jerusalem may be acceptable to the saints,³² so that by God's will I may come to you with joy and be refreshed in your company.³³ The God of peace be with all of you.^p Amen.

^o Other ancient authorities read *my bringing of a gift*

^p One ancient authority adds 16:25-27 here

CHAPTER 16

16.1 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν,
 NOW~I COMMEND TO YOU* PHOEBE THE SISTER OF US,
 οὗσαν [καὶ] διάκονον τῆς ἐκκλησίας τῆς ἐν
 BEING ALSO A DEACON OF THE CHURCH - IN
 Κεγχρεαῖς, **16.2** ἵνα αὐτὴν προσδέξησθε ἐν κυρίῳ
 CENCHREA, THAT YOU* MAY RECEIVE~HER IN [THE] LORD
 ἀξίως τῶν ἁγίων καὶ παραστήτε αὐτὴ ἐν ᾧ ἂν ὑμῶν
 AS BEFITS THE SAINTS AND MAY STAND BY HER IN ¹WHATEVER ⁴OF YOU*
 χρήζῃ πράγματι· καὶ γὰρ αὐτὴ προστάτις πολλῶν
³SHE MAY NEED ²MATTER; FOR~INDEED SHE A HELPER OF MANY
 ἐγενήθη καὶ ἐμοῦ αὐτοῦ.
 BECAME AND OF MYSELF.

16.3 Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς
 GREET PRISCA AND AQUILA THE
 συνεργούς μου ἐν Χριστῷ Ἰησοῦ, **16.4** οἵτινες ὑπὲρ
 CO-WORKERS OF ME IN CHRIST JESUS, WHO ON BEHALF OF
 τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς
 THE LIFE OF ME - THEIR OWN NECK(S) RISKED, TO WHOM
 οὐκ ἐγὼ μόνος ευχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ
 NOT I ONLY GIVE THANKS BUT ALSO ALL THE
 ἐκκλησίαι τῶν ἐθνῶν, **16.5** καὶ τὴν κατ' οἶκον
 CHURCHES OF THE GENTILES, AND [GREET] ¹THE ³IN ⁴HOUSE
 αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν
⁵OF THEM ²CHURCH(ASSEMBLY). GREET EPAENETUS THE
 ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς
 BELOVED OF ME, WHO IS FIRSTFRUIT - OF ASIA FOR
 Χριστόν. **16.6** ἀσπάσασθε Μαρίαν, ἥτις πολλὰ
 CHRIST. GREET MARY, WHO GREATLY
 ἐκοπίασεν εἰς ὑμᾶς. **16.7** ἀσπάσασθε Ἀνδρόνικον καὶ
 LABORED FOR YOU*. GREET ANDRONICUS AND

I commend to you our sister Phoebe, a deacon^q of the church at Cenchreae,² so that you may welcome her in the Lord as is fitting for the saints, and help her in whatever she may require from you, for she has been a benefactor of many and of myself as well.

³ Greet Prisca and Aquila, who work with me in Christ Jesus,⁴ and who risked their necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.⁵ Greet also the church in their house. Greet my beloved Epānetus, who was the first convert^r in Asia for Christ. ⁶ Greet Mary, who has worked very hard among you. ⁷ Greet Andronicus and

^q Or *minister*

^r Gk *first fruits*

Junia,⁵ my relatives⁶ who were in prison with me; they are prominent among the apostles, and they were in Christ before I was. ⁸Greet Ampliatus, my beloved in the Lord. ⁹Greet Urbanus, our co-worker in Christ, and my beloved Stachys.

¹⁰Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus.

¹¹Greet my relative⁷ Herodion. Greet those in the Lord who belong to the family of Narcissus. ¹²Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord. ¹³Greet Rufus, chosen in the Lord; and greet his mother—a mother to me also. ¹⁴Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers and sisters⁸ who are with them. ¹⁵Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them. ¹⁶Greet one another with a holy kiss. All the churches of Christ greet you.

¹⁷I urge you, brothers and sisters,⁹ to keep an eye

⁵ Or *Junias*; other ancient authorities read *Julia*

⁶ Or *compatriots*

⁷ Or *compatriot*

⁸ Gk *brothers*

Ἰουνιᾶν⁵ τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου,
JUNIAS THE KINSMEN OF ME AND FELLOW-PRISONERS OF ME,

οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ καὶ
WHO ARE NOTABLE AMONG THE APOSTLES, WHO ALSO

πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ. **16.8** ἀσπάσασθε
BEFORE ME HAVE BEEN IN CHRIST. GREET

Ἀμπλιᾶτον τὸν ἀγαπητὸν μου ἐν κυρίῳ.
AMPLIATUS THE BELOVED OF ME IN [THE] LORD.

16.9 ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν
GREET URBANUS THE CO-WORKER OF US IN

Χριστῷ καὶ Στάχυν τὸν ἀγαπητὸν μου.
CHRIST AND STACHYS THE BELOVED OF ME.

16.10 ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ.
GREET APELLES THE APPROVED ONE IN CHRIST.

ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.
GREET THE ONES OF THE [HOUSEHOLD] OF ARISTOBULUS.

16.11 ἀσπάσασθε Ἡρωδίωνα τὸν συγγενὴ μου.
GREET HERODION THE KINSMAN OF ME.

ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς
GREET THE ONES OF THE [HOUSEHOLD] OF NARCISSUS THE ONES

ὄντας ἐν κυρίῳ. **16.12** ἀσπάσασθε Τρύφαιναν καὶ
BEING IN [THE] LORD. GREET TRYPHAENA AND

Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ. ἀσπάσασθε
TRYPHOSA THE ONES LABORING IN [THE] LORD. GREET

Περσίδα τὴν ἀγαπητήν, ἥτις πολλὰ ἐκοπίασεν ἐν
PERSIS THE BELOVED, WHO GREATLY LABORED IN

κυρίῳ. **16.13** ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν
[THE] LORD. GREET RUFUS THE CHOSEN ONE

ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.
IN [THE] LORD AND THE MOTHER OF HIM AND OF ME.

16.14 ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμῆν,
GREET ASYNCRITUS, PHLEGON, HERMES,

Πατροβᾶν, Ἑρμᾶν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.
PATROBAS, HERMAS, AND THE ²WITH ³THEM ¹BROTHERS.

16.15 ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ
GREET PHILOLOGUS AND JULIA, NEREUS AND

τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν καὶ τοὺς σὺν
THE SISTER OF HIM, AND OLYMPAS, AND ²THE ⁴WITH

αὐτοῖς πάντας ἁγίους. **16.16** Ἀσπάσασθε ἀλλήλους ἐν
⁵THEM ¹ALL ³SAINTS. GREET ONE ANOTHER WITH

φιλήματι ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι
A HOLY-KISS. ⁵GREET ⁶YOU ²THE ³CHURCHES

πᾶσαι τοῦ Χριστοῦ.
¹ALL - ⁴OF CHRIST.

16.17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς
NOW-I URGE YOU, BROTHERS, TO WATCH ¹THE ONES

τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδασχὴν
³THE ⁴DIVISIONS ⁵AND ⁶THE ⁷OBSTACLES ⁸AGAINST ⁹THE ¹⁰TEACHING

ἣν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἐκκλίνετε ἀπ’
¹¹WHICH ¹²YOU^o ¹³LEARNED ¹⁴MAKING, AND TURN AWAY FROM

αὐτῶν· **16.18** οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ
 THEM; - FOR SUCH MEN ²THE ³LORD ⁴OF US, ⁵CHRIST

οὐ δουλεύουσιν ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ, καὶ διὰ τῆς
¹DO NOT SERVE BUT THEIR OWN BELLY, AND THROUGH -

χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας
 SMOOTH SPEECH AND PRAISE DECEIVE THE HEARTS

τῶν ἀκάκων. **16.19** ἡ γὰρ ὑμῶν ὑπακοὴ εἰς
 OF THE SIMPLE. - FOR [NEWS] OF YOUR^o OBEDIENCE TO

πάντας ἀφίκετο· ἐφ’ ὑμῖν οὖν χαίρω, θέλω δὲ
 ALL MEN REACHED; CONCERNING YOU^o THEREFORE I REJOICE, BUT~I WANT

ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ
 YOU^o WISE TO BE TO THE GOOD, AND~PURE TO THE

κακόν. **16.20** ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν
 EVIL. NOW~THE GOD - OF PEACE WILL CRUSH -

Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. ἡ χάρις
 SATAN UNDER THE FEET OF YOU^o SOON. THE GRACE

τοῦ κυρίου ἡμῶν Ἰησοῦ μεθ’ ὑμῶν.[†]
 OF THE LORD OF US JESUS [BE] WITH YOU^o.

16.21 Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου
⁵GREET ⁶YOU^o ¹TIMOTHY ²THE ³CO-WORKER ⁴OF ME,

καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς
 AND LUCIUS AND JASON AND SOSIPATER THE KINSMEN

μου. **16.22** ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ
 OF ME. ⁷GREET ⁸YOU^o ¹I ²TERTIUS ³THE ONE

γράψας τὴν ἐπιστολὴν ἐν κυρίῳ. **16.23** ἀσπάζεται
⁴HAVING WRITTEN ⁵THE ⁶EPISTLE ⁷IN ⁸[THE] LORD. ⁹GREET

ὑμᾶς Γαῖος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας.
¹⁰YOU^o ¹GAIUS ²THE ³HOST ⁴OF ME ⁵AND ⁶ALL ⁷THE ⁸CHURCH.

ἀσπάζεται ὑμᾶς Ἐραστός ὁ οἰκονόμος τῆς πόλεως
⁶GREET ⁷YOU^o ¹ERASTUS ²THE ³TREASURER ⁴OF THE ⁵CITY

καὶ Κούαρτος ὁ ἀδελφός.[†]
 AND QUARTUS THE BROTHER.

[†][**16.25** Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ
 NOW~TO THE ONE BEING ABLE TO ESTABLISH~YOU^o ACCORDING TO

τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ,
 THE GOOD NEWS OF ME AND THE PROCLAMATION OF JESUS CHRIST,

κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις
 ACCORDING [THE] REVELATION OF [THE] MYSTERY IN TIMES ETERNAL

16:23 text: ASV RSV NASB NIV NEB TEV NJB NRSV. add v. 24 ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν. (The grace of our Lord Jesus Christ [be] with you^o all. Amen.): KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg. **16:25-27** Some MSS insert this portion (called the doxology) at the end of Rom. 14:33 and one MS has it after Rom. 15:33. All the translations keep Rom. 16:25-27 at the very end of the book (as here in the Greek text), and some translations note the various positions of the doxology--see ASVmg NEBmg TEVmg NRSVmg.

on those who cause dissensions and offenses, in opposition to the teaching that you have learned; avoid them. ¹⁸For such people do not serve our Lord Christ, but their own appetites,^w and by smooth talk and flattery they deceive the hearts of the simple-minded. ¹⁹For while your obedience is known to all, so that I rejoice over you, I want you to be wise in what is good and guileless in what is evil. ²⁰The God of peace will shortly crush Satan under your feet. The grace of our Lord Jesus Christ be with you.^x

²¹ Timothy, my co-worker, greets you; so do Lucius and Jason and Sosipater, my relatives.^y

²² I Tertius, the writer of this letter, greet you in the Lord.^z

²³ Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.^a

²⁵ Now to God^b who is able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery

^w Gk. *their own belly*

^x Other ancient authorities lack this sentence

^y Or. *compatriots*

^z Or. *I Tertius, writing this letter in the Lord, greet you*

^a Other ancient authorities add verse 24, *The grace of our Lord Jesus Christ be with all of you. Amen.*

^b Gk. *the one*

that was kept secret for long ages²⁶but is now disclosed, and through the prophetic writings is made known to all the Gentiles, according to the command of the eternal God, to bring about the obedience of faith—²⁷to the only wise God, through Jesus Christ, to whom^c be the glory forever! Amen.^d

^c Other ancient authorities lack *to whom*. The verse then reads, *to the only wise God be the glory through Jesus Christ forever. Amen*.

^d Other ancient authorities lack 16.25-27 or include it after 14.23 or 15.33; others put verse 24 after verse 27

σεσιγημένου, **16.26** φανερωθέντος δὲ νῦν διὰ τε
 HAVING BEEN KEPT SECRET, ³MANIFESTED ¹BUT ²NOW AND~THROUGH
 γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου
 PROPHETIC~SCRIPTURES ACCORDING TO A COMMAND OF THE ETERNAL
 θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη
 GOD ⁶FOR ⁷OBEDIENCE ⁸OF FAITH ²TO ³ALL ⁴THE ⁵GENTILES
 γνωρισθέντος, **16.27** μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ
¹HAVING BEEN MADE KNOWN, ²ONLY ³WISE ¹TO GOD, THROUGH JESUS
 Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.]⁷
 CHRIST, TO WHOM [BE] THE GLORY INTO THE AGES, AMEN.

THE FIRST LETTER OF PAUL TO THE CORINTHIANS

CHAPTER 1

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α

TO (THE) CORINTHIANS 1

1.1 Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
PAUL A CALLED APOSTLE OF CHRIST JESUS THROUGH
θελήματος θεοῦ καὶ Σωσθένης ὁ ἀδελφὸς 1.2 τῇ
[THE] WILL OF GOD AND SOSTHENES THE BROTHER TO THE
ἐκκλησίᾳ τοῦ θεοῦ τῇ οὕσῃ ἐν Κορίνθῳ,
CHURCH - OF GOD - EXISTING IN CORINTH,
ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις,
TO ONES HAVING BEEN SANCTIFIED IN CHRIST JESUS, [THE] CALLED SAINTS,
σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου
WITH ALL THE ONES CALLING ON THE NAME OF THE LORD
ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν καὶ ἡμῶν·
OF US JESUS CHRIST IN EVERY PLACE, THEIRS AND OURS;
1.3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ
GRACE TO YOU* AND PEACE FROM GOD [THE] FATHER OF US AND
κυρίου Ἰησοῦ Χριστοῦ.
LORD JESUS CHRIST.
1.4 Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν
I GIVE THANKS TO THE GOD OF ME ALWAYS CONCERNING YOU*
ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν
FOR THE GRACE - OF GOD - HAVING BEEN GIVEN TO YOU* IN
Χριστῷ Ἰησοῦ, 1.5 ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν
CHRIST JESUS, THAT IN EVERYTHING YOU WERE ENRICHED IN
αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει, 1.6 καθὼς
HIM, IN ALL EXPRESSION, AND ALL KNOWLEDGE, EVEN AS
τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν, 1.7 ὥστε
THE TESTIMONY - OF CHRIST WAS CONFIRMED IN YOU*, SO THAT
ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι
YOU* ARE NOT LACKING IN ANY GIFT,
ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν
AWAITING THE REVELATION OF THE LORD OF US
Ἰησοῦ Χριστοῦ· 1.8 ὃς καὶ βεβαιώσει ὑμᾶς ἕως
JESUS CHRIST; WHO ALSO WILL CONFIRM (STRENGTHEN) YOU* TO
τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν
[THE] END, UNREPROVABLE IN THE DAY OF THE LORD OF US
Ἰησοῦ [Χριστοῦ]. 1.9 πιστὸς ὁ θεός, δι' οὗ
JESUS CHRIST. FAITHFUL [IS] - GOD THROUGH WHOM

Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes,

2 To the church of God that is in Corinth, to those who are sanctified in Christ Jesus, called to be saints, together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord^a and ours:

3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I give thanks to my^b God always for you because of the grace of God that has been given you in Christ Jesus, ⁵for in every way you have been enriched in him, in speech and knowledge of every kind— ⁶just as the testimony of^c Christ has been strengthened among you— ⁷so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. ⁸He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. ⁹God is faithful; by him

^a Gk. *theirs*

^b Other ancient authorities lack *my*

^c Or *to*

you were called into the fellowship of his Son, Jesus Christ our Lord.

10 Now I appeal to you, brothers and sisters,^d by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. ¹¹For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters.^e ¹²What I mean is that each of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." ¹³Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? ¹⁴I thank God^f that I baptized none of you except Crispus and Gaius. ¹⁵so that no one can say that you were baptized in my name. ¹⁶(I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.) ¹⁷For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power.

18 For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. ¹⁹For it is written,

^dGk. *brothers*

^eGk. *my brothers*

^fOther ancient authorities read *I am thankful*

ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ
YOU^o WERE CALLED INTO [THE] FELLOWSHIP OF THE SON OF HIM JESUS

Χριστοῦ τοῦ κυρίου ἡμῶν.
CHRIST THE LORD OF US.

1.10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος
NOW~I EXHORT YOU^o, BROTHERS, THROUGH THE NAME

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ
OF THE LORD OF US JESUS CHRIST, THAT THE SAME THING

λέγητε πάντες καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα,
YOU^o ALL SPEAK AND NOT BE AMONG YOU^o DIVISIONS,

ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν
BUT~YOU^o MAY BE UNITED IN THE SAME MIND AND IN

τῇ αὐτῇ γνώμῃ. **1.11** ἐδηλώθη γάρ μοι περὶ ὑμῶν,
THE SAME THOUGHT. FOR~IT WAS MADE CLEAR TO ME ABOUT YOU^o,

ἀδελφοί μου, ὑπὸ τῶν Χλόης ὅτι ἐριδες ἐν ὑμῖν
BROTHERS OF ME, BY THE ONES OF CHLOE THAT STRIFES AMONG YOU^o

εἰσιν. **1.12** λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν λέγει,
THERE ARE. NOW~I SAY THIS, BECAUSE EACH OF YOU^o SAYS,

Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ,
I - AM OF PAUL, BUT~I OF APOLLOS, BUT~I OF CEPHAS,

Ἐγὼ δὲ Χριστοῦ. **1.13** μεμέρισται ὁ Χριστός; μὴ
BUT~I OF CHRIST; HAS BEEN DIVIDED - CHRIST? [SURELY] NOT

Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου
PAUL WAS CRUCIFIED FOR YOU^o, OR IN THE NAME OF PAUL

ἐβαπτίσθητε; **1.14** εὐχαριστῶ [τῷ θεῷ] ὅτι οὐδένα
WERE YOU^o BAPTIZED? I THANK - GOD THAT NOT ONE

ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γάϊον, **1.15** ἵνα μὴ
OF YOU^o I BAPTIZED EXCEPT CRISPUS AND GAIUS, LEST

τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε.
ANYONE SHOULD SAY THAT IN - MY NAME YOU^o WERE BAPTIZED.

1.16 ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον, λοιπὸν
NOW~I BAPTIZED ALSO - STEPHANAS' HOUSEHOLD, [AS TO] THE REST

οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα. **1.17** οὐ γὰρ
I DO NOT KNOW IF ANY OTHER I BAPTIZED. ⁵NOT ¹FOR

ἀπέστειλέν με Χριστὸς βαπτίζειν ἀλλὰ
³SENT ⁴ME ²CHRIST ⁶TO BAPTIZE BUT

εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ
TO PREACH THE GOOD NEWS, NOT BY WISDOM OF SPEECH, LEST

κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.
⁴BE EMPTIED [OF ITS POWER] ¹THE ²CROSS - ³OF CHRIST.

1.18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν
²THE ³MESSAGE ¹FOR - OF THE CROSS TO THE ONES -

ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν
PERISHING IS~SENSELESS, - BUT TO US~BEING SAVED

δύναμις θεοῦ ἐστίν. **1.19** γέγραπται γάρ,
[THE] POWER OF GOD IT IS. FOR~IT HAS BEEN WRITTEN,

Ἀπολῶ τὴν σοφίαν τῶν σοφῶν
I WILL DESTROY THE WISDOM OF THE WISE ONES

καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.
AND THE UNDERSTANDING OF THE INTELLIGENT I WILL SET ASIDE.

1.20 ποῦ σοφός; ποῦ γραμματεὺς; ποῦ
WHERE [IS THE] WISE MAN? WHERE [IS THE] SCRIBE? WHERE

συζητητῆς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρνανεν ὁ θεὸς
[IS THE] DEBATER - OF THIS~AGE? [DID] NOT ²MAKE FOOLISH - ¹GOD

τὴν σοφίαν τοῦ κόσμου; **1.21** ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ
THE WISDOM OF THE WORLD? FOR~SINCE BY THE WISDOM

τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν
- OF GOD ⁵DID NOT KNOW ¹THE ²WORLD ³THROUGH ⁴THE(ITS) ⁵WISDOM -

θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ
⁷GOD, WAS PLEASED - GOD THROUGH THE FOOLISHNESS OF THE

κηρύγματος σῶσαι τοὺς πιστεύοντας· **1.22** ἐπειδὴ
PROCLAMATION TO SAVE THE ONES BELIEVING; SINCE

καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ Ἕλληνες
INDEED JEWS ASK~SIGNS AND GREEKS

σοφίαν ζητοῦσιν, **1.23** ἡμεῖς δὲ κηρύσσομεν Χριστὸν
SEEK~WISDOM, BUT~WE PROCLAIM CHRIST

ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ
HAVING BEEN CRUCIFIED, TO JEWS - AN OFFENSE, TO GENTILES -

μωρίαν, **1.24** αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ
FOOLISHNESS, BUT~TO THEM THE CALLED ONES, BOTH~TO JEWS AND

Ἕλλησιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν·
TO GREEKS, CHRIST, GOD'S POWER AND GOD'S WISDOM.

1.25 ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν
BECAUSE THE FOOLISH(NESS) - OF GOD WISER -

ἀνθρώπων ἐστὶν καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον
THAN MEN IS AND THE WEAK(NESS) - OF GOD [IS] STRONGER

τῶν ἀνθρώπων.
- THAN MEN.

1.26 Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ
FOR~YOU" SEE THE CALLING OF YOU", BROTHERS, THAT NOT

πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί,
MANY WISE MEN ACCORDING TO FLESH, NOT MANY POWERFUL MEN,

οὐ πολλοὶ εὐγενεῖς· **1.27** ἀλλὰ τὰ μωρὰ τοῦ
NOT MANY WELL-BORN; BUT THE FOOLISH THINGS(ONES) OF THE

κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνῃ τοὺς σοφούς,
WORLD ²CHOSE- - ¹GOD, THAT HE MIGHT SHAME THE WISE MEN,

καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα
AND THE WEAK THINGS(ONES) OF THE WORLD ²CHOSE - ¹GOD, THAT

καταισχύνῃ τὰ ἰσχυρά, **1.28** καὶ τὰ ἀγενῆ τοῦ
HE MIGHT SHAME THE STRONG THINGS(ONES), AND THE LOW-BORN OF THE

κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ θεός,
WORLD AND THE THINGS(ONES) HAVING BEEN DESPISED ²CHOSE - ¹GOD,

τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ,
THE THINGS(ONES) NOT BEING, THAT THE THINGS(ONES) BEING HE MIGHT NULLIFY,

"I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart."

²⁰Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? ²¹For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. ²²For Jews demand signs and Greeks desire wisdom, ²³but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, ²⁴but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. ²⁵For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

²⁶Consider your own call, brothers and sisters:^g not many of you were wise by human standards,^h not many were powerful, not many were of noble birth. ²⁷But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; ²⁸God chose what is low and despised in the world, things that are not, to reduce to nothing things that are,

^g Gk brothers

^h Gk according to the flesh

²⁹so that no oneⁱ might boast in the presence of God. ³⁰He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, ³¹in order that, as it is written, "Let the one who boasts, boast in^j the Lord."

ⁱ Gk *no flesh*

^j Or *of*

1.29 ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ.
SO THAT NOT MAY BOAST ANY FLESH BEFORE - GOD.

1.30 ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς
²OF ³HIM ¹BUT YOU ARE IN CHRIST JESUS, WHO

ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ, δικαιοσύνη τε καὶ
BECAME WISDOM TO US FROM GOD, BOTH~RIGHTEOUSNESS AND

ἁγιασμός καὶ ἀπολύτρωσις, **1.31** ἵνα καθὼς
SANCTIFICATION AND REDEMPTION, THAT ACCORDING AS

γέγραπται, Ὁ καυχώμενος ἐν κυρίῳ καυχάσθω.
IT HAS BEEN WRITTEN, THE ONE BOASTING ²IN ³[THE] LORD ¹LET HIM BOAST.

1:31 Jer. 9:24

CHAPTER 2

When I came to you, brothers and sisters,^k I did not come proclaiming the mystery^l of God to you in lofty words or wisdom. ²For I decided to know nothing among you except Jesus Christ, and him crucified. ³And I came to you in weakness and in fear and in much trembling. ⁴My speech and my proclamation were not with plausible words of wisdom,^m but with a demonstration of the Spirit and of power, ⁵so that your faith might rest not on human wisdom but on the power of God.

⁶Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. ⁷But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory.

⁸None of the rulers

^k Gk *brothers*

^l Other ancient authorities read *testimony*

^m Other ancient authorities read *the persuasiveness of wisdom*

2.1 Καὶ γὰρ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ
AND I HAVING COME TO YOU, BROTHERS, CAME NOT

καθ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων
ACCORDING TO EXCELLENCE OF SPEECH OR OF WISDOM ANNOUNCING

ὑμῖν τὸ ἑκκλήριον τοῦ θεοῦ. **2.2** οὐ γὰρ ἔκρινά
TO YOU THE MYSTERY - OF GOD. ³NOT ¹FOR ²DECIDED

τι εἶδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν καὶ
⁵ANYTHING ⁴TO KNOW AMONG YOU EXCEPT JESUS CHRIST AND

τοῦτον ἐσταυρωμένον. **2.3** καὶ ἐν ἀσθενείᾳ καὶ ἐν
THIS ONE HAVING BEEN CRUCIFIED. AND I IN WEAKNESS AND IN

φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς,
FEAR AND IN MUCH~TREMBLING WAS WITH YOU,

2.4 καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν
AND THE SPEECH OF ME AND THE PROCLAMATION OF ME [WAS] NOT IN

πειθοῖς σοφίας [λόγοις] ἀλλ' ἐν ἀποδείξει πνεύματος
PERSUASIVE WORDS~OF WISDOM BUT IN DEMONSTRATION OF [THE] SPIRIT

καὶ δυνάμεως, **2.5** ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν
AND POWER, THAT THE FAITH OF YOU MAY NOT BE IN

σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει θεοῦ.
[THE] WISDOM OF MEN BUT IN [THE] POWER OF GOD.

2.6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις,
BUT~WISDOM WE SPEAK AMONG THE MATURE,

σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων
YET~A WISDOM NOT - OF THIS~AGE NEITHER OF THE RULERS

τοῦ αἰῶνος τούτου τῶν καταργουμένων. **2.7** ἀλλὰ
- OF THIS~AGE, THE ONES BEING BROUGHT TO NOTHING; BUT

λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ τῇ
WE SPEAK GOD'S WISDOM IN A MYSTERY -

ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεὸς πρὸ τῶν
HAVING BEEN HIDDEN, WHICH ²PREDESTINED - ¹GOD BEFORE THE

αἰώνων εἰς δόξαν ἡμῶν, **2.8** ἣν οὐδεὶς τῶν ἀρχόντων
AGES FOR [THE] GLORY OF US; WHICH NOT ONE OF THE RULERS

2:1 text: ASVmg RSVmg NASBmg NIVmg NEBmg TEV NJB NRSV. var. μαρτυριον (testimony): KJV ASV RSV NASB NIV NEB TEVmg NJBmg NRSVmg.

τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν
- OF THIS~AGE HAS KNOWN, FOR~IF THEY KNEW, NOT WOULD

τὸν κύριον τῆς δόξης ἐσταύρωσαν. **2.9** ἀλλὰ καθὼς
THE LORD - OF GLORY THEY CRUCIFIED. BUT EVEN AS

γέγραπται,
IT HAS BEEN WRITTEN,

ἅ ὁφθαλμοὶ οὐκ εἶδεν καὶ οὐς οὐκ ἤκουσεν
THINGS WHICH EYE DID NOT SEE AND EAR DID NOT HEAR

καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη,
AND ON(IN) HEART OF MAN DID NOT COME UP,

ἃ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν
THE THINGS ²PREPARED - ¹GOD FOR THE ONES LOVING

αὐτόν.
HIM.

2.10 ἡμῖν δὲ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ
BUT~TO US ²REVEALED (THEM) - ¹GOD THROUGH THE

πνεύματος· τὸ γὰρ πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ
SPIRIT; FOR~THE SPIRIT ALL THINGS SEARCHES, EVEN THE

βάθη τοῦ θεοῦ. **2.11** τίς γὰρ οἶδεν ἀνθρώπων τὰ
DEEP THINGS - OF GOD. FOR~WHO OF MEN~KNOWS THE THINGS

τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν
- OF A MAN EXCEPT THE SPIRIT - OF MAN - IN

αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν
HIM? SO ALSO THE THINGS - OF GOD NO ONE HAS KNOWN

εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. **2.12** ἡμεῖς δὲ οὐ τὸ πνεῦμα
EXCEPT THE SPIRIT - OF GOD. NOW~WE^o NOT THE SPIRIT

τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ
OF THE WORLD RECEIVED BUT THE SPIRIT - FROM -

θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα
GOD, THAT WE MAY KNOW THE THINGS BY - GOD HAVING BEEN FREELY GIVEN

ἡμῖν· **2.13** ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς
TO US, WHICH THINGS ALSO WE SPEAK NOT IN ²TAUGHT

ἀνθρωπίνης σοφίας λόγοις ἀλλ' ἐν διδακτοῖς
³BY HUMAN ⁴WISDOM ¹WORDS BUT IN [WORDS] TAUGHT

πνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντες.
BY (THE) SPIRIT, ³WITH SPIRITUAL THINGS ²SPIRITUAL THINGS ¹MATCHING.

2.14 ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ
BUT~A NATURAL MAN DOES NOT RECEIVE THE THINGS OF THE

πνεύματος τοῦ θεοῦ· μωρία γὰρ αὐτῷ ἐστίν· καὶ
SPIRIT - OF GOD, FOR~FOOLISHNESS TO HIM THEY ARE, AND

οὐ δύναται γινῶναι, ὅτι πνευματικῶς ἀνακρίνεται.
HE IS NOT ABLE TO KNOW (THEM), BECAUSE THEY ARE DISCERNED~SPIRITUALLY;

2.15 ὁ δὲ πνευματικὸς ἀνακρίνει [τὰ] πάντα, αὐτὸς δὲ
NOW~THE SPIRITUAL MAN DISCERNS - ALL THINGS, BUT~HE

ὑπ' οὐδενὸς ἀνακρίνεται.
BY NO ONE IS DISCERNED.

of this age understood this; for if they had, they would not have crucified the Lord of glory. ⁹But, as it is written,

“What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him”—

¹⁰these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God. ¹¹For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God. ¹²Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. ¹³And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual.”

¹⁴Those who are unspiritual^o do not receive the gifts of God's Spirit, for they are foolishness to them, and they are unable to understand them because they are spiritually discerned. ¹⁵Those who are spiritual discern all things, and they are themselves subject to no one else's scrutiny.

^o Or interpreting spiritual things in spiritual language, or comparing spiritual things with spiritual

^o Or natural

¹⁶“For who has known the mind of the Lord so as to instruct him?” But we have the mind of Christ.

2.16 τίς γὰρ ἔγνω νοῦν κυρίου,
FOR~WHO KNEW [THE] MIND OF [THE] LORD,
ὃς συμβιβάσει αὐτόν;
WHO WILL INSTRUCT HIM?

ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.
BUT~WE [THE] MIND OF CHRIST HAVE.

2:16 Isa. 40:13 LXX

CHAPTER 3

And so, brothers and sisters,^P I could not speak to you as spiritual people, but rather as people of the flesh, as infants in Christ. ²I fed you with milk, not solid food, for you were not ready for solid food. Even now you are still not ready, ³for you are still of the flesh. For as long as there is jealousy and quarreling among you, are you not of the flesh, and behaving according to human inclinations? ⁴For when one says, “I belong to Paul,” and another, “I belong to Apollos,” are you not merely human?

⁵What then is Apollos? What is Paul? Servants through whom you came to believe, as the Lord assigned to each. ⁶I planted, Apollos watered, but God gave the growth. ⁷So neither the one who plants nor the one who waters is anything, but only God who gives the growth. ⁸The one who plants and the one who waters have a common purpose, and each will receive wages according to the labor of each. ⁹For we are God’s servants, working together; you are God’s field, God’s building.

¹⁰According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone

^P Gk brothers

3.1 Καὶ γὰρ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὥς
AND I, BROTHERS, WAS NOT ABLE TO SPEAK TO YOU* AS

πνευματικοῖς ἀλλ’ ὥς σαρκίνοις, ὥς νηπίοις ἐν
TO SPIRITUAL MEN BUT AS TO CARNAL MEN, AS TO INFANTS IN

Χριστῷ. **3.2** γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα· οὐπω γὰρ
CHRIST. MILK I GAVE YOU* TO DRINK, NOT SOLID FOOD, ²NOT YET ¹FOR

ἐδύνασθε. ἀλλ’ οὐδὲ ἔτι νῦν δύνασθε,
³YOU* WERE ABLE [TO RECEIVE IT]. BUT NEITHER YET NOW ARE YOU* ABLE,

3.3 ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν
FOR~STILL CARNAL YOU* ARE. FOR~SINCE AMONG YOU*

ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ
[THERE IS] JEALOUSY AND STRIFE, ²NOT ³CARNAL ¹ARE YOU* AND

κατὰ ἄνθρωπον περιπατεῖτε; **3.4** ὅταν γὰρ λέγῃ
ACCORDING TO A HUMAN [STANDARD] WALK? FOR~WHENEVER SAYS

τις, Ἐγὼ μὲν εἰμι Παύλου, ἕτερος δέ, Ἐγὼ Ἀπολλῶ,
ANYONE, I - AM OF PAUL, BUT~ANOTHER, I OF APOLLOS,

οὐκ ἄνθρωποι ἐστε; **3.5** τί οὖν ἐστὶν Ἀπολλῶς; τί
²NOT ³MEN ¹ARE YOU*? WHAT THEN IS APOLLOS? AND

δέ ἐστὶν Παῦλος; διάκονοι δι’ ὧν ἐπιστεύσατε,
WHAT IS PAUL? MINISTERS THROUGH WHOM YOU* BELIEVED,

καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν. **3.6** ἐγὼ ἐφύτευσα,
EVEN AS~TO EACH ONE THE LORD GAVE. I PLANTED,

Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ἡύξανε· **3.7** ὥστε
APOLLOS WATERED, BUT - GOD WAS GIVING GROWTH; SO THAT

οὔτε ὁ φυτεύων ἐστὶν τι οὔτε ὁ ποτίζων
NEITHER THE ONE PLANTING IS ANYTHING NOR THE ONE WATERING

ἀλλ’ ὁ αὐξάνων θεός. **3.8** ὁ φυτεύων δὲ καὶ
BUT THE ONE GIVING GROWTH, GOD. ²THE ONE ³PLANTING ¹NOW AND

ὁ ποτίζων ἐν εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν
THE ONE WATERING ARE~ONE, AND~EACH ONE - THE(HIS) OWN REWARD

λήμψεται κατὰ τὸν ἴδιον κόπον· **3.9** θεοῦ γὰρ
WILL RECEIVE ACCORDING TO HIS OWN LABOR; FOR~OF GOD

ἐσμεν συνεργοί, θεοῦ γεώργιον, θεοῦ οἰκοδομὴ ἐστε.
WE ARE CO-WORKERS, GOD’S FARM, GOD’S BUILDING YOU* ARE.

3.10 Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθείσάν μοι
ACCORDING TO THE GRACE - OF GOD - HAVING BEEN GIVEN TO ME

ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος δὲ
AS A WISE BUILDER, A FOUNDATION I LAID, AND~ANOTHER

ἐποικοδομεῖ. ἕκαστος δὲ βλέπετω πῶς ἐποικοδομεῖ.
BUILDS ON [IT]. BUT~EACH ONE LET HIM BEWARE HOW HE BUILDS ON [IT].

3.11 θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ
³FOUNDATION ¹FOR ²OTHER NO ONE IS ABLE TO LAY BESIDE

τὸν κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός. **3.12** εἰ δέ
THE ONE BEING LAID, WHO IS JESUS CHRIST, BUT~IF

τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσόν, ἄργυρον,
ANYONE BUILDS ON THE FOUNDATION GOLD, SILVER,

λίθους τιμίους, ξύλα, χόρτον, καλάμην, **3.13** ἐκάστου τὸ
PRECIOUS~STONES, WOOD, HAY, STUBBLE, OF EACH ONE THE

ἔργον φανερόν γενήσεται, ἡ γὰρ ἡμέρα δηλώσει,
WORK WILL BECOME~MANIFEST, FOR~THE DAY WILL MAKE [IT] CLEAR,

ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἐκάστου τὸ ἔργον
BECAUSE BY FIRE IT IS REVEALED; AND OF EACH ONE THE WORK

ὁποῖόν ἐστιν τὸ πῦρ [αὐτὸ] δοκιμάσει. **3.14** εἴ τινος
OF WHAT KIND IT IS THE FIRE ITSELF WILL TEST. IF ANYONE'S

τὸ ἔργον μενεῖ ὃ ἐποικοδόμησεν, μισθὸν λήμψεται·
- WORK WILL REMAIN WHICH HE BUILT ON [IT], A REWARD HE WILL RECEIVE;

3.15 εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται,
IF ANYONE'S - WORK WILL BE CONSUMED, HE WILL SUFFER LOSS,

αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.
³HIMSELF ¹BUT ²HE ⁴WILL BE SAVED, YET~SO AS THROUGH FIRE.

3.16 οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστε καὶ τὸ
DO YOU* NOT KNOW THAT A SANCTUARY OF GOD YOU* ARE AND THE

πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; **3.17** εἴ τις τὸν
SPIRIT - OF GOD DWELLS IN YOU*? IF ANYONE THE

ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός·
SANCTUARY - OF GOD ATTEMPTS TO DESTROY, ²WILL DESTROY ³THIS MAN - ¹GOD;

ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε
FOR~THE SANCTUARY - OF GOD HOLY IS, WHO(WHICH) ARE

ὑμεῖς.
YOU*.

3.18 Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ
NO ONE HIMSELF LET DECEIVE; IF ANYONE SUPPOSES

σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς
TO BE~WISE AMONG YOU* IN - THIS~AGE, FOOLISH

γενέσθω, ἵνα γένηται σοφός. **3.19** ἡ γὰρ σοφία τοῦ
LET HIM BECOME, THAT HE MAY BECOME WISE. FOR~THE WISDOM -

κόσμου τούτου μωρία παρὰ τῷ θεῷ ἐστίν.
OF THIS~WORLD ²FOOLISHNESS ³WITH - ⁴GOD ¹IS.

γέγραπται γάρ,
FOR~IT HAS BEEN WRITTEN,

Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ
[HE IS] THE ONE CATCHING THE WISE IN THE

πανουργίᾳ αὐτῶν·
CRAFTINESS OF THEM.

else is building on it. Each builder must choose with care how to build on it.

¹¹For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

¹²Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw—¹³the work of each builder will become visible, for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each has done. ¹⁴If what has been built on the foundation survives, the builder will receive a reward. ¹⁵If the work is burned up, the builder will suffer loss; the builder will be saved, but only as through fire.

¹⁶Do you not know that you are God's temple and that God's Spirit dwells in you?⁹ ¹⁷If anyone destroys God's temple, God will destroy that person. For God's temple is holy, and you are that temple.

¹⁸Do not deceive yourselves. If you think that you are wise in this age, you should become fools so that you may become wise. ¹⁹For the wisdom of this world is foolishness with God. For it is written,

"He catches the wise in their craftiness,"

⁹ In verses 16 and 17 the Greek word for *you* is plural

²⁰and again,
 “The Lord knows the
 thoughts of the
 wise,
 that they are futile.”
²¹So let no one boast about
 human leaders. For all
 things are yours, ²²whether
 Paul or Apollos or Cephas or
 the world or life or death or
 the present or the future—
 all belong to you, ²³and you
 belong to Christ, and Christ
 belongs to God.

3.20 καὶ πάλιν,
 AND AGAIN,

Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν
 [THE] LORD KNOWS THE REASONINGS OF THE WISE

ὅτι εἰσὶν μάταιοι.
 THAT THEY ARE VAIN.

3.21 ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ
 SO LET NO ONE BOAST IN MEN; FOR-ALL THINGS

ὑμῶν ἐστίν, **3.22** εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε
 YOURS^o ARE, WHETHER PAUL OR APOLLOS OR

Κηφᾶς, εἴτε κόσμος εἴτε ζωὴ εἴτε θάνατος, εἴτε
 CEPHAS, OR [THE] WORLD OR LIFE OR DEATH, OR

ἐνεστῶτα εἴτε μέλλοντα· πάντα ὑμῶν,
 THINGS PRESENT OR THINGS COMING; ALL THINGS [ARE] YOURS^o,

3.23 ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ.
 AND~YOU^o [ARE] CHRIST'S, AND~CHRIST [IS] GOD'S.

3:20 Ps. 94:11

CHAPTER 4

Think of us in this way, as
 servants of Christ and
 stewards of God's mys-
 teries. ²Moreover, it is
 required of stewards that
 they be found trustworthy.
³But with me it is a very
 small thing that I should be
 judged by you or by any
 human court. I do not even
 judge myself. ⁴I am not
 aware of anything against
 myself, but I am not thereby
 acquitted. It is the Lord who
 judges me. ⁵Therefore do
 not pronounce judgment
 before the time, before the
 Lord comes, who will bring
 to light the things now
 hidden in darkness and will
 disclose the purposes of the
 heart. Then each one will
 receive commendation from
 God.

⁶I have applied all this to
 Apollos and myself for your
 benefit, brothers and sisters,^r

^rGk brothers

4.1 Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς ὑπηρέτας
 SO ⁴US ¹LET³ACCOUNT ²A MAN AS ATTENDANTS

Χριστοῦ καὶ οἰκονόμους μυστηρίων θεοῦ. **4.2** ὥδε λοιπὸν
 OF CHRIST AND STEWARDS OF MYSTERIES OF GOD. FURTHERMORE,

ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ.
 IT IS SOUGHT IN - STEWARDS THAT ³FAITHFUL ¹ONE ²BE FOUND.

4.3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν
³ME ¹BUT ²TO ⁵A VERY SMALL THING ⁴IT IS THAT BY YOU^o

ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ
 I AM JUDGED OR BY A HUMAN DAY [OF JUDGMENT]; BUT NOT

ἐμαυτὸν ἀνακρίνω. **4.4** οὐδὲν γὰρ ἐμαυτῷ
 MYSELF I JUDGE. ³[OF] NOTHING ¹FOR ⁴AGAINST MYSELF

σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι, ὃ δὲ
²I AM CONSCIOUS, BUT NOT IN THIS HAVE I BEEN JUSTIFIED, BUT~THE ONE

ἀνακρίνων με κύριός ἐστιν. **4.5** ὥστε μὴ πρὸ καιροῦ
 JUDGING ME IS~LORD. SO AS NOT BEFORE [THE] TIME

τι κρίνετε ἕως ἄν ἔλθῃ ὁ κύριος, ὃς καὶ
 ANYTHING JUDGE UNTIL COMES THE LORD, WHO BOTH

φωτίσει τὰ κρυπτὰ τοῦ σκότους καὶ φανερῶσει
 WILL BRING TO LIGHT THE HIDDEN THINGS OF THE DARKNESS AND MANIFEST

τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος
 THE MOTIVES OF THE HEARTS; AND THEN THE PRAISE

γενήσεται ἐκάστῳ ἀπὸ τοῦ θεοῦ.
 WILL BE TO EACH ONE FROM - GOD.

4.6 Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα
 NOW~THESE THINGS, BROTHERS, I MADE INTO A FIGURE [OF SPEECH]

εἰς ἐμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς, ἵνα
 WITH RESPECT TO MYSELF AND APOLLOS FOR YOU^o, THAT

ἐν ἡμῖν μάθητε τὸ Μὴ ὑπὲρ ἅ
 BY(THROUGH) US YOU° MAY LEARN - NOT [TO GO] BEYOND WHAT THINGS
 γέγραπται, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε
 HAVE BEEN WRITTEN, LEST ²ONE ³FOR ⁴THE ⁵ONE ¹YOU° ARE PUFFED UP
 κατὰ τοῦ ἑτέρου. **4.7** τίς γάρ σε διακρίνει; τί δὲ
 AGAINST THE OTHER. FOR~WHO DISTINGUISHES~YOU? AND~WHAT
 ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες,
 DO YOU° HAVE WHICH YOU° DID NOT RECEIVE? AND~IF INDEED YOU° RECEIVED (IT),
 τί καυχᾶσαι ὡς μὴ λαβών; **4.8** ἤδη
 WHY DO YOU° BOAST AS NOT HAVING RECEIVED (IT)? ALREADY
 κεκορεσμένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν
 YOU° HAVE BEEN SATIATED, ALREADY YOU° BECAME RICH, WITHOUT US
 ἐβασιλεύσατε· καὶ ὅφελόν γε ἐβασιλεύσατε, ἵνα
 YOU° BECAME KINGS; AND I WOULD [THAT] REALLY YOU° BECAME KINGS THAT
 καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν. **4.9** δοκῶ γάρ, ὁ
 ALSO WE MIGHT BECOME KINGS WITH~YOU°. FOR~I THINK -
 θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς
 GOD ²US ³THE ⁴APOSTLES ⁵LAST ¹SHOWED FORTH AS
 ἐπιθανατίους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ
 CONDEMNED TO DEATH, BECAUSE A SPECTACLE WE BECAME TO THE WORLD
 καὶ ἀγγέλοις καὶ ἀνθρώποις. **4.10** ἡμεῖς μωροὶ διὰ
 BOTH TO ANGELS AND TO MEN. WE [ARE] FOOLS BECAUSE OF
 Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς
 CHRIST, BUT~YOU° ARE WISE IN CHRIST; WE
 ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ
 [ARE] WEAK, BUT~YOU° STRONG; YOU° [ARE] HONORABLE, BUT~WE
 ἄτιμοι. **4.11** ἄχρι τῆς ἄρτι ὥρας καὶ πεινώμεν καὶ
 DISHONORABLE. UNTIL THE PRESENT HOUR ²BOTH ¹WE ³HUNGER AND
 διψῶμεν καὶ γυμνιτεύομεν καὶ κολαφιζόμεθα καὶ
 THIRST AND ARE NAKED AND ARE BEATEN AND
 ἀστατοῦμεν **4.12** καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις
 ARE UNSETTLED AND WE LABOR WORKING [WITH] THE(OUR) OWN
 χερσίν· λοιδوروῦμενοι εὐλογοῦμεν. διωκόμενοι
 HANDS; BEING REVILED WE BLESS, BEING PERSECUTED
 ἀνεχόμεθα, **4.13** δυσφημούμενοι παρακαλοῦμεν· ὡς
 WE BEAR [IT], BEING DEFAMED WE IMPORE; AS
 περικαθάρματα τοῦ κόσμου ἐγενήθημεν,
 OFFSCOURINGS OF THE WORLD WE BECAME,
 πάντων περίψημα ἕως ἄρτι.
 [THE] REFUSE~OF ALL THINGS UNTIL NOW.
4.14 Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα ἀλλ' ὡς
 NOT SHAMING YOU° I WRITE THESE THINGS BUT AS
 τέκνα μου ἀγαπητὰ νουθετῶ[ν]. **4.15** ἐὰν γὰρ μυρίους
³CHILDREN ⁴OF ME ²BELOVED ¹ADMONISHING. FOR~THOUGH TEN THOUSAND
 παιδαγωγοὺς ἔχητε ἐν Χριστῷ ἀλλ' οὐ πολλοὺς
 GUIDES YOU° HAVE IN CHRIST BUT NOT MANY
 πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου
 FATHERS; FOR~IN CHRIST JESUS THROUGH THE GOOD NEWS

so that you may learn through us the meaning of the saying, "Nothing beyond what is written," so that none of you will be puffed up in favor of one against another. ⁷For who sees anything different in you?⁸ What do you have that you did not receive? And if you received it, why do you boast as if it were not a gift?

⁸ Already you have all you want! Already you have become rich! Quite apart from us you have become kings! Indeed, I wish that you had become kings, so that we might be kings with you! ⁹For I think that God has exhibited us apostles as last of all, as though sentenced to death, because we have become a spectacle to the world, to angels and to mortals. ¹⁰We are fools for the sake of Christ, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. ¹¹To the present hour we are hungry and thirsty, we are poorly clothed and beaten and homeless, ¹²and we grow weary from the work of our own hands. When reviled, we bless; when persecuted, we endure; ¹³when slandered, we speak kindly. We have become like the rubbish of the world, the dregs of all things, to this very day.

¹⁴ I am not writing this to make you ashamed, but to admonish you as my beloved children. ¹⁵For though you might have ten thousand guardians in Christ, you do not have many fathers. Indeed, in Christ Jesus

⁵ Or Who makes you different from another?

I became your father through the gospel. ¹⁶I appeal to you, then, be imitators of me. ¹⁷For this reason I sent¹ you Timothy, who is my beloved and faithful child in the Lord, to remind you of my ways in Christ Jesus, as I teach them everywhere in every church. ¹⁸But some of you, thinking that I am not coming to you, have become arrogant. ¹⁹But I will come to you soon, if the Lord wills, and I will find out not the talk of these arrogant people but their power. ²⁰For the kingdom of God depends not on talk but on power. ²¹What would you prefer? Am I to come to you with a stick, or with love in a spirit of gentleness?

¹Or *am sending*

ἐγὼ ὑμᾶς ἐγέννησα. **4.16** παρακαλῶ οὖν ὑμᾶς, μιμηταί
I BEGOT~YOU¹. THEREFORE~I ENCOURAGE YOU², IMITATORS

μου γίνεσθε. **4.17** διὰ τοῦτο ἔπεμψα ὑμῖν
OF ME BECOME. BECAUSE OF THIS I SENT TO YOU³

Τιμόθεον, ὅς ἐστίν μου τέκνον ἀγαπητὸν καὶ
TIMOTHY, WHO IS MY CHILD BELOVED AND

πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς
TRUSTWORTHY IN [THE] LORD, WHO WILL REMIND~YOU⁴ [OF] THE WAYS

μου τὰς ἐν Χριστῷ [Ἰησοῦ], καθὼς πανταχοῦ ἐν πάσῃ
OF ME - IN CHRIST JESUS, EVEN AS EVERYWHERE IN EVERY

ἐκκλησίᾳ διδάσκω. **4.18** ὡς μὴ ἐρχομένου δέ μου
CHURCH I TEACH. ²AS TO ⁴NOT ⁵COMING ¹NOW ³MY

πρὸς ὑμᾶς ἐφυσιώθησαν τινες· **4.19** ἐλεύσομαι δέ
TO YOU⁶ SOME~WERE PUFFED UP; BUT~I WILL COME

ταχέως πρὸς ὑμᾶς ἐὰν ὁ κύριος θελήσῃ, καὶ γνώσομαι
SHORTLY TO YOU⁷, IF THE LORD WILLS, AND I WILL FIND OUT

οὐ τὸν λόγον τῶν πεφυσιωμένων ἀλλὰ τὴν
NOT THE SPEECH OF THE ONES HAVING BEEN PUFFED UP BUT THE

δύναμιν· **4.20** οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ
POWER; FOR~NOT IN SPEECH [IS] THE KINGDOM - OF GOD

ἀλλ' ἐν δυνάμει. **4.21** τί θέλετε; ἐν ῥάβδῳ
BUT IN POWER. WHAT DO YOU⁸ WANT? WITH A ROD

ἐλθω πρὸς ὑμᾶς ἢ ἐν ἀγάπῃ πνεύματί τε
SHOULD I COME TO YOU⁹ OR IN LOVE AND~A SPIRIT

πραΰτητος;
OF MEEKNESS?

CHAPTER 5

It is actually reported that there is sexual immorality among you, and of a kind that is not found even among pagans; for a man is living with his father's wife. ²And you are arrogant! Should you not rather have mourned, so that he who has done this would have been removed from among you?

³For though absent in body, I am present in spirit; and as if present I have already pronounced judgment ⁴in the name of the Lord Jesus on the man who has done such a thing.⁴ When you are assembled,

⁴Or *on the man who has done such a thing in the name of the Lord Jesus*

5.1 Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη
ACTUALLY ²IS REPORTED ³AMONG ⁴YOU⁵ ¹FORNICATION, AND SUCH

πορνεία ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά
FORNICATION WHICH [IS] NOT EVEN AMONG THE GENTILES, SO THAT ³WIFE

τινα τοῦ πατρὸς ἔχειν. **5.2** καὶ ὑμεῖς
¹ONE ⁴OF THE ⁵FATHER ²TO HAVE. AND YOU⁶

πεφυσιωμένοι ἐστέ καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα
HAVE BEEN PUFFED UP AND NOT RATHER GRIEVED, THAT

ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο
SHOULD BE TAKEN FROM [THE] MIDST OF YOU⁷ THE ONE -- THIS~DEED

πράξας; **5.3** ἐγὼ μὲν γάρ, ἀπὼν τῷ σώματι
HAVING DONE? ³I ²INDEED ¹FOR, BEING ABSENT IN THE(MY) BODY

παρὼν δὲ τῷ πνεύματι, ἥδη κέκρικα ὡς
BUT~BEING PRESENT IN THE(MY) SPIRIT, ALREADY HAVE I JUDGED, AS

παρὼν τὸν οὕτως τοῦτο κατεργασάμενον· **5.4** ἐν τῷ
BEING PRESENT, THE ONE SO HAVING DONE~THIS THING. IN THE

ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ συναχθέντων
NAME OF THE LORD OF US JESUS HAVING BEEN GATHERED TOGETHER

ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ
 YOU° AND - MY SPIRIT WITH THE POWER OF THE
 κυρίου ἡμῶν Ἰησοῦ, **5.5** παραδοῦναι τὸν τοιοῦτον τῷ
 LORD OF US JESUS, TO HAND OVER SUCH A PERSON -
 Σατανᾶ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα
 TO SATAN FOR DESTRUCTION OF THE FLESH, THAT THE(HIS) SPIRIT
 σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου[†]. **5.6** Οὐ καλὸν τὸ
 MAY BE SAVED IN THE DAY OF THE LORD. NOT GOOD [IS] THE
 καύχημα ὑμῶν. οὐκ οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ
 BOAST OF YOU°. DO YOU° NOT KNOW THAT A LITTLE LEAVEN ALL THE
 φύραμα ζυμοῖ; **5.7** ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα
 MIXTURE LEAVENS? PURGE OUT THE OLD LEAVEN, THAT
 ᾗτε νέον φύραμα, καθὼς ἐστε ἄζυμοι·
 YOU° MAY BE A NEW MIXTURE, AS YOU° ARE [REALLY] UNLEAVENED;
 καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός.
 FOR~INDEED THE PASSOVER [LAMB] OF US WAS SACRIFICED, CHRIST.
5.8 ὥστε ἐορτάζωμεν μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν
 SO LET US KEEP THE FEAST NOT WITH OLD~LEAVEN NOR WITH
 ζύμῃ κακίας καὶ πονηρίας ἀλλ' ἐν ἄζυμοις
 LEAVEN OF MALICE AND EVIL BUT WITH UNLEAVENED [BREAD]
 εἰλικρινείας καὶ ἀληθείας.
 OF PURITY AND TRUTH.

5.9 Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ
 I WROTE TO YOU° IN THE EPISTLE NOT
 συναναμίγυσθαι πόρνοις, **5.10** οὐ
 TO MIX WITH FORNICATORS, NOT [MEANING]
 πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ
 COMPLETE [DISSOCIATION FROM] THE FORNICATORS OF THIS~WORLD OR
 τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ
 THE GREEDY AND SWINDLERS OR IDOLATERS, SINCE
 ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. **5.11** νῦν δὲ
 'YOU° WOULD HAVE 'THEN 'FROM 'THE 'WORLD 'TO GO OUT. BUT~NOW
 ἔγραψα ὑμῖν μὴ συναναμίγυσθαι ἐάν τις ἀδελφὸς
 I WROTE TO YOU° NOT TO MIX WITH 'IF 'ANY 'BROTHER
 ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης
 HE IS BEING CALLED A FORNICATOR OR A GREEDY MAN OR AN IDOLATER
 ἢ λοῖδορος ἢ μέθυσος ἢ ἄρπαξ, τῷ τοιούτῳ μηδὲ
 OR A REVILER OR A DRUNKARD OR A SWINDLER, WITH SUCH A MAN NOT
 συνεσθίειν. **5.12** τί γὰρ μοι τοὺς ἔξω κρίνειν;
 TO EAT. FOR~WHAT [IS IT] TO ME 'THE ONES 'OUTSIDE 'TO JUDGE?
 οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; **5.13** τοὺς δὲ ἔξω ὁ
 'NOT 'THE ONES 'WITHIN 'YOU° 'JUDGE? BUT~THE ONES OUTSIDE -
 θεὸς κρινεῖ. ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.
 GOD JUDGES. REMOVE THE EVIL MAN FROM [AMONG] YOURSELVES.

and my spirit is present with the power of our Lord Jesus, ⁵you are to hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.^v

6 Your boasting is not a good thing. Do you not know that a little yeast leavens the whole batch of dough? ⁷Clean out the old yeast so that you may be a new batch, as you really are unleavened. For our paschal lamb, Christ, has been sacrificed. ⁸Therefore, let us celebrate the festival, not with the old yeast, the yeast of malice and evil, but with the unleavened bread of sincerity and truth.

9 I wrote to you in my letter not to associate with sexually immoral persons—¹⁰not at all meaning the immoral of this world, or the greedy and robbers, or idolaters, since you would then need to go out of the world. ¹¹But now I am writing to you not to associate with anyone who bears the name of brother or sister^w who is sexually immoral or greedy, or is an idolater, reviler, drunkard, or robber. Do not even eat with such a one. ¹²For what have I to do with judging those outside? Is it not those who are inside that you are to judge? ¹³God will judge those outside. “Drive out the wicked person from among you.”

^v Other ancient authorities add *Jesus*
^w Gk *brother*

CHAPTER 6

When any of you has a grievance against another, do you dare to take it to court before the unrighteous, instead of taking it before the saints?² Do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases?³ Do you not know that we are to judge angels—to say nothing of ordinary matters?⁴ If you have ordinary cases, then, do you appoint as judges those who have no standing in the church?⁵ I say this to your shame. Can it be that there is no one among you wise enough to decide between one believer^x and another, ⁶but a believer^x goes to court against a believer^x—and before unbelievers at that?

⁷ In fact, to have lawsuits at all with one another is already a defeat for you. Why not rather be wronged? Why not rather be defrauded?⁸ But you yourselves wrong and defraud—and believers^y at that.

⁹ Do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived! Fornicators, idolaters, adulterers, male prostitutes, sodomites, ¹⁰thieves, the greedy, drunkards, revilers, robbers—none of these will inherit the kingdom of God. ¹¹ And this is what some of you used to be. But you were washed, you were sanctified,

^x Gk brother^y Gk brothers

6.1 Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον
DARES ANYONE OF YOU^o HAVING~A DISPUTE WITH THE OTHER

κρίνεσθαι ἐπὶ τῶν ἀδίκων καὶ οὐχὶ ἐπὶ τῶν ἀγίων;
TO BE JUDGED BEFORE THE UNRIGHTEOUS AND NOT BEFORE THE SAINTS?

6.2 ἢ οὐκ οἶδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσιν;
OR DO YOU^o NOT KNOW THAT THE SAINTS THE WORLD WILL JUDGE?

καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε
AND IF ⁴BY ⁵YOU^o ³IS JUDGED ¹THE ²WORLD, ARE YOU^o~INCOMPETENT

κριτηρίων ἐλαχίστων; **6.3** οὐκ οἶδατε ὅτι
JUDGES [OF THE] SMALLEST MATTERS? DO YOU^o NOT KNOW THAT

ἁγγέλους κρινούμεν, μή τι γε βιωτικά;
ANGELS WE WILL JUDGE, NOT TO MENTION [THE] THINGS OF THIS LIFE?

6.4 βιωτικά μὲν οὖν κριτήρια ἐὰν ἔχητε,
⁵[CONCERNING] THINGS OF THIS LIFE - ²THEN ⁴A CASE ¹IF ³YOU^o HAVE,

τούς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους
- ³BEING LITTLE ESTEEMED ⁴BY ⁵THE ⁶CHURCH ²SUCH ONES

καθίζετε; **6.5** πρὸς ἐντροπὴν ὑμῖν λέγω.
¹[HOW] COULD YOU^o APPOINT [AS JUDGES]? TO YOUR^o~SHAME I SPEAK.

οὕτως οὐκ ἔστι ἐν ὑμῖν οὐδεὶς σοφός, ὃς δυνήσεται
THUS IS THERE NOT AMONG YOU^o NOT EVEN ONE WISE MAN WHO WILL BE ABLE

διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; **6.6** ἀλλὰ
TO MAKE JUDGMENT BETWEEN THE BROTHER[S] OF HIM? BUT

ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται καὶ τοῦτο ἐπὶ
BROTHER WITH BROTHER IS JUDGED AND THIS BEFORE

ἀπίστων; **6.7** ἤδη μὲν [οὖν] ὅλως ἥττημα ὑμῖν
UNBELIEVERS? ALREADY - THEREFORE ²ALTOGETHER ³A DEFEAT ⁴FOR YOU^o

ἐστὶν ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. διὰ τί οὐχὶ
¹IT IS THAT YOU^o HAVE~LAWSUITS WITH ONE ANOTHER. WHY NOT

μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε;
RATHER BE WRONGED? WHY NOT RATHER BE CHEATED?

6.8 ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο
BUT YOU^o DO WRONG AND CHEAT, AND THIS

ἀδελφούς. **6.9** ἢ οὐκ οἶδατε ὅτι ἄδικοι
[TO YOUR^o] BROTHERS. OR DO YOU^o NOT KNOW THAT [THE] UNRIGHTEOUS ONES

θεοῦ βασιλείαν οὐ κληρονομήσουσιν; μὴ πλανᾶσθε.
²GOD'S ³KINGDOM ¹WILL NOT INHERIT? BE NOT DECEIVED;

οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοὶ οὔτε
NEITHER FORNICATORS NOR IDOLATERS NOR ADULTERERS NOR

μαλακοὶ οὔτε ἄρσενοκοῖται **6.10** οὔτε κλέπται οὔτε
EFFEMINATE NOR HOMOSEXUALS NOR THIEVES NOR

πλεονέκται, οὐ μέθυσοι, οὐ λοῖδοροι, οὐχ ἄρπαγες
GREEDY ONES NOR DRUNKARDS NOR REVILERS NOR SWINDLERS

βασιλείαν θεοῦ κληρονομήσουσιν. **6.11** καὶ ταῦτά
[THE] KINGDOM OF GOD WILL INHERIT. AND THESE THINGS

τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε,
SOME [OF YOU^o] WERE; BUT YOU^o WERE WASHED, BUT YOU^o WERE SANCTIFIED,

ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ
BUT YOU^o WERE JUSTIFIED IN THE NAME OF THE LORD JESUS

Χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.
CHRIST AND IN THE SPIRIT OF THE GOD OF US.

6.12 Πάντα μοι ἔξεστιν ἀλλ' οὐ πάντα συμφέρει.
ALL THINGS TO ME [ARE] LAWFUL BUT NOT ALL THINGS BENEFICIAL.

πάντα μοι ἔξεστιν ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι
ALL THINGS TO ME [ARE] LAWFUL BUT ³NOT ¹I ²WILL ⁴BE MASTERED

ὑπό τινος. **6.13** τὰ βρώματα τῇ κοιλίᾳ καὶ ἡ
BY ANYTHING. - FOODS FOR THE STOMACH AND THE

κοιλία τοῖς βρώμασιν, ὁ δὲ θεὸς καὶ ταύτην καὶ
STOMACH - FOR FOODS, - BUT GOD BOTH THIS AND

ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορνείᾳ
THESE WILL DESTROY. BUT~THE BODY [IS] NOT - FOR FORNICATION

ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι. **6.14** ὁ
BUT FOR THE LORD, AND THE LORD FOR THE BODY. -

δὲ θεὸς καὶ τὸν κύριον ἡγείρεν καὶ ἡμᾶς ἐξεγερεῖ
AND GOD BOTH THE LORD RAISED UP AND ALSO US WILL RAISE UP

διὰ τῆς δυνάμεως αὐτοῦ. **6.15** οὐκ οἴδατε ὅτι τὰ
THROUGH THE POWER OF HIM. DO YOU^o NOT KNOW THAT THE

σώματα ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρας οὖν τὰ
BODIES OF YOU^o MEMBERS OF CHRIST ARE? HAVING TAKEN THEN THE

μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη;
MEMBERS - OF CHRIST SHOULD I MAKE [THEM] MEMBERS~OF A PROSTITUTE?

μὴ γένοιτο. **6.16** [ἢ] οὐκ οἴδατε ὅτι ὁ κολλώμενος
MAY IT NEVER BE. OR DO YOU^o NOT KNOW THAT THE ONE JOINING HIMSELF

τῇ πόρνῃ ἐν σώμα ἐστίν; Ἔσονται γάρ, φησὶν, οἱ
- TO A PROSTITUTE ONE BODY IS? ⁸WILL BE ¹FOR ²IT SAYS ³THE

δύο εἰς σάρκα μίαν. **6.17** ὁ δὲ κολλώμενος τῷ
⁴TWO ⁵INTO ⁷FLESH ⁶ONE. BUT~THE ONE JOINING HIMSELF TO THE

κυρίῳ ἐν πνεύμα ἐστίν. **6.18** φεύγετε τὴν πορνείαν.
LORD ONE SPIRIT IS. FLEE - FORNICATION.

πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ
EVERY SIN WHICHEVER A MAN~MAY DO, OUTSIDE THE

σώματός ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα
BODY IS; BUT~THE ONE FORNICATING AGAINST THE(HIS) OWN BODY

ἁμαρτάνει. **6.19** ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν
SINS. OR DO YOU^o NOT KNOW THAT THE BODY OF YOU^o

ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν οὗ
²A SANCTUARY ³OF THE ⁵IN ⁷YOU^o ⁴HOLY ⁵SPIRIT ¹IS, WHOM

ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστὲ ἐαυτῶν;
YOU^o HAVE FROM GOD, AND YOU^o ARE~NOT YOUR^o OWN?

6.20 ἡγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεὸν ἐν
FOR~YOU^o WERE BOUGHT WITH A PRICE; GLORIFY THEN - GOD IN

τῷ σώματι ὑμῶν.
THE BODY OF YOU^o.

6:16 Gen. 2:24

you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

12 "All things are lawful for me," but not all things are beneficial. "All things are lawful for me," but I will not be dominated by anything. 13 "Food is meant for the stomach and the stomach for food,"² and God will destroy both one and the other. The body is meant not for fornication but for the Lord, and the Lord for the body. 14 And God raised the Lord and will also raise us by his power. 15 Do you not know that your bodies are members of Christ? Should I therefore take the members of Christ and make them members of a prostitute? Never! 16 Do you not know that whoever is united to a prostitute becomes one body with her? For it is said, "The two shall be one flesh."³ 17 But anyone united to the Lord becomes one spirit with him. 18 Shun fornication! Every sin that a person commits is outside the body; but the fornicator sins against the body itself. 19 Or do you not know that your body is a temple⁴ of the Holy Spirit within you, which you have from God, and that you are not your own? 20 For you were bought with a price; therefore glorify God in your body.

² The quotation may extend to the word *other*

⁴ Or *sanctuary*

CHAPTER 7

Now concerning the matters about which you wrote: "It is well for a man not to touch a woman."² But because of cases of sexual immorality, each man should have his own wife and each woman her own husband.³ The husband should give to his wife her conjugal rights, and likewise the wife to her husband.⁴ For the wife does not have authority over her own body, but the husband does; likewise the husband does not have authority over his own body, but the wife does.⁵ Do not deprive one another except perhaps by agreement for a set time, to devote yourselves to prayer, and then come together again, so that Satan may not tempt you because of your lack of self-control.⁶ This I say by way of concession, not of command.⁷ I wish that all were as I myself am. But each has a particular gift from God, one having one kind and another a different kind.

⁸ To the unmarried and the widows I say that it is well for them to remain unmarried as I am.⁹ But if they are not practicing self-control, they should marry. For it is better to marry than to be aflame with passion.

¹⁰ To the married I give this command—not I but the Lord—that the wife should not separate from her husband¹¹ (but if she does separate, let her remain unmarried or else be reconciled to her husband),

7.1 Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ
NOW~CONCERNING THINGS OF WHICH YOU^o WROTE, [IT IS] GOOD FOR A MAN
γυναικὸς μὴ ἅπτεσθαι. **7.2** διὰ δὲ τὰς πορνείας
³A WOMAN ¹NOT ²TO TOUCH; BUT~BECAUSE OF THE ACTS OF FORNICATION
ἐκάστος τὴν ἑαυτοῦ γυναῖκα ἔχέτω καὶ ἑκάστη
EACH MAN - ²HIS OWN ³WIFE ¹LET HIM HAVE AND EACH WOMAN
τὸν ἴδιον ἄνδρα ἔχέτω. **7.3** τῇ γυναικὶ ὁ ἀνὴρ
THE(HER) OWN HUSBAND LET HER HAVE. TO THE WIFE ²THE ³HUSBAND
τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ
⁵THE ⁶DEBT ¹LET⁴RENDER, AND~LIKEWISE ALSO THE WIFE TO THE
ἀνδρί. **7.4** ἡ γυνὴ τοῦ ἰδίου σώματος
HUSBAND. THE WIFE [OVER] THE(HER) OWN BODY
οὐκ ἐξουσιάζει ἀλλὰ ὁ ἀνὴρ, ὁμοίως δὲ καὶ ὁ
DOES NOT HAVE AUTHORITY BUT THE HUSBAND, LIKEWISE - ALSO THE
ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ἡ
HUSBAND OF THE(HIS) OWN BODY DOES NOT HAVE AUTHORITY BUT THE
γυνή. **7.5** μὴ ἀποστερεῖτε ἀλλήλους, εἰ μήτι ἂν ἐκ
WIFE [DOES]. DO NOT DEPRIVE EACH OTHER, UNLESS BY
συμφώνου πρὸς καιρὸν, ἵνα σχολάσητε τῇ
AGREEMENT FOR A TIME, THAT YOU^o MAY DEVOTE [YOURSELVES] -
προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ
TO PRAYER AND ³AGAIN ²TOGETHER ¹YOU^o MAY BE, LEST
πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν
²TEMPT ³YOU^o - ¹SATAN BECAUSE OF THE LACK OF SELF-CONTROL
ὑμῶν. **7.6** τοῦτο δὲ λέγω κατὰ συγγνώμην οὐ
OF YOU^o. BUT~THIS I SAY ACCORDING TO CONCESSION, NOT
κατ' ἐπιταγὴν. **7.7** θέλω δὲ πάντας ἀνθρώπους
ACCORDING TO COMMAND. BUT~I WISH ALL MEN
εἶναι ὡς καὶ ἐμαυτόν· ἀλλὰ ἕκαστος ἴδιον ἔχει
TO BE AS EVEN MYSELF; BUT EACH MAN HAS~HIS OWN
χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως.
GIFT FROM GOD, ONE - THIS, AND~ANOTHER THAT.
7.8 Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν
BUT~I SAY TO THE UNMARRIED MEN AND TO THE WIDOWS, [IT IS] GOOD
αὐτοῖς ἐὰν μείνωσιν ὡς καὶ ἐγώ· **7.9** εἰ δὲ
FOR THEM IF THEY REMAIN AS I ALSO; BUT~IF
οὐκ ἐγκρατεύονται, γαμησάτωσαν, κρεῖττον γάρ ἐστιν
THEY DO NOT HAVE SELF-CONTROL, LET THEM MARRY, FOR~BETTER IT IS
γαμῆσαι ἢ πυροῦσθαι. **7.10** τοῖς δὲ
TO MARRY THAN TO BE CONSUMED WITH PASSION. BUT~TO THE ONES
γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος,
HAVING MARRIED I CHARGE, NOT I BUT THE LORD,
γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, **7.11** — ἐὰν δὲ
A WIFE FROM [HER] HUSBAND NOT TO BE SEPARATED — BUT~IF
καὶ χωρισθῇ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ
INDEED SHE IS SEPARATED, LET HER REMAIN UNMARRIED OR TO THE HUSBAND

καταλλαγήτω, — καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.
BE RECONCILED, — AND A HUSBAND (HIS) WIFE NOT TO LEAVE.

7.12 Τοῖς δὲ λοιποῖς λέγω ἐγὼ οὐχ ὁ κύριος· εἴ τις
BUT~TO THE REST SAY I, NOT THE LORD: IF ANY

ἀδελφὸς γυναῖκα ἔχει ἄπιστον καὶ αὕτη συνευδοκεῖ
BROTHER ³WIFE ¹HAS ²AN UNBELIEVING AND SHE IS WILLING

οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν· **7.13** καὶ γυνὴ εἴ
TO LIVE WITH HIM, LET HIM NOT LEAVE HER; AND IF~A WIFE

τις ἔχει ἄνδρα ἄπιστον καὶ οὗτος συνευδοκεῖ οἰκεῖν
- HAS AN UNBELIEVING~HUSBAND, AND THIS MAN IS WILLING TO DWELL

μετ' αὐτῆς, μὴ ἀφιέτω τὸν ἄνδρα. **7.14** ἡγιασται
WITH HER, LET HER NOT LEAVE THE(HER) HUSBAND. ⁵HAS BEEN SANCTIFIED

γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικὶ καὶ
¹FOR ²THE ⁴HUSBAND - ³UNBELIEVING BY THE WIFE AND

ἡγιασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ·
⁴HAS BEEN SANCTIFIED ¹THE ³WIFE - ²UNBELIEVING BY THE BROTHER;

ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ
OTHERWISE THE CHILDREN OF YOU^o IMPURE ARE, BUT~NOW

ἅγια ἐστιν. **7.15** εἰ δὲ ὁ ἄπιστος χωρίζεται,
THEY ARE~HOLY. BUT~IF THE UNBELIEVING ONE SEPARATES HIMSELF(HERSELF),

χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ
LET HIM(HER) SEPARATE; ⁶HAS NOT BEEN ENSLAVED ¹THE ²BROTHER ³OR ⁴THE

ἀδελφὴ ἐν τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν
⁵SISTER IN SUCH MATTERS; BUT~IN PEACE ²HAS CALLED

ὑμᾶς ὁ θεός. **7.16** τί γὰρ οἶδας, γύναι, εἰ
³YOU^o - ¹GOD. FOR~WHAT(HOW) DO YOU KNOW, WIFE, IF

τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ
THE(YOUR) HUSBAND YOU WILL SAVE? OR WHAT(HOW) DO YOU KNOW, HUSBAND, IF

τὴν γυναῖκα σώσεις;
THE(YOUR) WIFE YOU WILL SAVE?

7.17 Εἰ μὴ ἐκάστω ὡς ἐμέρισεν ὁ κύριος, ἕκαστον
ONLY ⁵TO EACH ONE ¹AS ⁴ASSIGNED ²THE ³LORD, ⁴EACH ONE

ὡς κέκληκεν ὁ θεός, οὕτως περιπατέτω. καὶ οὕτως
¹AS ³HAS CALLED - ²GOD, SO LET HIM WALK. AND SO

ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.
IN ²THE ³CHURCHES ¹ALL I ORDER.

7.18 περιτετμημένος τις ἐκλήθη, μὴ ἐπισπᾶσθω·
[IF] HAVING BEEN CIRCUMCISED ANYONE WAS CALLED, LET HIM NOT CONCEAL [IT].

ἐν ἀκροβυστίᾳ κέκληταί τις, μὴ περιτεμνέσθω.
IN UNCIRCUMCISION HAS ANYONE BEEN CALLED; LET HIM NOT BE CIRCUMCISED.

7.19 ἡ περιτομὴ οὐδέν ἐστιν καὶ ἡ ἀκροβυστία οὐδέν
- CIRCUMCISION NOTHING IS AND - UNCIRCUMCISION NOTHING

ἐστιν, ἀλλὰ τήρησις ἐντολῶν θεοῦ. **7.20** ἕκαστος
IS, BUT KEEPING [THE] COMMANDMENTS OF GOD. EACH ONE

ἐν τῇ κλήσει ἣ ἐκλήθη, ἐν ταύτῃ μενέτω.
IN THE CALLING IN WHICH HE WAS CALLED, IN THIS LET HIM REMAIN.

7:15 text: ASVmg NASBmg RSVmg TEV NJB NRSV. var. ἡμας (us) KJV ASV RSV NASB NIV NJBmg NRSVmg.

and that the husband should not divorce his wife.

12 To the rest I say—I and not the Lord—that if any believer^b has a wife who is an unbeliever, and she consents to live with him, he should not divorce her.

13 And if any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. 14 For the unbelieving husband is made holy through his wife, and the unbelieving wife is made holy through her husband. Otherwise, your children would be unclean, but as it is, they are holy.

15 But if the unbelieving partner separates, let it be so; in such a case the brother or sister is not bound. It is to peace that God has called you.^c 16 Wife, for all you know, you might save your husband. Husband, for all you know, you might save your wife.

17 However that may be, let each of you lead the life that the Lord has assigned, to which God called you. This is my rule in all the churches. 18 Was anyone at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was anyone at the time of his call uncircumcised? Let him not seek circumcision. 19 Circumcision is nothing, and uncircumcision is nothing; but obeying the commandments of God is everything. 20 Let each of you remain in the condition in which you were called.

^b Gk brother

^c Other ancient authorities read us

21 Were you a slave when called? Do not be concerned about it. Even if you can gain your freedom, make use of your present condition now more than ever.^d 22 For whoever was called in the Lord as a slave is a freed person belonging to the Lord, just as whoever was free when called is a slave of Christ. 23 You were bought with a price; do not become slaves of human masters. 24 In whatever condition you were called, brothers and sisters,^e there remain with God.

25 Now concerning virgins, I have no command of the Lord, but I give my opinion as one who by the Lord's mercy is trustworthy. 26 I think that, in view of the impending crisis, it is well for you to remain as you are. 27 Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife. 28 But if you marry, you do not sin, and if a virgin marries, she does not sin. Yet those who marry will experience distress in this life,^f and I would spare you that. 29 I mean, brothers and sisters,^e the appointed time has grown short; from now on, let even those who have wives be as though they had none,³⁰ and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no possessions,³¹ and those who deal with the world as though they had no dealings with it.

^d Or *avail yourself of the opportunity*

^e Gk *brothers*

^f Or *present*

^g Gk *in the flesh*

7.21 δοῦλος ἐκλήθης, μή σοι μελέτω· ἀλλ' εἰ
[WHILE] A SLAVE WERE YOU CALLED, NOT TO YOU LET IT MATTER; BUT IF

καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρήσαι.
INDEED YOU ARE ABLE TO BECOME~FREE, RATHER MAKE USE [OF IT].

7.22 ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος
FOR~THE ONE IN [THE] LORD HAVING BEEN CALLED [WHILE] A SLAVE

ἀπελεύθερος κυρίου ἐστίν, ὁμοίως ὁ
A FREEDMAN OF [THE] LORD IS, LIKEWISE THE ONE

ἐλεύθερος κληθεὶς δοῦλός ἐστιν Χριστοῦ.
HAVING BEEN CALLED~[WHILE] A FREEDMAN A SLAVE IS OF CHRIST.

7.23 τιμῆς ἡγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων.
WITH A PRICE YOU* WERE BOUGHT; DO NOT BECOME SLAVES OF MEN.

7.24 ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ
EACH ONE IN WHAT [POSITION] HE WAS CALLED, BROTHERS, IN THIS

μενέτω παρὰ θεῶ.
LET HIM REMAIN WITH GOD.

7.25 Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου
NOW~CONCERNING THE VIRGINS, A COMMANDMENT OF [THE] LORD

οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς ἡλεημένος
I DO NOT HAVE, BUT~AN OPINION I GIVE AS [HAVING BEEN SHOWN] MERCY

ὑπὸ κυρίου πιστὸς εἶναι. **7.26** Νομίζω οὖν τοῦτο
BY [THE] LORD TO BE~FAITHFUL. I CONSIDER THEN THIS

καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι
TO BE~GOOD BECAUSE OF THE PRESENT NECESSITY, THAT

καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. **7.27** δέδεσαι
[IT IS] GOOD FOR A MAN - SO TO BE. [IF] YOU HAVE BEEN BOUND

γυναικί, μὴ ζητεῖ λύσιν· λέλυσαι ἀπὸ
TO A WIFE, DO NOT SEEK SEPARATION; [IF] YOU HAVE BEEN FREED FROM

γυναικός, μὴ ζητεῖ γυναῖκα. **7.28** ἐὰν δὲ καὶ γαμήσης,
A WIFE, DO NOT SEEK A WIFE. BUT~IF INDEED YOU MARRY,

οὐχ ἡμαρτες, καὶ ἐὰν γήμη ἢ παρθένος,
YOU DID NOT SIN; AND IF ³MARRIES ¹THE ²VIRGIN,

οὐχ ἡμαρτεν· θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι,
SHE DID NOT SIN. BUT~AFFLICTION IN THE FLESH ²WILL HAVE - ¹SUCH ONES,

ἐγὼ δὲ ὑμῶν φείδομαι. **7.29** τοῦτο δέ φημι, ἀδελφοί, ὁ
BUT~I AM TRYING TO SPARE~YOU*. BUT~THIS I SAY, BROTHERS, THE

καιρὸς συνεσταλμένος ἐστίν· τὸ λοιπὸν, ἵνα καὶ
TIME HAS BEEN SHORTENED; FROM NOW ON, THAT BOTH

οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσιν **7.30** καὶ
THE ONES HAVING WIVES AS NOT HAVING MAY BE, AND

οἱ κλαίοντες ὡς μὴ κλαίοντες καὶ οἱ
THE ONES WEeping AS NOT WEeping AND THE ONES

χαίροντες ὡς μὴ χαίροντες καὶ οἱ ἀγοράζοντες
REJOICING AS NOT REJOICING AND THE ONES BUYING

ὡς μὴ κατέχοντες, **7.31** καὶ οἱ χρώμενοι τὸν
AS NOT POSSESSING, AND THE ONES USING THE

κόσμον ὡς μὴ καταχρώμενοι· παράγει γὰρ τὸ
WORLD AS NOT FULLY USING [IT]; FOR~IS PASSING AWAY THE

σχῆμα τοῦ κόσμου τούτου. **7.32** θέλω δὲ ὑμᾶς
 PRESENT FORM - OF THIS~WORLD. BUT~I DESIRE YOU^o
 ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ
 TO BE~FREE FROM CARE. THE UNMARRIED MAN CARES FOR THE THINGS OF THE
 κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ. **7.33** ὁ δὲ
 LORD, HOW HE MAY PLEASE THE LORD; ~ BUT~THE ONE
 γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ
 HAVING MARRIED CARES FOR THE THINGS OF THE WORLD, HOW HE MAY PLEASE
 τῇ γυναικί, **7.34** καὶ μεμέρισται. καὶ ἡ γυνὴ ἡ
 THE(HIS) WIFE, AND HE HAS BEEN DISTRACTED. BOTH THE ²WOMAN -
 ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου,
¹UNMARRIED AND THE VIRGIN CARE FOR THE THINGS OF THE LORD,
 ἵνα ἡ ἁγία καὶ τῷ σώματι καὶ τῷ πνεύματι.
 THAT SHE MAY BE HOLY BOTH IN THE BODY AND IN THE SPIRIT;
 ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς
 BUT~THE WOMAN HAVING MARRIED CARES FOR THE THINGS OF THE WORLD, HOW
 ἀρέσῃ τῷ ἀνδρί. **7.35** τοῦτο δὲ πρὸς τὸ
 SHE MAY PLEASE THE(HER) HUSBAND. NOW~THIS FOR -
 ὑμῶν αὐτῶν σύμφορον λέγω, οὐχ ἵνα βρόχον
 YOUR^o OWN PROFIT I SPEAK, NOT THAT A NOOSE
 ὑμῖν ἐπιβάλω ἀλλὰ πρὸς τὸ εὐσχημον
 I MAY PUT ON~YOU^o BUT [I SPEAK] WITH RESPECT TO WHAT [IS] PROPER
 καὶ εὐπάρεδρον τῷ κυρίῳ ἀπερισπάστως.
 AND CONSTANT SERVICE TO THE LORD IN AN UNDISTRACTED WAY.

7.36 Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον
 BUT~IF ANYONE ²TO BEHAVE IMPROPERLY ³TOWARD ⁴THE ⁵VIRGIN
 αὐτοῦ νομίζει, ἐὰν ἡ ὑπέρακμος καὶ οὕτως
⁶OF HIM ¹THINKS, IF SHE IS PAST HER PRIME, AND THUS
 ὀφείλει γίνεσθαι, ὃ θέλει ποιεῖτω, οὐχ ἁμαρτάνει,
 IT HAS TO BE, WHAT HE DESIRES LET HIM DO, HE DOES NOT SIN,
 γαμεῖτωσαν. **7.37** ὃς δὲ ἔστηκεν ἐν τῇ καρδίᾳ αὐτοῦ
 LET THEM MARRY. BUT~HE WHO HAS STOOD IN THE HEART OF HIM
 ἑδραῖος μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ
 FIRM, NOT HAVING [THE] NEED, BUT~Mastery HAS CONCERNING
 τοῦ ἰδίου θελήματος καὶ τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ
 HIS OWN DESIRE, AND THIS HE HAS DECIDED IN HIS OWN
 καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιήσει.
 HEART, TO KEEP [HER], HIS OWN WOMAN, A VIRGIN, HE DOES~WELL.

7.38 ὥστε καὶ ὁ γαμίζων τὴν ἑαυτοῦ παρθένον
 SO THEN BOTH THE ONE MARRYING HIS OWN VIRGIN
 καλῶς ποιεῖ καὶ ὁ μὴ γαμίζων κρεῖσσον ποιήσει.
 DOES~WELL AND THE ONE NOT MARRYING WILL DO~BETTER.

7.39 Γυνὴ δέδεται ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ
 A WIFE HAS BEEN BOUND FOR SO LONG A TIME AS LIVES THE HUSBAND
 αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν
 OF HER, BUT~IF ³SHOULD SLEEP ¹THE(HER) ²HUSBAND, FREE SHE IS
 ᾧ θέλει γαμηθῆναι, μόνον ἐν κυρίῳ.
²TO WHOM ³SHE DESIRES ¹TO BE MARRIED, ONLY IN [THE] LORD.

For the present form of this world is passing away.

32 I want you to be free from anxieties. The unmarried man is anxious about the affairs of the Lord; ³³but the married man is anxious about the affairs of the world, how to please his wife, ³⁴and his interests are divided. And the unmarried woman and the virgin are anxious about the affairs of the Lord, so that they may be holy in body and spirit; but the married woman is anxious about the affairs of the world, how to please her husband. ³⁵I say this for your own benefit, not to put any restraint upon you, but to promote good order and unhindered devotion to the Lord.

36 If anyone thinks that he is not behaving properly toward his fiancée,^h if his passions are strong, and so it has to be, let him marry as he wishes; it is no sin. Let them marry. ³⁷But if someone stands firm in his resolve, being under no necessity but having his own desire under control, and has determined in his own mind to keep her as his fiancée,^h he will do well. ³⁸So then, he who marries his fiancée^h does well; and he who refrains from marriage will do better.

39 A wife is bound as long as her husband lives. But if the husband dies,ⁱ she is free to marry anyone she wishes, only in the Lord.

^h Gk virgin

ⁱ Gk falls asleep

⁴⁰But in my judgment she is more blessed if she remains as she is. And I think that I too have the Spirit of God.

7.40 μακαριωτέρα δέ ἐστιν ἐὰν οὕτως μείνη, κατὰ
BUT~MORE BLESSED SHE IS IF SO SHE REMAINS, ACCORDING TO
τὴν ἐμὴν γνώμην· δοκῶ δὲ καὶ γὰρ πνεῦμα θεοῦ
- MY OPINION; AND~I CONSIDER [MYSELF] ALSO ²[THE] SPIRIT ³OF GOD
ἔχειν.
¹TO HAVE.

CHAPTER 8

Now concerning food sacrificed to idols: we know that “all of us possess knowledge.” Knowledge puffs up, but love builds up. ²Anyone who claims to know something does not yet have the necessary knowledge; ³but anyone who loves God is known by him.

⁴ Hence, as to the eating of food offered to idols, we know that “no idol in the world really exists,” and that “there is no God but one.” ⁵Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords—⁶yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

⁷ It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled. ⁸“Food will not bring us close to God.”^j We are no worse off if we do not eat, and no better off if

^j The quotation may extend to the end of the verse

8.1 Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν ὅτι πάντες
NOW~CONCERNING THE IDOLATROUS SACRIFICES, WE KNOW THAT ²ALL
γινώσκιν· ἔχομεν. ἡ γινῶσις φυσιοῖ, ἡ δὲ ἀγάπη
⁴KNOWLEDGE ¹WE³HAVE. - KNOWLEDGE PUFFS UP, - BUT LOVE
οἰκοδομεῖ· **8.2** εἴ τις δοκεῖ ἐγνωκέναι τι, οὐπω
BUILDS UP; IF ANYONE THINKS TO HAVE KNOWN ANYTHING, NOT YET
ἔγνω καθὼς δεῖ γινῶναι· **8.3** εἰ δέ τις ἀγαπᾷ
HE KNEW AS IT IS NECESSARY TO KNOW; BUT~IF ANYONE LOVES
τὸν θεόν, οὗτος ἔγνωσται ὑπ’ αὐτοῦ. **8.4** Περὶ τῆς
- GOD, THIS ONE HAS BEEN KNOWN BY HIM. CONCERNING THE
βρώσεως οὖν τῶν εἰδωλοθύτων, οἶδαμεν ὅτι
EATING THEREFORE OF THE IDOLATROUS SACRIFICES, WE KNOW THAT
οὐδὲν εἶδωλον ἐν κόσμῳ καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ
AN IDOL~[IS] NOTHING IN [THE] WORLD, AND THAT [THERE IS] NO GOD EXCEPT
εἷς. **8.5** καὶ γὰρ εἶπερ εἰσὶν λεγόμενοι θεοὶ εἴτε ἐν
ONE. FOR~EVEN IF THERE ARE ONES BEING CALLED GODS EITHER IN
οὐρανῷ εἴτε ἐπὶ γῆς, ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ
HEAVEN OR ON EARTH, EVEN AS THERE ARE GODS MANY AND
κύριοι πολλοί, **8.6** ἀλλ’ ἡμῖν εἷς θεὸς ὁ πατήρ
LORDS MANY, YET TO US [THERE IS] ONE GOD THE FATHER
ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς
OF WHOM - [ARE] ALL THINGS AND WE IN HIM, AND ONE
κύριος Ἰησοῦς Χριστός δι’ οὗ τὰ πάντα καὶ
LORD JESUS CHRIST THROUGH WHOM - [ARE] ALL THINGS AND
ἡμεῖς δι’ αὐτοῦ.
WE THROUGH HIM.

8.7 Ἀλλ’ οὐκ ἐν πᾶσιν ἡ γινῶσις· τινὲς δὲ
BUT [THERE IS] NOT IN ALL MEN THE(THIS) KNOWLEDGE; BUT~SOME
τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου ὥς
- [BEING] ACCUSTOMED UNTIL NOW TO THE IDOL ²AS
εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνείδησις αὐτῶν
³AN IDOLATROUS SACRIFICE ¹EAT [FOOD], AND THE CONSCIENCE OF THEM
ἀσθενὴς οὖσα μολύνεται. **8.8** βρῶμα δὲ ἡμᾶς
BEING~WEAK IS DEFILED. BUT~FOOD ²US
οὐ παραστήσει τῷ θεῷ· οὔτε ἐὰν μὴ φάγωμεν
¹WILL NOT COMMEND - TO GOD; NEITHER IF WE DO NOT EAT
ὑστερούμεθα, οὔτε ἐὰν φάγωμεν περισσεύομεν.
ARE WE LACKING, NOR IF WE EAT ARE WE BETTER.

8.9 βλέπετε δὲ μή πως ἡ ἐξουσία ὑμῶν αὕτη
 BUT~BEWARE LEST SOMEHOW - ²RIGHT ³OF YOU* ¹THIS
 πρόσκομμα γένηται τοῖς ἀσθενέσιν. **8.10** ἔαν γάρ
 A STUMBLING BLOCK BECOMES TO THE WEAK ONES. FOR~IF
 τις ἴδῃ σὲ τὸν ἔχοντα γνῶσιν ἐν εἰδωλείῳ
 ANYONE SEES YOU, THE ONE HAVING KNOWLEDGE, IN AN IDOL'S TEMPLE
 κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς
 RECLINING(EATING), ²NOT ³THE ⁴CONSCIENCE ⁵OF HIM ⁷WEAK
 ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα
⁶BEING ¹WILL ⁸BE BOLSTERED ⁹SO AS ¹¹THE ¹²IDOLATROUS SACRIFICES
 ἐσθίειν; **8.11** ἀπόλλυται γὰρ ὁ ἀσθενὼν ἐν τῇ σῇ
¹⁰TO EAT? ⁴IS BEING DESTROYED ¹FOR ²THE ONE ³BEING WEAK BY - YOUR
 γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς ἀπέθανεν.
 KNOWLEDGE, THE BROTHER FOR THE SAKE OF WHOM CHRIST DIED.
8.12 οὕτως δὲ ἀμαρτάνοντες εἰς τοὺς ἀδελφούς καὶ
 AND~THUS SINNING AGAINST THE BROTHERS AND
 τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν εἰς
 WOUNDING THEIR - CONSCIENCE BEING WEAK, AGAINST
 Χριστὸν ἀμαρτάνετε. **8.13** διόπερ εἰ βρῶμα σκανδαλίζει
 CHRIST YOU* SIN. THEREFORE IF FOOD CAUSES TO STUMBLE
 τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα,
 THE BROTHER OF ME, NEVER SHOULD I EAT MEAT INTO THE AGE,
 ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.
 LEST THE BROTHER OF ME I CAUSE TO STUMBLE.

we do. ⁹But take care that this liberty of yours does not somehow become a stumbling block to the weak. ¹⁰For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? ¹¹So by your knowledge those weak believers for whom Christ died are destroyed. ¹²But when you thus sin against members of your family,¹ and wound their conscience when it is weak, you sin against Christ. ¹³Therefore, if food is a cause of their falling,^m I will never eat meat, so that I may not cause one of themⁿ to fall.

^k Gk. the weak brother . . . is destroyed

^l Gk. against the brothers

^m Gk. my brother's falling

ⁿ Gk. cause my brother

CHAPTER 9

9.1 Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ
 AM I~NOT FREE? AM I~NOT AN APOSTLE? NOT
 Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου
 JESUS THE LORD OF US HAVE I SEEN? NOT THE WORK OF ME
 ὑμεῖς ἐστε ἐν κυρίῳ; **9.2** εἰ ἄλλοις οὐκ εἰμὶ
 YOU* ARE IN [THE] LORD? IF TO OTHERS I AM~NOT
 ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι· ἡ γὰρ σφραγὶς μου
 AN APOSTLE, YET INDEED TO YOU* I AM; FOR~THE SEAL OF MY
 τῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ.
 - APOSTLESHIP YOU* ARE IN [THE] LORD.
9.3 Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν ἐστίν
 - MY DEFENSE TO THE ONES EXAMINING~ME IS
 αὕτη. **9.4** μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πίνειν;
 THIS, - NOT HAVE I [THE] RIGHT TO EAT AND TO DRINK?
9.5 μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν
 - NOT HAVE I [THE] RIGHT A SISTER A WIFE TO TAKE ALONG
 ὥς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ
 AS EVEN THE REST OF THE APOSTLES AND THE BROTHERS OF THE
 κυρίου καὶ Κηφᾶς; **9.6** ἢ μόνος ἐγὼ καὶ Βαρναβᾶς
 LORD AND CEPHAS? OR ONLY I AND BARNABAS,

Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? ²If I am not an apostle to others, at least I am to you; for you are the seal of my apostleship in the Lord.

³This is my defense to those who would examine me. ⁴Do we not have the right to our food and drink? ⁵Do we not have the right to be accompanied by a believing wife,^o as do the other apostles and the brothers of the Lord and Cephas? ⁶Or is it only Barnabas and I who

^o Gk. a sister as wife

have no right to refrain from working for a living? ⁷Who at any time pays the expenses for doing military service? Who plants a vineyard and does not eat any of its fruit? Or who tends a flock and does not get any of its milk?

⁸Do I say this on human authority? Does not the law also say the same? ⁹For it is written in the law of Moses, "You shall not muzzle an ox while it is treading out the grain." Is it for oxen that God is concerned? ¹⁰Or does he not speak entirely for our sake? It was indeed written for our sake, for whoever plows should plow in hope and whoever threshes should thresh in hope of a share in the crop. ¹¹If we have sown spiritual good among you, is it too much if we reap your material benefits? ¹²If others share this rightful claim on you, do not we still more?

Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ. ¹³Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in what is sacrificed on the altar? ¹⁴In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel.

¹⁵But I have made no use

οὐκ ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι; **9.7** τίς
HAVE WE~NOT [THE] RIGHT NOT TO WORK? WHO

στρατεύεται ἰδίῳ ὀψωνίῳ ποτέ; τίς φυντεύει
SERVES AS A SOLDIER BY HIS OWN WAGES AT ANY TIME? WHO PLANTS

ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; ἢ τίς
A VINEYARD AND THE FRUIT OF IT DOES NOT EAT? OR WHO

ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης
SHEPHERDS A FLOCK AND OF THE MILK OF THE FLOCK

οὐκ ἐσθίει; **9.8** Μὴ κατὰ ἄνθρωπον
DOES NOT EAT? [SURELY] NOT ACCORDING TO A HUMAN [PERSPECTIVE]

ταῦτα λαλῶ ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει;
THESE THINGS I SPEAK, OR ALSO THESE THINGS THE LAW SAYS~NOT?

9.9 ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται,
FOR~IN THE LAW~OF MOSES IT HAS BEEN WRITTEN,

Οὐ κημώσεις βοῦν ἀλοῶντα. μὴ τῶν βοῶν
YOU SHALL NOT MUZZLE AN OX TREADING [GRAIN]. [SURELY IT IS] NOT THE OXEN

μέλει τῷ θεῷ **9.10** ἢ δι' ἡμᾶς
[THAT] MATTER - TO GOD, RATHER ²BECAUSE OF ³US

πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη
[IS IT NOT] ALTOGETHER HE SAYS [THIS]? ²BECAUSE OF ³US ¹FOR IT WAS WRITTEN

ὅτι ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν καὶ
THAT ³OUGHT ⁵ON(IN) ⁶HOPE ¹THE ONE ²PLOUGHING ⁴TO PLOW, AND

ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν. **9.11** εἰ ἡμεῖς
THE ONE THRESHING ON(WITH) HOPE - TO PARTAKE. IF WE

ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς
TO YOU* THE SPIRITUAL THINGS SOWED, [IS IT] A GREAT THING IF WE

ὑμῶν τὰ σαρκικὰ θερίσομεν; **9.12** εἰ ἄλλοι τῆς
YOUR* - MATERIAL THINGS WILL REAP? IF OTHERS -

ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς;
[OVER] YOU* [THIS] RIGHT HAVE, NOT RATHER WE?

Ἄλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ
BUT WE DID NOT MAKE USE OF - THIS~RIGHT, BUT

πάντα στέγομεν, ἵνα μή τινα ἐγκοπὴν δώμεν τῷ
ALL THINGS WE ENDURE, LEST ANY HINDRANCE WE SHOULD GIVE TO THE

εὐαγγελίῳ τοῦ Χριστοῦ. **9.13** οὐκ οἶδατε ὅτι οἱ τὰ
GOSPEL - OF CHRIST. DO YOU* NOT KNOW THAT THE ONES ²THE

ἱερὰ ἐργαζόμενοι [τὰ] ἐκ τοῦ ἱεροῦ ἐσθίουσιν,
³TEMPLE SERVICES ¹PERFORMING THE THINGS OF THE TEMPLE EATS,

οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστηρίῳ
THE ONES ²THE ³ALTAR ¹ATTENDING WITH THE ALTAR

συμμερίζονται; **9.14** οὕτως καὶ ὁ κύριος διέταξεν
HAVE [THEIR] SHARE? SO ALSO THE LORD APPOINTED

τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ
THE ONES ²THE ³GOSPEL ¹PROCLAIMING FROM THE

εὐαγγελίου ζῆν. **9.15** ἐγὼ δὲ οὐ κέχρημαι
GOSPEL TO GET [THEIR] LIVING. BUT~I HAVE NOT USED

οὐδενὶ τούτων. οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτως
ANY OF THESE THINGS. I DID NOT WRITE - THESE THINGS THAT THUS

γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν
IT MIGHT BE WITH ME; FOR~(IT IS) BETTER FOR ME RATHER TO DIE

ἢ—τὸ καύχημά μου οὐδεὶς κενώσει.
THAN—[THAT] THE BOAST OF ME NO ONE WILL MAKE VOID.

9.16 εἰ γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα·
FOR~IF I PREACH THE GOOD NEWS THERE IS~NOT FOR ME A BOAST;

ἀνάγκη γάρ μοι ἐπικείται· οὐαὶ γάρ μοι ἔστιν εἰ
FOR~NECESSITY IS LAID ON~ME; FOR~WOE TO ME IS IF

μὴ εὐαγγελίσωμαι. **9.17** εἰ γὰρ ἐκὼν τοῦτο πράσσω,
I DO NOT PREACH THE GOOD NEWS. FOR~IF WILLINGLY I DO~THIS,

μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν
A REWARD I HAVE; BUT~IF UNWILLINGLY, A STEWARDSHIP

πεπίστευμαι· **9.18** τίς οὖν μου ἔστιν ὁ μισθός;
I HAVE BEEN ENTRUSTED [WITH]. WHAT THEN IS~MY - REWARD?

ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ
THAT [IN] PREACHING THE GOOD NEWS ⁴WITHOUT CHARGE ¹I MAY MAKE ²THE

εὐαγγέλιον εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου
³GOOD NEWS SO AS NOT TO MAKE FULL USE - OF MY~RIGHT

ἐν τῷ εὐαγγελίῳ.
IN THE GOSPEL.

9.19 Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν
³FREE ¹FOR ²BEING FROM ALL MEN, TO ALL MEN

ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω·
I ENSLAVED~MYSELF, THAT THE MORE I MIGHT GAIN;

9.20 καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα
AND I BECAME TO THE JEWS AS A JEW, THAT

Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ
JEWS I MIGHT GAIN; TO THE ONES UNDER LAW AS UNDER

νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ
LAW, NOT BEING MYSELF UNDER LAW, THAT THE ONES UNDER

νόμον κερδήσω· **9.21** τοῖς ἀνόμοις ὡς ἄνομος, μὴ
LAW I MIGHT GAIN; TO THE ONES WITHOUT LAW AS WITHOUT LAW, NOT

ὢν ἄνομος θεοῦ ἀλλ' ἐννομος Χριστοῦ, ἵνα κερδάνω
BEING WITHOUT GOD'S LAW BUT WITHIN CHRIST'S LAW, THAT I MAY GAIN

τοὺς ἀνόμους· **9.22** ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής,
THE ONES WITHOUT LAW; I BECAME ²TO THE ³WEAK ONES ¹WEAK,

ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσιν γέγονα
THAT THE WEAK ONES I MIGHT GAIN; - TO ALL MEN I HAVE BECOME

πάντα, ἵνα πάντως τινὰς σώσω. **9.23** πάντα δὲ ποιῶ
ALL THINGS, THAT BY ALL MEANS I MIGHT SAVE~SOME. AND~ALL THINGS I DO

διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ
BECAUSE OF THE GOSPEL, THAT A FELLOW-PARTAKER OF IT

γένομαι.
I MAY BECOME.

9.24 Οὐκ οἶδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες
DO YOU* NOT KNOW THAT THE ONES ²IN ³A RACECOURSE ¹RUNNING

of any of these rights, nor am I writing this so that they may be applied in my case. Indeed, I would rather die than that—no one will deprive me of my ground for boasting! ¹⁶If I proclaim the gospel, this gives me no ground for boasting, for an obligation is laid on me, and woe to me if I do not proclaim the gospel! ¹⁷For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission. ¹⁸What then is my reward? Just this: that in my proclamation I may make the gospel free of charge, so as not to make full use of my rights in the gospel.

¹⁹For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them. ²⁰To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under the law) so that I might win those under the law. ²¹To those outside the law I became as one outside the law (though I am not free from God's law but am under Christ's law) so that I might win those outside the law. ²²To the weak I became weak, so that I might win the weak. I have become all things to all people, that I might by all means save some. ²³I do it all for the sake of the gospel, so that I may share in its blessings.

²⁴Do you not know that in a race the runners

καθώς τινες αὐτῶν, ὡς περ γέγραπται, Ἐκάθισεν ὁ
AS SOME OF THEM, AS IT HAS BEEN WRITTEN, SAT DOWN THE

λαὸς φαγεῖν καὶ πεῖν καὶ ἀνέστησαν παίζειν.
PEOPLE TO EAT AND TO DRINK AND STOOD UP TO PLAY.

10.8 μηδὲ πορνεύωμεν, καθὼς τινες αὐτῶν
NEITHER LET US COMMIT FORNICATION AS SOME OF THEM

ἐπόρνευσαν καὶ ἔπεσαν μιᾷ ἡμέρᾳ εἴκοσι τρεῖς
COMMITTED FORNICATION AND FELL IN ONE DAY TWENTY-THREE

χιλιάδες. **10.9** μηδὲ ἐκπειράζωμεν τὸν Ἥριστόν,
THOUSAND. NEITHER LET US TEMPT - CHRIST,

καθὼς τινες αὐτῶν ἐπείρασαν καὶ ὑπὸ τῶν ὄφεων
AS SOME OF THEM TEMPTED AND BY THE SERPENTS

ἀπώλλυντο. **10.10** μηδὲ γογγύζετε, καθάπερ τινες
WERE BEING DESTROYED. NEITHER MURMUR, EVEN AS SOME

αὐτῶν ἐγόγγυσαν καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ.
OF THEM MURMURED, AND THEY WERE DESTROYED BY THE DESTROYER.

10.11 ταῦτα δὲ τυπικῶς συνέβαινεν ἐκείνοις,
NOW~THESE THINGS AS EXAMPLES HAPPENED TO THOSE ONES,

ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη
BUT~IT WAS WRITTEN FOR ADMONITION OF US, TO WHOM THE ENDS

τῶν αἰώνων κατήντηκεν. **10.12** ὥστε ὁ δοκῶν
OF THE AGES HAVE COME. SO THEN THE ONE ASSUMING

ἑστάναι βλεπέτω μὴ πέσῃ. **10.13** πειρασμὸς ὑμᾶς
TO HAVE STOOD TAKE HEED LEST HE SHOULD FALL. A TEMPTATION ²YOU*

οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός,
¹HAS NOT TAKEN EXCEPT [THAT WHICH IS] HUMAN; BUT~FAITHFUL - [IS] GOD,

ὃς οὐκ ἑάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε
WHO WILL NOT LET YOU* TO BE TEMPTED BEYOND WHAT YOU* ARE ABLE

ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἑκβασιν τοῦ
BUT WILL MAKE WITH THE TEMPTATION ALSO THE WAY OUT -

δύνασθαι ὑπενεγκεῖν.
[FOR YOU*] TO BE ABLE TO ENDURE.

10.14 Διόπερ, ἀγαπητοὶ μου, φεύγετε ἀπὸ τῆς
THEREFORE, BELOVED OF ME, FLEE FROM -

εἰδωλολατρίας. **10.15** ὥς φρονίμοις λέγω·
IDOLATRY. AS TO THOUGHTFUL MEN I SPEAK;

κρίνατε ὑμεῖς ὃ φημι. **10.16** τὸ ποτήριον τῆς
YOU*~JUDGE WHAT I SAY. THE CUP -

εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ
OF BLESSING WHICH WE BLESS, ²NOT ³A SHARING ¹IS IT OF THE

αἵματος τοῦ Χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ
BLOOD - OF CHRIST? THE BREAD WHICH WE BREAK, ²NOT

κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστὶν; **10.17** ὅτι
³A SHARING ⁴OF THE ⁵BODY - ⁶OF CHRIST ¹IS IT? BECAUSE

εἷς ἄρτος, ἓν σῶμα οἱ πολλοὶ ἐσμεν, οἱ γὰρ
ONE BREAD, ONE BODY [WE] THE MANY ARE, - FOR

10:9 text: KJV ASVmg RSVmg NEBmg TEVmg NJBmg NRSV. var. κυριον (Lord): ASV RSV NASB NIV NEB TEV NJB NRSVmg.

of them did; as it is written, "The people sat down to eat and drink, and they rose up to play." ⁸We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. ⁹We must not put Christ⁹ to the test, as some of them did, and were destroyed by serpents. ¹⁰And do not complain as some of them did, and were destroyed by the destroyer. ¹¹These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. ¹²So if you think you are standing, watch out that you do not fall. ¹³No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

¹⁴Therefore, my dear friends,⁷ flee from the worship of idols. ¹⁵I speak as to sensible people; judge for yourselves what I say. ¹⁶The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? ¹⁷Because there is one bread, we who are many are one body, for

⁹ Other ancient authorities read the Lord

⁷ Gk. my beloved

all compete, but only one receives the prize? Run in such a way that you may win it. ²⁵Athletes exercise self-control in all things; they do it to receive a perishable wreath, but we an imperishable one. ²⁶So I do not run aimlessly, nor do I box as though beating the air; ²⁷but I punish my body and enslave it, so that after proclaiming to others I myself should not be disqualified.

πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον;
ALL INDEED RUN, BUT~ONE RECEIVES THE PRIZE?

οὕτως τρέχετε ἵνα καταλάβητε. **9.25** πᾶς δὲ ὁ
SO RUN THAT YOU MAY OBTAIN [IT]. AND EVERYONE

ἀγωνιζόμενος πάντα ἐγκρατεύεται, ἐκεῖνοι μὲν
COMPETING [IN THE GAMES] [IN] ALL THINGS EXERCISES SELF-CONTROL, THOSE ONES -

οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ
THEREFORE THAT ²A PERISHABLE ³WREATH ¹THEY MAY RECEIVE, BUT~WE

ἄφθαρτον. **9.26** ἐγὼ τοίνυν οὕτως τρέχω ὥς οὐκ
AN IMPERISHABLE. I THEREFORE SO RUN AS NOT

ἀδήλως, οὕτως πυκτεύω ὥς οὐκ ἀέρα δέρων·
[WITH] UNCERTAINTY, SO I BOX AS NOT BEATING~[THE] AIR;

9.27 ἀλλὰ ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ,
BUT I TREAT ROUGHLY MY - BODY AND MAKE IT [MY] SLAVE,

μή πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.
LEST TO OTHERS HAVING PREACHED ²MYSELF ⁴DISQUALIFIED ¹³MAY BECOME.

CHAPTER 10

I do not want you to be unaware, brothers and sisters,^P that our ancestors were all under the cloud, and all passed through the sea, ²and all were baptized into Moses in the cloud and in the sea, ³and all ate the same spiritual food, ⁴and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. ⁵Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

⁶Now these things occurred as examples for us, so that we might not desire evil as they did. ⁷Do not become idolaters as some

^P Gk. brothers

10.1 Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ
²I DO NOT WANT ¹FOR YOU* TO BE IGNORANT, BROTHERS, THAT THE

πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ
FATHERS OF US ALL UNDER THE CLOUD WERE AND

πάντες διὰ τῆς θαλάσσης διήλθον **10.2** καὶ πάντες
ALL THROUGH THE SEA PASSED AND ALL

εἰς τὸν Μωϋσῆν ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν
INTO - MOSES WERE BAPTIZED IN THE CLOUD AND IN

τῇ θαλάσῃ **10.3** καὶ πάντες τὸ αὐτὸ πνευματικὸν
THE SEA AND ALL THE SAME SPIRITUAL

βρῶμα ἔφαγον **10.4** καὶ πάντες τὸ αὐτὸ πνευματικὸν
FOOD ATE AND ALL ²THE ³SAME ⁴SPIRITUAL

ἐπίον πόμα· ἐπίνον γὰρ ἐκ πνευματικῆς
¹DRANK ⁵DRINK; FOR~THEY WERE DRINKING FROM A SPIRITUAL

ἀκολουθούσης πέτρας, ἡ πέτρα δὲ ἦν ὁ Χριστός.
ROCK~FOLLOWING [THEM]. ²THE ³ROCK ¹AND WAS - CHRIST.

10.5 ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ
BUT NOT WITH THE MAJORITY OF THEM ¹WAS ³PLEASSED -

θεός, κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.
²GOD, FOR~THEY WERE STREWN ABOUT IN THE WILDERNESS.

10.6 ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ
NOW~THESE THINGS ²[AS] EXAMPLES ³OF(FOR) US ¹OCCURRED, FOR -

μή εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς καὶ ἐκεῖνοι
²NOT ³TO BE ¹US ONES DESIRING AFTER EVIL THINGS, AS ALSO THOSE ONES

ἐπεθύμησαν. **10.7** μηδὲ εἰδωλολάτραι γίνεσθε
DESIRED. NEITHER IDOLATERS SHOULD YOU* BECOME,

10:7 Exod. 32:6

we all partake of the one bread. ¹⁸Consider the people of Israel;^s are not those who eat the sacrifices partners in the altar? ¹⁹What do I imply then? That food sacrificed to idols is anything, or that an idol is anything? ²⁰No, I imply that what pagans sacrifice, they sacrifice to demons and not to God. I do not want you to be partners with demons. ²¹You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. ²²Or are we provoking the Lord to jealousy? Are we stronger than he?

²³“All things are lawful,” but not all things are beneficial. “All things are lawful,” but not all things build up. ²⁴Do not seek your own advantage, but that of the other. ²⁵Eat whatever is sold in the meat market without raising any question on the ground of conscience, ²⁶for “the earth and its fullness are the Lord’s.” ²⁷If an unbeliever invites you to a meal and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience. ²⁸But if someone says to you, “This has been offered in sacrifice,” then do not eat it, out of consideration for the one who informed you, and for the sake of conscience—²⁹I mean the other’s conscience,

^sGk. *Israel according to the flesh*

πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. **10.18** βλέπετε
ALL OF THE ONE BREAD WE PARTAKE. LOOK AT

τὸν Ἰσραὴλ κατὰ σάρκα· οὐχ οἱ ἐσθίουτες
- ISRAEL ACCORDING TO [THE] FLESH; ²NOT ³THE ONES ⁴EATING

τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν;
⁵THE ⁶SACRIFICES ⁷PARTAKERS ⁸OF THE ⁹ALTAR ¹ARE?

10.19 τί οὖν φημι; ὅτι εἰδωλόθυτόν τί ἐστὶν ἢ
WHAT THEN AM I SAYING? THAT AN IDOLATROUS SACRIFICE IS~ANYTHING OR

ὅτι εἰδωλὸν τί ἐστὶν; **10.20** ἀλλ’ ὅτι ἃ
THAT AN IDOL IS~ANYTHING? BUT THAT THE THINGS WHICH

θύουσιν, δαιμονίοις καὶ οὐ θεῷ [θύουσιν]· οὐ θέλω
THEY SACRIFICE, TO DEMONS AND NOT TO GOD THEY SACRIFICE; I DO NOT WANT

δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.
- YOU* SHARERS OF THE DEMONS TO BECOME.

10.21 οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον
YOU* ARE NOT ABLE [THE] CUP OF [THE] LORD TO DRINK AND [THE] CUP

δαιμονίων, οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ
OF DEMONS, YOU* ARE NOT ABLE [THE] LORD’S~TABLE TO PARTAKE [OF] AND

τραπέζης δαιμονίων. **10.22** ἢ παραζηλοῦμεν τὸν κύριον;
A TABLE OF DEMONS. OR DO WE MAKE JEALOUS THE LORD?

μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;
[SURELY] NOT STRONGER THAN HE ARE WE?

10.23 Πάντα ἔξεστιν ἀλλ’ οὐ πάντα συμφέρει·
ALL THINGS [ARE] LAWFUL BUT NOT ALL THINGS [ARE] BENEFICIAL;

πάντα ἔξεστιν ἀλλ’ οὐ πάντα οἰκοδομεῖ.
ALL THINGS [ARE] LAWFUL BUT NOT ALL THINGS EDIFY.

10.24 μηδεὶς τὸ ἐαυτοῦ ζητεῖτω ἀλλὰ τὸ
²NO ONE ⁴HIS OWN THING(GOOD) ¹LET ³SEEK BUT THE THING(GOOD)

τοῦ ἑτέρου. **10.25** Πᾶν τὸ ἐν μακέλλῳ πωλούμενον
OF THE OTHER. EVERYTHING ²IN ³A MEAT MARKET ¹BEING SOLD

ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν·
EAT WITHOUT RAISING QUESTIONS BECAUSE OF - CONSCIENCE;

10.26 τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα
²OF THE ³LORD ¹FOR [IS] THE EARTH AND THE FULLNESS

αὐτῆς. **10.27** εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ
OF IT. IF ANYONE ³INVITES ⁴YOU* ¹OF THE ²UNBELIEVERS AND

θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε
YOU* WANT TO GO, EVERYTHING BEING SET BEFORE YOU* EAT

μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν.
WITHOUT RAISING QUESTIONS BECAUSE OF - CONSCIENCE.

10.28 ἐὰν δέ τις ὑμῖν εἴπῃ, Τοῦτο ἱερόθυτόν ἐστιν,
BUT~IF ANYONE SHOULD SAY~TO YOU*, THIS IS~OFFERED IN SACRIFICE,

μὴ ἐσθίετε δι’ ἐκεῖνον τὸν μηνύσαντα καὶ τὴν
DO NOT EAT BECAUSE OF THAT MAN - HAVING REVEALED [IT] AND -

συνείδησιν· **10.29** συνείδησιν δὲ λέγω οὐχὶ τὴν
[BECAUSE OF] CONSCIENCE; ⁵CONSCIENCE ¹BUT ²I SAY ³NOT ⁴THE

10:26 Ps. 24:1

ἐαυτοῦ ἀλλὰ τὴν τοῦ ἑτέρου. ἵνατί γὰρ ἡ
OF HIMSELF BUT THE [CONSCIENCE] OF THE OTHER MAN. FOR~WHY THE

ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;
FREEDOM OF ME IS JUDGED BY ANOTHER'S CONSCIENCE?

10.30 εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι
IF I WITH THANKSGIVING~ PARTAKE, WHY AM I BLAMED

ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; **10.31** εἴτε οὖν ἐσθίετε
FOR WHAT I GIVE THANKS [FOR]? WHETHER THEREFORE YOU^o EAT

εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν
OR YOU^o DRINK OR WHAT[EVER] YOU^o DO, ALL THINGS TO [THE] GLORY

θεοῦ ποιεῖτε. **10.32** ἀπρόσκοποι καὶ Ἰουδαίοις γίνεσθε
OF GOD DO. ²WITHOUT OFFENSE ³BOTH ⁴TO JEWS ¹BE

καὶ Ἑλλήσιν καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ, **10.33** καθὼς
AND TO GREEKS AND TO THE CHURCH - OF GOD, EVEN AS

καὶ γὰρ πάντα πᾶσιν ἀρέσκω μὴ ζητῶν τὸ ἐμαυτοῦ
I ALSO [IN] ALL THINGS ALL MEN PLEASE, NOT SEEKING - MY OWN

σύμφορον ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσιν.
ADVANTAGE BUT THAT OF THE MANY, THAT THEY MAY BE SAVED.

not your own. For why should my liberty be subject to the judgment of someone else's conscience? ³⁰If I partake with thankfulness, why should I be denounced because of that for which I give thanks?

³¹ So, whether you eat or drink, or whatever you do, do everything for the glory of God. ³² Give no offense to Jews or to Greeks or to the church of God, ³³ just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, so that they may be saved.

CHAPTER 11

11.1 μιμηταί μου γίνεσθε καθὼς καὶ γὰρ Χριστοῦ.
IMITATORS OF ME BECOME AS I ALSO [AM] OF CHRIST.

11.2 Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα μου μέμνησθε
NOW~I PRAISE YOU^o THAT [IN] ALL THINGS YOU^o HAVE REMEMBERED~ME

καὶ, καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις
AND, JUST AS I HANDED [THEM] OVER TO YOU^o, THE TRADITIONS

κατέχετε. **11.3** θέλω δὲ ὑμᾶς εἰδέναι ὅτι παντὸς
YOU^o HOLD FAST. BUT~I WANT YOU^o TO KNOW THAT OF EVERY

ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστίν, κεφαλὴ δὲ γυναικὸς
MAN THE HEAD - CHRIST IS, AND~[THE] HEAD OF A WOMAN

ὁ ἀνὴρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός. **11.4** πᾶς
[IS] THE MAN, AND~[THE] HEAD - OF CHRIST - [IS] GOD. EVERY

ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς
MAN PRAYING OR PROPHESYING ²DOWN OVER ³[HIS] HEAD

ἔχων καταισχύνει τὴν κεφαλὴν αὐτοῦ.
¹HAVING [ANYTHING] SHAMES THE HEAD OF HIM.

11.5 πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα
BUT~EVERY WOMAN PRAYING OR PROPHESYING

ἀκατακαλύπτῳ τῇ κεφαλῇ καταισχύνει τὴν
³UNCOVERED ¹WITH THE[HER] ²HEAD SHAMES THE

κεφαλὴν αὐτῆς· ἐν γὰρ ἐστίν καὶ τὸ αὐτὸ τῇ
HEAD OF HER; ³ONE ¹FOR ²IT IS AND THE SAME -

ἐξυρημένη. **11.6** εἰ γὰρ οὐ κατακαλύπτεται γυνή,
WITH HAVING BEEN SHAVED. FOR~IF ²IS NOT COVERED ¹A WOMAN,

καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ
ALSO LET HER BE SHORN; BUT~SINCE [IT IS] SHAMEFUL FOR A WOMAN -

Be imitators of me, as I am of Christ.

² I commend you because you remember me in everything and maintain the traditions just as I handed them on to you. ³ But I want you to understand that Christ is the head of every man, and the husband⁴ is the head of his wife,⁴ and God is the head of Christ. ⁴ Any man who prays or prophesies with something on his head disgraces his head,⁵ but any woman who prays or prophesies with her head unveiled disgraces her head—it is one and the same thing as having her head shaved. ⁶ For if a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman

¹ The same Greek word means *man* or *husband*

⁴ Or *head of the woman*

to have her hair cut off or to be shaved, she should wear a veil. ⁷For a man ought not to have his head veiled, since he is the image and reflection^v of God; but woman is the reflection^v of man. ⁸In-deed, man was not made from woman, but woman from man. ⁹Neither was man created for the sake of woman, but woman for the sake of man. ¹⁰For this reason a woman ought to have a symbol of^w authority on her head,^x because of the angels. ¹¹Nevertheless, in the Lord woman is not independent of man or man independent of woman. ¹²For just as woman came from man, so man comes through woman; but all things come from God. ¹³Judge for yourselves: is it proper for a woman to pray to God with her head unveiled? ¹⁴Does not nature itself teach you that if a man wears long hair, it is degrading to him, ¹⁵but if a woman has long hair, it is her glory? For her hair is given to her for a covering. ¹⁶But if anyone is disposed to be contentious—we have no such custom, nor do the churches of God.

¹⁷Now in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. ¹⁸For, to begin with, when you come together as a church, I hear that there are divisions among you; and to

^v Or *glory*

^w Gk. lacks a symbol of

^x Or *have freedom of choice regarding her head*

κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω. **11.7** ἄνθρωπος
TO BE SHORN OR TO BE SHAVED, LET HER BE COVERED. ²A MAN

μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν
³INDEED ¹FOR OUGHT~NOT TO BE COVERED ON THE HEAD,

εἰκὼν καὶ δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ
²[THE] IMAGE ³AND ⁴GLORY ⁵OF GOD ¹BEING; ²THE ³WOMAN ¹BUT

δόξα ἀνδρός ἐστιν. **11.8** οὐ γὰρ ἐστὶν ἄνθρωπος ἐκ
[THE] GLORY OF A MAN IS. FOR~NOT IS MAN OF

γυναικὸς ἀλλὰ γυνὴ ἐξ ἀνδρός· **11.9** καὶ γὰρ οὐκ
WOMAN BUT WOMAN OF MAN; FOR~ALSO NOT

ἐκτίσθη ἄνθρωπος διὰ τὴν γυναῖκα ἀλλὰ γυνὴ διὰ
WAS CREATED MAN BECAUSE OF THE WOMAN, BUT WOMAN BECAUSE OF

τὸν ἄνδρα. **11.10** διὰ τοῦτο ὀφείλει ἡ γυνὴ
THE MAN. BECAUSE OF THIS OUGHT THE WOMAN

ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοῦς
AUTHORITY TO HAVE ON THE HEAD BECAUSE OF THE

ἀγγέλους. **11.11** πλὴν οὔτε γυνὴ χωρὶς ἀνδρός οὔτε
ANGELS. HOWEVER NEITHER [IS] WOMAN WITHOUT MAN OR

ἄνθρωπος χωρὶς γυναικὸς ἐν κυρίῳ· **11.12** ὥσπερ γὰρ ἡ
MAN WITHOUT WOMAN IN [THE] LORD. FOR~JUST AS THE

γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἄνθρωπος διὰ τῆς
WOMAN [IS] OF THE MAN, SO ALSO [IS] THE MAN THROUGH THE

γυναικὸς· τὰ δὲ πάντα ἐκ τοῦ θεοῦ. **11.13** ἐν
WOMAN; - BUT ALL THINGS [ARE] OF - GOD. AMONG

ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶν γυναικί
YOURSELVES JUDGE; IS IT FITTING [FOR] A WOMAN

ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι; **11.14** οὐδὲ ἡ
³UNCOVERED - ²TO GOD ¹TO PRAY? [DOES] NOT -

φύσις αὐτὴ διδάσκει ὑμᾶς ὅτι ἄνθρωπος μὲν ἐὰν
NATURE HERSELF TEACH YOU^o THAT ²A MAN - ¹IF

κομᾷ ἀτιμία αὐτῷ ἐστίν, **11.15** γυνὴ δὲ ἐὰν
WEARS LONG HAIR A DISHONOR TO HIM IT IS, ³A WOMAN ¹BUT ²IF

κομᾷ δόξα αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ
WEARS LONG HAIR A GLORY TO HER IT IS? BECAUSE THE LONG HAIR INSTEAD OF

περιβολαίου δέδοται [αὐτῇ]. **11.16** Εἰ δέ τις δοκεῖ
A COVERING HAS BEEN GIVEN TO HER. BUT~IF ANYONE THINKS

φιλόνηκος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν
TO BE~CONTENTIOUS, WE SUCH A CUSTOM DO NOT HAVE,

οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.
NEITHER THE CHURCHES - OF GOD.

11.17 Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινώ ὅτι
³THIS ⁵[THAT FOLLOWS] ¹BUT ²IN GIVING ⁴CHARGE I GIVE NOT PRAISE BECAUSE

οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε.
NOT FOR THE BETTER BUT FOR THE WORSE YOU^o COME TOGETHER.

11.18 πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ
²FIRST ³INDEED ¹FOR WHEN YOU^o COME TOGETHER IN AN ASSEMBLY

ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν καὶ μέρος τι
I HEAR DIVISIONS AMONG YOU^o TO EXIST AND PARTLY

πιστεύω. **11.19** δεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν
 I BELIEVE [IT]. FOR~IT IS NECESSARY ALSO [FOR] SECTS AMONG YOU°
 εἶναι, ἵνα [καὶ] οἱ δόκιμοι φανεροὶ γένωνται ἐν
 TO BE, THAT ALSO THE APPROVED ONES MANIFEST MAY BECOME AMONG
 ὑμῖν. **11.20** Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ.
 YOU°. 2°COMING TOGETHER 3THEREFORE 'YOUR' INTO ONE PLACE
 οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν. **11.21** ἕκαστος γὰρ
 IS IT~NOT [THE] LORD'S SUPPER [YOU] EAT; FOR~EACH ONE
 τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς
 HIS OWN SUPPER TAKES FIRST IN - EATING, AND ONE
 μὲν πεινᾷ ὃς δὲ μεθύει. **11.22** μὴ γὰρ οἰκίας
 - HUNGERS AND~ONE IS DRUNK. - FOR 2°HOUSES
 οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς
 'DO YOU' NOT HAVE IN WHICH TO EAT AND TO DRINK? OR THE
 ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύnete
 CHURCH - OF GOD DO YOU' DESPISE AND DO YOU' SHAME
 τοὺς μὴ ἔχοντας; τί εἶπω ὑμῖν; ἐπαινέσω
 THE ONES NOT HAVING? WHAT SHOULD I SAY TO YOU? WILL I PRAISE
 ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ.
 YOU'? IN THIS I DO NOT PRAISE [YOU].

11.23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ
 FOR~I RECEIVED FROM THE LORD THAT WHICH
 καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ
 ALSO I PASSED ON TO YOU°, THAT THE LORD JESUS IN THE
 νυκτὶ ἣ παρεδίδοτο ἔλαβεν ἄρτον **11.24** καὶ
 NIGHT IN WHICH HE WAS BEING BETRAYED TOOK BREAD AND
 εὐχαριστήσας ἐκλάσεν καὶ εἶπεν, Τοῦτό μου ἐστὶν τὸ
 HAVING GIVEN THANKS HE BROKE [IT] AND SAID, THIS IS~MY -
 σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν
 BODY - ON BEHALF OF YOU°; THIS DO IN - MY
 ἀνάμνησιν. **11.25** ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ
 REMEMBRANCE. IN LIKE MANNER ALSO THE CUP AFTER THE
 δειπνήσαι λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη
 EATING OF SUPPER SAYING, THIS - CUP THE NEW COVENANT
 ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὡσάκις ἐὰν
 IS IN - MY BLOOD; THIS DO AS OFTEN AS
 πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν. **11.26** ὡσάκις γὰρ ἐὰν
 YOU° DRINK IN - MY REMEMBRANCE. FOR~AS OFTEN AS
 ἐσθίετε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνετε, τὸν
 YOU° EAT - THIS~BREAD AND THE CUP DRINK, THE
 θάνατον τοῦ κυρίου καταγγέλλετε ἄχρις οὗ ἔλθῃ.
 DEATH OF THE LORD YOU° PROCLAIM UNTIL HE COMES.
11.27 Ὡστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ
 SO WHOEVER EATS THE BREAD OR DRINKS THE
 ποτήριον τοῦ κυρίου ἀναξίως, ἐνοχος ἔσται τοῦ
 CUP OF THE LORD UNWORTHILY, GUILTY WILL BE OF THE
 σώματος καὶ τοῦ αἵματος τοῦ κυρίου.
 BODY AND OF THE BLOOD - OF [THE] LORD.

some extent I believe it.

¹⁹Indeed, there have to be factions among you, for only so will it become clear who among you are genuine.

²⁰When you come together, it is not really to eat the Lord's supper. ²¹For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk. ²²What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing? What should I say to you? Should I commend you? In this matter I do not commend you!

²³For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, ²⁴and when he had given thanks, he broke it and said, "This is my body that is for^o you. Do this in remembrance of me." ²⁵In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." ²⁶For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

²⁷Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord.

^y Other ancient authorities read *is broken for*

²⁸Examine yourselves, and only then eat of the bread and drink of the cup. ²⁹For all who eat and drink^z without discerning the body,^a eat and drink judgment against themselves. ³⁰For this reason many of you are weak and ill, and some have died.^b ³¹But if we judged ourselves, we would not be judged. ³²But when we are judged by the Lord, we are disciplined^c so that we may not be condemned along with the world.

³³So then, my brothers and sisters,^d when you come together to eat, wait for one another. ³⁴If you are hungry, eat at home, so that when you come together, it will not be for your condemnation. About the other things I will give instructions when I come.

^z Other ancient authorities add *in an unworthy manner*.

^a Other ancient authorities read *the Lord's body*.

^b Gk. *fallen asleep*.

^c Or *When we are judged, we are being disciplined by the Lord*.

^d Gk. *brothers*.

11.28 δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν καὶ οὕτως ἐκ
²LET ⁴EXAMINE ¹BUT ³A MAN ⁵HIMSELF AND SO OF

τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω·
 THE BREAD LET HIM EAT AND OF THE CUP LET HIM DRINK;

11.29 ὁ γὰρ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει
 FOR~THE ONE EATING AND DRINKING ⁴JUDGMENT ⁵TO HIMSELF ¹EATS

καὶ πίνει μὴ διακρίνων τὸ σῶμα. **11.30** διὰ
²AND ³DRINKS [WHEN] NOT DISCERNING THE BODY. BECAUSE OF

τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι καὶ
 THIS AMONG YOU^c MANY [ARE] WEAK AND SICK AND

κοιμῶνται ἱκανοί. **11.31** εἰ δὲ ἑαυτοὺς διεκρίνομεν,
 A NUMBER~ARE ASLEEP. BUT~IF WE WERE JUDGING~OURSELVES,

οὐκ ἂν ἐκρινόμεθα· **11.32** κρινόμενοι δὲ ὑπὸ [τοῦ]
 WE WOULD NOT BE JUDGED; BUT~BEING JUDGED BY THE

κυρίου παιδεύομεθα, ἵνα μὴ σὺν τῷ κόσμῳ
 LORD WE ARE BEING DISCIPLINED, THAT NOT WITH THE WORLD

κατακριθῶμεν. **11.33** ὥστε, ἀδελφοί μου,
 WOULD WE BE CONDEMNED. SO THEN BROTHERS OF ME,

συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε.
 [WHEN] COMING TOGETHER - - TO EAT WAIT FOR~ONE ANOTHER.

11.34 εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς
 IF ANYONE HUNGERS, IN [HIS] HOME LET HIM EAT, LEST FOR

κρίμα συνέρχησθε. Τὰ δὲ λοιπὰ ὥς ἂν ἔλθω
 JUDGMENT YOU^c COME TOGETHER. AND~THE REMAINING MATTERS WHENEVER I COME

διατάξομαι.
 I WILL SET IN ORDER.

CHAPTER 12

Now concerning spiritual gifts,^e brothers and sisters,^d I do not want you to be uninformed. ²You know that when you were pagans, you were enticed and led astray to idols that could not speak. ³Therefore I want you to understand that no one speaking by the Spirit of God ever says "Let Jesus be cursed!" and no one can say "Jesus is Lord" except by the Holy Spirit.

⁴Now there are varieties of gifts, but the same Spirit; ⁵and there are varieties of services, but the same

^e Or *spiritual persons*.

12.1 Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω
 NOW~CONCERNING - SPIRITUAL THINGS, BROTHERS, I DO NOT WANT

ὑμᾶς ἀγνοεῖν. **12.2** Οἶδατε ὅτι ὅτε ἔθνη ἦτε πρὸς
 YOU^c TO BE IGNORANT. YOU^c KNOW THAT WHEN YOU^c WERE~GENTILES ³TO

τὰ εἰδωλα τὰ ἄφωνα ὥς ἂν ἡγεσθε
⁴THE ⁶IDOLS ⁵MUTE ¹WHENEVER ²YOU^c WERE BEING LED

ἀπαγόμενοι. **12.3** διὸ γνωρίζω ὑμῖν ὅτι
 [YOU^c WERE] BEING CARRIED AWAY. WHEREFORE I MAKE KNOWN TO YOU^c THAT

οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει, Ἀνάθεμα
 NO ONE ²BY ³THE SPIRIT ⁴OF GOD ⁵SPEAKING SAYS, A CURSE

Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν, Κύριος Ἰησοῦς,
 [IS] JESUS, AND NO ONE IS ABLE TO SAY, LORD JESUS,

εἰ μὴ ἐν πνεύματι ἁγίῳ.
 EXCEPT BY [THE] HOLY~SPIRIT.

12.4 Διαίρεσεις δὲ χαρισμάτων εἰσὶν, τὸ δὲ αὐτὸ
 DIFFERENT [KINDS] - OF GIFTS THERE ARE, BUT~THE SAME

πνεῦμα· **12.5** καὶ διαίρεσεις διακονιῶν εἰσὶν, καὶ ὁ
 SPIRIT; AND DIFFERENT [KINDS] OF MINISTRIES THERE ARE, AND THE

αὐτὸς κύριος· 12.6 καὶ διαίρεσεις ἐνεργημάτων εἰσὶν,
SAME LORD; AND DIFFERENT [KINDS] OF OPERATIONS THERE ARE,

ὁ δὲ αὐτὸς θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.
BUT~THE SAME GOD - WORKING - ALL THINGS IN ALL.

12.7 ἐκάστω δὲ δίδεται ἡ φανέρωσις τοῦ πνεύματος
BUT~TO EACH IS GIVEN THE MANIFESTATION OF THE SPIRIT

πρὸς τὸ συμφέρον. 12.8 ᾧ μὲν γὰρ διὰ τοῦ
FOR - PROFIT. ²TO ONE - ¹FOR THROUGH THE

πνεύματος δίδεται λόγος σοφίας, ἄλλω δὲ λόγος
SPIRIT IS GIVEN A WORD OF WISDOM, AND~TO ANOTHER, A WORD

γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, 12.9 ἑτέρῳ πίστις
OF KNOWLEDGE ACCORDING TO THE SAME SPIRIT, TO ANOTHER FAITH

ἐν τῷ αὐτῷ πνεύματι, ἄλλω δὲ χαρίσματα ἰαμάτων
BY THE SAME SPIRIT, AND~TO ANOTHER GIFTS OF HEALINGS

ἐν τῷ ἐνὶ πνεύματι, 12.10 ἄλλω δὲ ἐνεργήματα
BY THE ONE SPIRIT, AND~TO ANOTHER [THE] WORKINGS

δυνάμεων, ἄλλω [δὲ] προφητεία, ἄλλω [δὲ]
OF [MIRACULOUS] POWERS, AND~TO ANOTHER PROPHECY, AND~TO ANOTHER

διακρίσεις πνευμάτων, ἑτέρῳ γένη γλωσσῶν,
DISCERNINGS OF SPIRITS, TO ANOTHER KINDS OF TONGUES,

ἄλλω δὲ ἑρμηνεία γλωσσῶν· 12.11 πάντα δὲ ταῦτα
AND~TO ANOTHER INTERPRETATION OF TONGUES; ALL - THESE THINGS

ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα διαιροῦν ἰδίᾳ
WORKS THE ONE AND THE SAME SPIRIT, DISTRIBUTING INDIVIDUALLY

ἐκάστω καθὼς βούλεται.
TO EACH ONE AS HE DETERMINES.

12.12 Καθάπερ γὰρ τὸ σῶμα ἐν ἑστίν καὶ μέλη πολλὰ
FOR~EVEN AS THE BODY IS~ONE AND MANY~MEMBERS

ἔχει, πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα
HAS, ALL - THE MEMBERS OF THE BODY BEING~MANY

ἐν ἑστίν σῶμα, οὕτως καὶ ὁ Χριστός· 12.13 καὶ γὰρ ἐν
ARE~ONE BODY. SO ALSO - CHRIST; FOR~ALSO IN

ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν,
ONE SPIRIT WE ALL INTO ONE BODY WERE BAPTIZED,

εἴτε Ἰουδαῖοι εἴτε Ἕλληνες εἴτε δούλοι εἴτε
WHETHER JEWS OR GREEKS, WHETHER SLAVES OR

ἐλεύθεροι, καὶ πάντες ἐν πνεύμα ἐποτίσθημεν.
FREE MEN, AND ALL ONE SPIRIT WE WERE GIVEN TO DRINK.

12.14 καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος ἀλλὰ
FOR~ALSO THE BODY IS~NOT ONE MEMBER BUT

πολλὰ. 12.15 ἐὰν εἴπῃ ὁ πούς, Ὅτι οὐκ εἰμὶ χεῖρ,
MANY. IF SAYS THE FOOT, BECAUSE I AM~NOT A HAND,

οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο
NOT AM I OF THE BODY, NOT FOR THIS [REASON]

οὐκ ἔστιν ἐκ τοῦ σώματος; 12.16 καὶ ἐὰν εἴπῃ τὸ
[WOULD IT] CEASE TO BE OF THE BODY. AND IF SAYS THE

οὖς, Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ
EAR, BECAUSE I AM~NOT AN EYE, NOT AM I OF THE

Lord; ⁶and there are varieties of activities, but it is the same God who activates all of them in everyone. ⁷To each is given the manifestation of the Spirit for the common good. ⁸To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, ⁹to another faith by the same Spirit, to another gifts of healing by the one Spirit, ¹⁰to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. ¹¹All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

¹² For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. ¹³ For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

¹⁴ Indeed, the body does not consist of one member but of many. ¹⁵ If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. ¹⁶ And if the ear would say, "Because I am not an eye, I do not belong to the

body," that would not make it any less a part of the body.

¹⁷If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be?

¹⁸But as it is, God arranged the members in the body, each one of them, as he chose. ¹⁹If all were a single member, where would the body be? ²⁰As it is, there are many members, yet one body.

²¹The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." ²²On the contrary, the members of the body that seem to be weaker are

indispensable, ²³and those members of the body that we think less honorable we clothe with greater honor,

and our less respectable members are treated with greater respect; ²⁴whereas our more respectable members do not need this.

But God has so arranged the body, giving the greater honor to the inferior member,

²⁵that there may be no dissension within the body, but the members may have the same care for one another.

²⁶If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.

²⁷Now you are the body of Christ and individually members of it. ²⁸And God has appointed in the

σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ
BODY, NOT FOR THIS [REASON] [WOULD IT] CEASE TO BE OF THE

σώματος; **12.17** εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ
BODY? IF ALL THE BODY [WAS] AN EYE, WHERE

ἢ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἢ
[WOULD BE] THE HEARING? IF ALL HEARING, WHERE [WOULD BE] THE

ὀσφρησις; **12.18** νυνὶ δὲ ὁ θεὸς ἔθετο τὰ μέλη,
SMELLING? BUT~NOW - GOD SET THE MEMBERS,

ἐν ἑκάστων αὐτῶν ἐν τῷ σώματι καθὼς ᾔθελεν.
EACH~ONE OF THEM IN THE BODY AS HE WANTED.

12.19 εἰ δὲ ᾗν τὰ πάντα ἐν μέλος, ποῦ τὸ
AND~IF ²WERE - ¹ALL ONE MEMBER, WHERE [WOULD BE] THE

σῶμα; **12.20** νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα.
BODY? BUT~NOW MANY - MEMBERS, BUT~ONE BODY.

12.21 οὐ δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρί,
⁴IS NOT ABLE ¹AND ²THE ³EYE TO SAY TO THE HAND,

Χρείαν σου οὐκ ἔχω, ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν,
NEED OF YOU I DO NOT HAVE, OR AGAIN THE HEAD TO THE FEET,

Χρείαν ὑμῶν οὐκ ἔχω· **12.22** ἀλλὰ πολλῷ μᾶλλον τὰ
NEED OF YOU* I DO NOT HAVE; BUT MUCH RATHER ¹THE

δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν
⁵APPEARING ²MEMBERS ³OF THE ⁴BODY ⁷WEAKER ⁶TO BE

ἀναγκαῖά ἐστιν, **12.23** καὶ ἃ δοκοῦμεν ἀτιμότερα
⁹NECESSARY ⁸ARE, AND ¹THOSE ⁴[WHICH] WE THINK ⁶DISHONORABLE

εἶναι τοῦ σώματος τούτοις τιμὴν περισσοτέραν
⁵TO BE ²OF THE ³BODY ON THESE HONOR MORE ABUNDANT

περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν
WE CLOTHE, AND THE SHAMEFUL PARTS OF US

εὐσχημοσύνην περισσοτέραν ἔχει, **12.24** τὰ δὲ
GREATER~PROMINENCE HAVE, BUT~THE

εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει. ἀλλὰ ὁ θεὸς
COMELY [MEMBERS] OF US ²NO ³NEED ¹HAVE. BUT - GOD

συνέκερασεν τὸ σῶμα τῷ ὑστερουμένῳ
COMBINED [THE MEMBERS OF] THE BODY, TO THE LACKING [MEMBER]

περισσοτέραν δοῦνς τιμὴν, **12.25** ἵνα μὴ ᾗ σχίσμα ἐν
GIVING~MORE ABUNDANT HONOR, LEST THERE BE DIVISION IN

τῷ σώματι ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσιν
THE BODY, BUT ⁴THE ⁵SAME ⁶FOR ⁷ONE ANOTHER ³SHOULD CARE

τὰ μέλη. **12.26** καὶ εἴτε πάσχει ἐν μέλος,
¹THE ²MEMBERS. AND WHETHER ³SUFFERS ¹ONE ²MEMBER,

συνπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται [ἐν] μέλος,
SUFFERS WITH [IT] ALL THE MEMBERS; OR ³IS HONORED ¹ONE ²MEMBER,

συγχαίρει πάντα τὰ μέλη.
REJOICES WITH [IT] ALL THE MEMBERS.

12.27 Ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ καὶ μέλη
NOW~YOU* ARE CHRIST'S~BODY AND MEMBERS

ἐκ μέρους. **12.28** καὶ οὓς μὲν ἔθετο ὁ θεὸς ἐν τῇ
IN PART. AND ³SOME - ²PLACED - ¹GOD IN THE

ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας,
 CHURCH FIRST APOSTLES, SECOND PROPHETS,
 τρίτον διδασκάλους, ἔπειτα δυνάμεις,
 THIRD TEACHERS, THEN [THOSE HAVING] WORKS [OF MIRACLES],
 ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις,
 THEN GIFTS OF HEALING, HELPFUL DEEDS, ADMINISTRATIONS,
 γένη γλωσσῶν. **12.29** μὴ πάντες ἀπόστολοι;
 KINDS OF TONGUES. [SURELY] NOT ALL APOSTLES [ARE]?
 μὴ πάντες προφῆται; μὴ πάντες διδασκαλοι;
 [SURELY] NOT ALL PROPHETS [ARE]? [SURELY] NOT ALL TEACHERS [ARE]?
 μὴ πάντες δυνάμεις; **12.30** μὴ πάντες
 [SURELY] NOT ALL WORKERS [OF MIRACLES ARE]? [SURELY] NOT ALL
 χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες
 HAVE~GIFTS OF HEALING? [SURELY] NOT ALL
 γλώσσαις λαλοῦσιν; μὴ πάντες διερμηνεύουσιν;
 SPEAK~IN TONGUES? [SURELY] NOT ALL INTERPRET?
12.31 ζηλοῦτε δὲ τὰ χαρίσματα τὰ μέζονα.
 BUT~YOU* EARNESTLY DESIRE THE ²GIFTS - ¹GREATER.
 Καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.
 AND YET ⁴BEYOND COMPARISON ³A WAY ²TO YOU* ¹I SHOW.

church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. ²⁹Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰Do all possess gifts of healing? Do all speak in tongues? Do all interpret? ³¹But strive for the greater gifts. And I will show you a still more excellent way.

CHAPTER 13

13.1 Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν
 IF IN THE TONGUES - OF MEN I SPEAK AND -
 ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἤχων
 OF ANGELS, BUT~LOVE I DO NOT HAVE, I HAVE BECOME A SOUNDING~BRASS(GONG)
 ἢ κύμβαλον ἀλαλάζον. **13.2** καὶ ἐὰν ἔχω προφητείαν
 OR CLANGING~CYMBAL. AND IF I HAVE PROPHECY
 καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν
 AND KNOW ²THE ³MYSTERIES ¹ALL AND ALL THE KNOWLEDGE
 καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὅρη μεθιστάναι,
 ,AND IF I HAVE ALL THE FAITH SO AS TO REMOVE~MOUNTAINS,
 ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. **13.3** κἂν ψωμίσω
 BUT~LOVE I DO NOT HAVE, NOTHING I AM. AND IF I GIVE AWAY
 πάντα τὰ ὑπάρχοντά μου καὶ ἐὰν παραδῶ τὸ σῶμά
 ALL THE POSSESSIONS OF ME AND IF I GIVE OVER THE BODY
 μου ἵνα ¹καυχῆσωμαι, ²ἀγάπην δὲ μὴ ἔχω, οὐδὲν
 OF ME THAT I MAY BOAST, BUT~LOVE I DO NOT HAVE, NOTHING
 ὠφελοῦμαι.
 I HAVE GAINED.

If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. ²And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. ³If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

⁴ Love is patient; love is kind; love is not envious or boastful or arrogant

^fOther ancient authorities read *body to be burned*

13.4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη,
 - LOVE SUFFERS LONG, ²IS KIND - ¹LOVE,
 οὐ ζηλοῖ, [ἡ ἀγάπη] οὐ περπερεύεται, οὐ φυσιοῦται,
 IS NOT JEALOUS, - LOVE DOES NOT BRAG, IS NOT PUFFED UP,

13:3 text: ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSV. var. καυθῆσομαι (I will be burned): KJV ASV RSV NASB NIV NEB TEV NJB NRSVmg.

⁵or rude. It does not insist on its own way; it is not irritable or resentful; ⁶it does not rejoice in wrongdoing, but rejoices in the truth. ⁷It bears all things, believes all things, hopes all things, endures all things.

⁸Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. ⁹For we know only in part, and we prophesy only in part; ¹⁰but when the complete comes, the partial will come to an end. ¹¹When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. ¹²For now we see in a mirror, dimly,⁸ but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. ¹³And now faith, hope, and love abide, these three; and the greatest of these is love.

⁸ Gk. in a riddle

13.5 οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς,
DOES NOT BEHAVE DISGRACEFULLY, DOES NOT SEEK THE THINGS OF ITSELF,

οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν,
IS NOT PROVOKED, DOES NOT KEEP RECORD - OF WRONG[S],

13.6 οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ
DOES NOT REJOICE OVER - UNRIGHTEOUSNESS, BUT~REJOICES WITH THE

ἀληθείᾳ· **13.7** πάντα στέγει, πάντα πιστεύει, πάντα
TRUTH; ALL THINGS COVERS, ALL THINGS BELIEVES, ALL THINGS

ἐλπίζει, πάντα ὑπομένει.
HOPES, ALL THINGS ENDURES.

13.8 Ἡ ἀγάπη οὐδέποτε πίπτει· εἴτε δὲ .
- LOVE NEVER FAILS; BUT~WHETHER

προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι,
PROPHECIES, THEY WILL BE ABOLISHED; OR TONGUES,

παύσονται· εἴτε γνώσις, καταργηθήσεται. **13.9** ἐκ μέρους
THEY WILL CEASE, OR KNOWLEDGE, IT WILL BE ABOLISHED. ²IN PART

γὰρ γινώσκω καὶ ἐκ μέρους προφητεύομεν·
FOR WE KNOW AND IN PART WE PROPHESY;

13.10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους
BUT~WHEN COMES THE COMPLETION, THE THING IN PART

καταργηθήσεται. **13.11** ὅτε ἤμην νήπιος, ἐλάλουν ὡς
WILL BE ABOLISHED. WHEN I WAS A CHILD, I USED TO SPEAK LIKE

νήπιος, ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος·
A CHILD, I USED TO THINK LIKE A CHILD, I USED TO REASON LIKE A CHILD;

ὅτε γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ
WHEN I HAVE(HAD) BECOME A MAN, I HAVE(HAD) ABOLISHED THE THINGS OF THE

νηπίου. **13.12** βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου
CHILD. FOR~WE SEE STILL THROUGH A MIRROR

ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι
INDISTINCTLY, BUT~THEN FACE TO FACE; YET

γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ
I KNOW IN PART, BUT~THEN I WILL FULLY KNOW EVEN AS ALSO

ἐπεγνώσθην. **13.13** νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη,
I WAS FULLY KNOWN, BUT~NOW REMAINS FAITH, HOPE, LOVE,

τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.
- THESE~THREE; AND~[THE] GREATEST OF THESE - [IS] LOVE.

CHAPTER 14

Pursue love and strive for the spiritual gifts, and especially that you may prophesy. ²For those who speak in a tongue do not speak to other people but to God; for nobody understands them, since they are speaking mysteries in the Spirit. ³On the other hand,

14.1 Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά,
PURSUE - LOVE, AND~EAGERLY DESIRE THE SPIRITUAL THINGS,

μᾶλλον δὲ ἵνα προφητεύητε. **14.2** ὁ γὰρ λαλῶν
BUT~RATHER THAT YOU* MAY PROPHESY. FOR~THE ONE SPEAKING

γλῶσση οὐκ ἀνθρώποις λαλεῖ ἀλλὰ θεῷ· οὐδεὶς γὰρ
IN A TONGUE NOT TO MEN SPEAKS BUT TO GOD; FOR~NO ONE

ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια· **14.3** ὁ δὲ
HEARS, BUT~IN SPIRIT HE SPEAKS MYSTERIES; BUT~THE ONE

προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ
 PROPHESYING TO MEN SPEAKS [FOR] EDIFICATION AND

παράκλησιν καὶ παραμυθίαν. **14.4** ὁ λαλῶν γλῶσση
 ENCOURAGEMENT AND CONSOLATION. THE ONE SPEAKING IN A TONGUE

ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν
 EDIFIES~HIMSELF; BUT~THE ONE PROPHESYING AN ASSEMBLY

οἰκοδομεῖ. **14.5** θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις,
 EDIFIES. NOW~I DESIRE ALL [OF] YOU* TO SPEAK IN TONGUES,

μᾶλλον δὲ ἵνα προφητεύητε· μείζων δὲ ὁ
 BUT~RATHER THAT YOU* MAY PROPHESY; NOW~GREATER [IS] THE ONE

προφητεύων ἢ ὁ λαλῶν γλώσσαις ἐκτὸς εἰ μὴ
 PROPHESYING THAN THE ONE SPEAKING IN TONGUES - UNLESS

διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ.
 HE INTERPRETS, THAT THE CHURCH EDIFICATION MAY RECEIVE.

14.6 Νῦν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις
 BUT~NOW, BROTHERS, IF I COME TO YOU* IN TONGUES

λαλῶν, τί ὑμᾶς ὠφελήσω ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν
 SPEAKING, WHAT WILL I BENEFIT~YOU*, EXCEPT I SPEAK~TO YOU* EITHER WITH

ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητείᾳ ἢ [ἐν]
 A REVELATION OR WITH KNOWLEDGE OR WITH A PROPHECY OR WITH

διδαχῇ; **14.7** ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε
 A TEACHING? EVEN - LIFELESS THINGS GIVING~A SOUND, WHETHER

αὐλὸς εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις
 FLUTE OR HARP, IF A DISTINCTION IN THE NOTES

μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ
 THEY DO NOT GIVE, HOW WILL IT BE KNOWN WHAT IS BEING PLAYED [ON THE FLUTE] OR

τὸ κιθαριζόμενον; **14.8** καὶ γὰρ ἐὰν ἄδηλον σάλπιγξ
 WHAT IS BEING HARPED? FOR~INDEED IF ³AN UNCLEAR ¹A TRUMPET

φωνὴν δῶ, τίς παρασκευάζεται εἰς πόλεμον;
⁴CALL ²GIVES, WHO WILL PREPARE HIMSELF FOR BATTLE?

14.9 οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ
 SO ALSO ²YOU* ³BY ⁴THE(YOUR) ⁵TONGUE ¹UNLESS

εὐσημον λόγον δώτε, πῶς γνωσθήσεται τὸ
 AN INTELLIGIBLE MESSAGE GIVE, HOW WILL IT BE KNOWN THE THING

λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.
 BEING SAID? FOR~YOU* WILL BE ²INTO ³[THE] AIR ¹SPEAKING.

14.10 τοσαῦτα εἰ τύχοι γένη φωνῶν εἰσιν ἐν κόσμῳ
 SO MANY, IT MAY BE, KINDS OF LANGUAGES THERE ARE IN [THE] WORLD,

καὶ οὐδὲν ἄφωνον· **14.11** ἐὰν οὖν μὴ εἰδῶ τὴν
 AND NOT ONE [IS] MEANINGLESS; IF THEREFORE I DO NOT KNOW THE

δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος
 MEANING OF THE VOICE, I WILL BE TO THE ONE SPEAKING A FOREIGNER

καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος. **14.12** οὕτως καὶ
 AND THE ONE SPEAKING WITH ME A FOREIGNER. SO ALSO

ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστε πνευμάτων, πρὸς τὴν
 YOU*, SINCE ZEALOTS YOU* ARE OF SPIRITUAL THINGS, FOR THE

οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.
 EDIFICATION OF THE CHURCH BE ZEALOUS THAT YOU* MAY ABOUND.

those who prophesy speak to other people for their up-building and encouragement and consolation. ⁴Those who speak in a tongue build up themselves, but those who prophesy build up the church. ⁵Now I would like all of you to speak in tongues, but even more to prophesy. One who prophesies is greater than one who speaks in tongues, unless someone interprets, so that the church may be built up.

⁶Now, brothers and sisters,^h if I come to you speaking in tongues, how will I benefit you unless I speak to you in some revelation or knowledge or prophecy or teaching? ⁷It is the same way with lifeless instruments that produce sound, such as the flute or the harp. If they do not give distinct notes, how will anyone know what is being played? ⁸And if the bugle gives an indistinct sound, who will get ready for battle? ⁹So with yourselves; if in a tongue you utter speech that is not intelligible, how will anyone know what is being said? For you will be speaking into the air. ¹⁰There are doubtless many different kinds of sounds in the world, and nothing is without sound. ¹¹If then I do not know the meaning of a sound, I will be a foreigner to the speaker and the speaker a foreigner to me. ¹²So with yourselves; since you are eager for spiritual gifts, strive to excel in them for building up the church.

^h Gk *brothers*

13 Therefore, one who speaks in a tongue should pray for the power to interpret. ¹⁴For if I pray in a tongue, my spirit prays but my mind is unproductive. ¹⁵What should I do then? I will pray with the spirit, but I will pray with the mind also; I will sing praise with the spirit, but I will sing praise with the mind also. ¹⁶Otherwise, if you say a blessing with the spirit, how can anyone in the position of an outsider say the "Amen" to your thanksgiving, since the outsider does not know what you are saying? ¹⁷For you may give thanks well enough, but the other person is not built up. ¹⁸I thank God that I speak in tongues more than all of you; ¹⁹nevertheless, in church I would rather speak five words with my mind, in order to instruct others also, than ten thousand words in a tongue.

²⁰Brothers and sisters,ⁱ do not be children in your thinking; rather, be infants in evil, but in thinking be adults. ²¹In the law it is written,

"By people of strange tongues
and by the lips of
foreigners
I will speak to this
people;
yet even then they will
not listen to me,"

says the Lord.

²²Tongues, then, are a sign

ⁱ Gk *brothers*

14.13 διὸ ὁ λαλῶν γλώσση προσευχέσθω ἵνα
THEREFORE THE ONE SPEAKING IN A TONGUE LET HIM PRAY THAT

διερμηνεύῃ. **14.14** ἐὰν [γὰρ] προσεύχωμαι γλώσση, τὸ
HE MAY INTERPRET. FOR-IF I PRAY IN A TONGUE, THE

πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου
SPIRIT OF ME PRAYS, BUT-THE MIND OF ME

ἄκαρπός ἐστιν. **14.15** τί οὖν ἐστίν; προσεύξομαι
IS-UNFRUITFUL. WHAT THEN IS [THIS]? I WILL PRAY

τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῷ.
WITH THE(MY) SPIRIT, AND-I WILL PRAY ALSO WITH THE(MY) MIND;

ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῷ.
I WILL SING WITH THE(MY) SPIRIT, AND-I WILL SING ALSO WITH THE(MY) MIND.

14.16 ἐπεὶ ἐὰν εὐλογῇς [ἐν] πνεύματι, ὁ
OTHERWISE IF YOU PRAISE IN [YOUR] SPIRIT, ³THE ONE

ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ
⁴OCCUPYING ⁵THE ⁶PLACE ⁷OF THE ⁸UNINSTRUCTED ¹HOW ²WILL ⁹SAY THE

Ἀμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ; ἐπειδὴ τί λέγεις
AMEN AT - YOUR GIVING OF THANKS? SINCE WHAT YOU SAY

οὐκ οἶδεν. **14.17** σὺ μὲν γὰρ καλῶς εὐχαριστεῖς ἀλλ'
HE DOES NOT KNOW; ²YOU ³INDEED ¹FOR ⁶WELL ⁴GIVE THANKS BUT

ὁ ἕτερος οὐκ οἰκοδομεῖται. **14.18** εὐχαριστῶ τῷ θεῷ,
THE OTHER MAN IS NOT BEING EDIFIED. I THANK - GOD,

πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶ. **14.19** ἀλλὰ ἐν
⁴ALL ⁵OF YOU ³MORE THAN ²IN TONGUES ¹I SPEAK; BUT IN

ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοῷ μου λαλήσαι,
AN ASSEMBLY I WANT ²FIVE ³WORDS ⁴WITH THE ⁵MIND ⁶OF ME ¹TO SPEAK,

ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους
THAT ALSO OTHERS I MAY INSTRUCT, [RATHER] THAN [SPEAK] TEN THOUSAND

λόγους ἐν γλώσση.
WORDS IN A TONGUE.

14.20 Ἀδελφοί, μὴ παιδιά γίνεσθε ταῖς φρεσίν
BROTHERS, ²NOT ³CHILDREN ¹BE IN THE(YOUR*) MINDS,

ἀλλὰ τῇ κακίᾳ νηπιᾶζετε, ταῖς δὲ φρεσίν
BUT - [AS] TO MALICE BE CHILDLIKE, AND-IN THE(YOUR*) UNDERSTANDING

τέλειοι γίνεσθε. **14.21** ἐν τῷ νόμῳ γέγραπται ὅτι
BECOME-MATURE. IN THE LAW IT HAS BEEN WRITTEN -

Ἐν ἑτερογλώσσοις
IN OTHER TONGUES

καὶ ἐν χείλεσιν ἑτέρων
AND WITH LIPS OF OTHERS

λαλήσω τῷ λαῷ τούτῳ
I WILL SPEAK - TO THIS-PEOPLE

καὶ οὐδ' οὕτως εἰσακούσονται μου,
¹EVEN ³NOT ²SO WILL THEY HEAR ME,

λέγει κύριος. **14.22** ὥστε αἱ γλώσσαι εἰς σημεῖον
SAYS [THE] LORD. SO THEN THE TONGUES FOR A SIGN

14:21 Isa. 28:11-12

εἰσιν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ
ARE, NOT TO THE ONES BELIEVING BUT TO THE UNBELIEVERS, -

δὲ προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς
BUT PROPHECY [IS] NOT TO THE UNBELIEVERS BUT TO THE ONES

πιστεύουσιν. **14.23** Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία
BELIEVING. IF THEREFORE 'COMES 'THE 'CHURCH

ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν γλώσσαις,
2WHOLE TOGETHER AND ALL SPEAK IN TONGUES,

εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι
AND~ENTERS UNLEARNED ONES OR UNBELIEVERS, WILL THEY NOT SAY THAT

μαίνεσθε; **14.24** ἐὰν δὲ πάντες προφητεύωσιν,
YOU' ARE OUT OF YOUR MINDS? BUT~IF ALL PROPHECY,

εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ
AND~ENTER SOME UNBELIEVER OR UNLEARNED ONE, HE IS CONVICTED BY

πάντων, ἀνακρίνεται ὑπὸ πάντων, **14.25** τὰ κρυπτὰ
ALL, HE IS JUDGED BY ALL, THE HIDDEN THINGS

τῆς καρδίας αὐτοῦ φανερὰ γίνεται, καὶ οὕτως
OF THE HEART OF HIM BECOME~MANIFEST, AND SO

πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ
HAVING FALLEN ON [HIS] FACE HE WILL WORSHIP - GOD,

ἀπαγγέλλων ὅτι ὄντως ὁ θεὸς ἐν ὑμῖν ἐστίν.
DECLARING, - 3REALLY - 1GOD 4AMONG 5YOU" 2IS.

14.26 Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε,
WHAT(HOW) THEN IS IT, BROTHERS? WHEN YOU' COME TOGETHER,

ἕκαστος ψαλμὸν ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν ἔχει,
EACH ONE A PSALM HAS, A TEACHING HAS, A REVELATION HAS,

γλῶσσαν ἔχει, ἐρμηνείαν ἔχει· πάντα πρὸς
A TONGUE HAS, AN INTERPRETATION HAS; 2ALL THINGS 4FOR

οἰκοδομὴν γινέσθω. **14.27** εἴτε γλῶσση τις λαλεῖ,
5EDIFICATION 1LET 3BE. IF IN A TONGUE ANYONE SPEAKS,

κατὰ δύο ἢ τὸ πλεῖστον τρεῖς καὶ ἀνὰ μέρος, καὶ
BY TWO OR THE MOST THREE, AND IN TURN, AND

εἷς διερμηνευέτω· **14.28** ἐὰν δὲ μὴ ᾖ διερμηνευτής,
LET ONE INTERPRET; BUT~IF THERE IS~NOT AN INTERPRETER,

σιγάτω ἐν ἐκκλησίᾳ, ἐαυτῷ δὲ λαλεῖτω καὶ τῷ
LET HIM BE SILENT IN AN ASSEMBLY, AND~TO HIMSELF LET HIM SPEAK AND -

θεῷ. **14.29** προφηῆται δὲ δύο ἢ τρεῖς λαλεῖτωσαν
TO GOD. AND~PROPHETS TWO OR THREE LET THEM SPEAK

καὶ οἱ ἄλλοι διακρινέτωσαν· **14.30** ἐὰν δὲ
AND THE OTHERS LET DISCERN; BUT~IF

ἄλλω ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω.
[SOMETHING] IS REVEALED~TO ANOTHER SITTING [BY], THE FIRST LET BE SILENT.

14.31 δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα
1FOR~YOU' ARE 3ABLE 4ONE BY ONE 2ALL 5TO PROPHECY, THAT

πάντες μανθάνωσιν καὶ πάντες παρακαλῶνται.
ALL MAY LEARN AND ALL MAY BE ENCOURAGED.

14.32 καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται,
AND [THE] SPIRITS OF PROPHETS TO PROPHETS ARE SUBJECT,

not for believers but for unbelievers, while prophecy is not for unbelievers but for believers. ²³If, therefore, the whole church comes together and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are out of your mind? ²⁴But if all prophesy, an unbeliever or outsider who enters is reproved by all and called to account by all. ²⁵After the secrets of the unbeliever's heart are disclosed, that person will bow down before God and worship him, declaring, "God is really among you."

²⁶What should be done then, my friends? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up. ²⁷If anyone speaks in a tongue, let there be only two or at most three, and each in turn; and let one interpret. ²⁸But if there is no one to interpret, let them be silent in church and speak to themselves and to God. ²⁹Let two or three prophets speak, and let the others weigh what is said. ³⁰If a revelation is made to someone else sitting nearby, let the first person be silent. ³¹For you can all prophesy one by one, so that all may learn and all be encouraged. ³²And the spirits of prophets are subject to the prophets,

^jGk brothers

³³for God is a God not of disorder but of peace.

(As in all the churches of the saints, ³⁴women should be silent in the churches. For they are not permitted to speak, but should be subordinate, as the law also says. ³⁵If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church.^k ³⁶Or did the word of God originate with you? Or are you the only ones it has reached?)

³⁷Anyone who claims to be a prophet, or to have spiritual powers, must acknowledge that what I am writing to you is a command of the Lord. ³⁸Anyone who does not recognize this is not to be recognized. ³⁹So, my friends, be eager to prophesy, and do not forbid speaking in tongues; ⁴⁰but all things should be done decently and in order.

^k Other ancient authorities put verses 34-35 after verse 40

^l Gk *my brothers*

14.33 οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης.
³NOT ¹FOR ²HE IS ⁶OF CONFUSION ⁴THE ⁵GOD ⁷BUT ⁸OF PEACE.

Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων
AS IN ALL THE CHURCHES OF THE SAINTS,

14.34 αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν.
²THE ³WOMEN ⁴IN ⁵THE ⁶ASSEMBLIES ¹LET ⁷BE SILENT;

οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ
³NOT ¹FOR ²IT IS ⁴PERMITTED TO THEM TO SPEAK, BUT

ὑποτασσέσθωσαν, καθὼς καὶ ὁ νόμος λέγει.
LET THEM BE SUBMISSIVE, AS ALSO THE LAW SAYS.

14.35 εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς
AND~IF ³ANYTHING ²TO LEARN ¹THEY DESIRE, IN [THE] HOME ²THE[IR]

ιδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γὰρ ἐστὶν
³OWN ⁴HUSBANDS ¹LET THEM ASK. FOR~A SHAME IT IS

γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ. **14.36** ἢ ἀφ' ὑμῶν ὁ
FOR A WOMAN TO SPEAK IN AN ASSEMBLY. OR FROM YOU* THE

λόγος τοῦ θεοῦ ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους
WORD - OF GOD WENT FORTH, OR TO YOU* ONLY

κατήντησεν;
DID IT REACH?

14.37 Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός,
IF ANYONE THINKS TO BE~A PROPHET OR A SPIRITUAL MAN,

ἐπιγινωσκέτω ἃ γράφω ὑμῖν ὅτι κυρίου ἐστὶν
LET HIM FULLY KNOW THE THINGS I WRITE TO YOU* THAT OF [THE] LORD THEY ARE

ἐντολή· **14.38** εἰ δέ τις ἀγνοεῖ,
A COMMANDMENT; BUT~IF ANYONE DOES NOT RECOGNIZE [THIS],

ἄγνοεῖται. **14.39** ὥστε, ἀδελφοί [μου], ζηλοῦτε τὸ
HE IS NOT RECOGNIZED. SO THEN, BROTHERS OF ME, EARNESTLY DESIRE -

προφητεῦειν, καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις·
TO PROPHECY, AND - ²TO SPEAK ¹DO NOT FORBID IN TONGUES;

14.40 πάντα δὲ εὐσχημόνως καὶ κατὰ τάξιν
³ALL THINGS ¹BUT ⁵DECENTLY ⁶AND ⁷ACCORDING TO ⁸ORDER

γινέσθω.
²LET ⁴BE DONE.

14:38 text: ASVmg RSV NASB NIV NEB TEV NJB. var. αγνοειτω (let him be ignorant): KJV ASV NASBmg NIVmg NEBmg NJBmg.

CHAPTER 15

Now I would remind you, brothers and sisters,^m of the good newsⁿ that I proclaimed to you, which you in turn received, in which also you stand, ²through which also you are being saved, if you hold firmly to the message that I proclaimed to you—

^m Gk *brothers*

ⁿ Or *gospel*

15.1 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ
NOW~I MAKE KNOWN TO YOU*, BROTHERS, THE GOOD NEWS WHICH

εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ
I PREACHED TO YOU*, WHICH ALSO YOU* RECEIVED, IN WHICH

καὶ ἐστήκατε, **15.2** δι' οὗ καὶ σώζεσθε, τίνι
ALSO YOU* HAVE STOOD, THROUGH WHICH ALSO YOU* ARE SAVED, WITH WHAT

λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε, ἐκτὸς
WORD I PREACHED TO YOU* IF (PROVIDED) YOU* HOLD [IT] FAST, -

εἰ μὴ εἰκῇ ἐπιστεύσατε. **15.3** παρέδωκα γὰρ ὑμῖν ἐν
UNLESS IN VAIN YOU° BELIEVED. FOR~I HANDED ON TO YOU° AMONG

πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς
THE FIRST THINGS, THAT WHICH ALSO I RECEIVED, THAT CHRIST

ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς
DIED FOR THE SINS OF US ACCORDING TO THE

γραφὰς **15.4** καὶ ὅτι ἐτάφη καὶ ὅτι ἐγήγερται τῇ
SCRIPTURES, AND THAT HE WAS BURIED AND THAT HE WAS RAISED ON THE

ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφὰς **15.5** καὶ ὅτι
2DAY - 1THIRD ACCORDING TO THE SCRIPTURES AND THAT

ὤφθη Κηφᾶ εἶτα τοῖς δώδεκα· **15.6** ἔπειτα ὤφθη
HE WAS SEEN BY CEPHAS THEN BY THE TWELVE; AFTERWARD HE WAS SEEN

ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ
[BY] OVER FIVE HUNDRED BROTHERS AT ONE TIME, OF WHOM THE

πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν·
MAJORITY REMAIN UNTIL NOW, BUT~SOME FELL ASLEEP;

15.7 ἔπειτα ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις
AFTERWARD HE WAS SEEN BY JAMES, THEN BY THE APOSTLES

πᾶσιν· **15.8** ἔσχaton δὲ πάντων ὥσπερ εἰ τῷ
ALL; AND~LAST OF ALL EVEN AS IF TO ONE

ἐκτρώματι ὤφθη καὶ μοί. **15.9** Ἐγὼ γὰρ εἰμι ὁ
UNTIMELY BORN HE WAS SEEN BY ME ALSO. FOR~I AM THE

ἐλάχιστος τῶν ἀποστόλων ὃς οὐκ εἰμι ἱκανὸς
LEAST OF THE APOSTLES, WHO IS NOT QUALIFIED

καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν
TO BE CALLED AN APOSTLE, BECAUSE I PERSECUTED THE CHURCH

τοῦ θεοῦ· **15.10** χάριτι δὲ θεοῦ εἰμι ὅ εἰμι, καὶ
- OF GOD; BUT~BY [THE] GRACE OF GOD I AM WHAT I AM, AND

ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ
THE GRACE OF HIM - TO ME NOT IN VAIN WAS, BUT

περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ
2MORE ABUNDANTLY 3THAN THEM 4ALL 1I LABORED, 2NOT 3I 1YET

ἀλλὰ ἡ χάρις τοῦ θεοῦ [ἡ] σὺν ἐμοί. **15.11** εἴτε
BUT THE GRACE - OF GOD - WITH ME. WHETHER

οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ οὕτως
THEREFORE I OR THOSE ONES, SO WE PREACH AND SO

ἐπιστεύσατε.
YOU° BELIEVED.

15.12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν
AND~IF CHRIST IS BEING PREACHED THAT FROM [THE] DEAD

ἐγήγερται, πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι
HE HAS BEEN RAISED, HOW SAY 2AMONG 3YOU° 1SOME THAT

ἀνάστασις νεκρῶν οὐκ ἔστιν; **15.13** εἰ δὲ ἀνάστασις
A RESURRECTION OF DEAD PERSONS THERE IS~NOT? AND~IF A RESURRECTION

νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται·
OF DEAD PERSONS THERE IS~NOT, NEITHER CHRIST HAS BEEN RAISED;

15.14 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα [καὶ] τὸ
AND~IF CHRIST HAS NOT BEEN RAISED, IN VAIN THEN ALSO [IS] THE

unless you have come to believe in vain.

3 For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures,⁴ and that he was buried, and that he was raised on the third day in accordance with the scriptures,⁵ and that he appeared to Cephas, then to the twelve.⁶ Then he appeared to more than five hundred brothers and sisters^o at one time, most of whom are still alive, though some have died.^p ⁷ Then he appeared to James, then to all the apostles. ⁸ Last of all, as to one untimely born, he appeared also to me. ⁹ For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. ¹⁰ But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them—though it was not I, but the grace of God that is with me.

¹¹ Whether then it was I or they, so we proclaim and so you have come to believe.

¹² Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? ¹³ If there is no resurrection of the dead, then Christ has not been raised; ¹⁴ and if Christ has not been raised, then our proclamation has been in vain

^o Gk. *brothers*

^p Gk. *fallen asleep*

and your faith has been in vain. ¹⁵We are even found to be misrepresenting God, because we testified of God that he raised Christ—whom he did not raise if it is true that the dead are not raised. ¹⁶For if the dead are not raised, then Christ has not been raised. ¹⁷If Christ has not been raised, your faith is futile and you are still in your sins. ¹⁸Then those also who have died^q in Christ have perished. ¹⁹If for this life only we have hoped in Christ, we are of all people most to be pitied.

²⁰But in fact Christ has been raised from the dead, the first fruits of those who have died.^q ²¹For since death came through a human being, the resurrection of the dead has also come through a human being; ²²for as all die in Adam, so all will be made alive in Christ. ²³But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. ²⁴Then comes the end,^r when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. ²⁵For he must reign until he has put all his enemies under his feet. ²⁶The last enemy to be

^q Gk. fallen asleep

^r Or. Then come the rest

κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν·
PREACHING OF US, IN VAIN ALSO THE FAITH OF YOU^s;

15.15 εὕρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ, ὅτι
AND~WE ARE FOUND ALSO FALSE WITNESSES - OF GOD, BECAUSE

ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἤγειρεν τὸν Χριστόν,
WE WITNESSED AS TO - GOD THAT HE RAISED - CHRIST,

ὃν οὐκ ἤγειρεν εἶπερ ἄρα νεκροὶ οὐκ ἐγείρονται.
WHOM HE DID NOT RAISE IF THEN DEAD PERSONS ARE NOT RAISED.

15.16 εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς
FOR~IF DEAD PERSONS ARE NOT RAISED, NEITHER CHRIST

ἐγήγερται· **15.17** εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία
HAS BEEN RAISED; AND~IF CHRIST HAS NOT BEEN RAISED, FUTILE [IS]

ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἀμαρτίαις ὑμῶν,
THE FAITH OF YOU^s, YOU^s ARE~STILL IN THE SINS OF YOU^s,

15.18 ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ
THEN ALSO THE ONES HAVING FALLEN ASLEEP IN CHRIST

ἀπώλονται. **15.19** εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ
PERISHED. IF IN - THIS~LIFE ³IN ⁴CHRIST

ἡλπικότες ἐσμέν μόνον, ἐλεεινότεροι πάντων ἀνθρώπων
²WE HAVE HOPED ¹ONLY, ²TO BE PITIED MORE ³THAN ALL ⁴MEN

ἐσμέν.
¹WE ARE

15.20 Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν
BUT~NOW CHRIST HAS BEEN RAISED FROM [THE] DEAD,

ἀπαρχὴ τῶν κεκοιμημένων. **15.21** ἐπειδὴ γὰρ
[THE] FIRSTFRUITS OF THE ONES HAVING FALLEN ASLEEP. FOR~SINCE

δι' ἀνθρώπου θάνατος, καὶ δι' ἀνθρώπου
THROUGH A MAN [CAME] DEATH, ALSO THROUGH A MAN

ἀνάστασις νεκρῶν. **15.22** ὥσπερ γὰρ ἐν τῷ
[CAME] A RESURRECTION OF DEAD PERSONS. FOR~AS IN -

Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ
ADAM ALL DIE, SO ALSO IN -

Χριστῷ πάντες ζωοποιηθήσονται. **15.23** ἕκαστος δὲ ἐν
CHRIST ALL WILL BE MADE ALIVE. BUT~EACH ONE IN

τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ
THE(HIS) OWN ORDER; [THE] FIRSTFRUITS, CHRIST, AFTERWARD THE ONES

τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ, **15.24** εἴτα τὸ
- OF CHRIST IN THE COMING OF HIM, THEN THE

τέλος, ὅταν παραδιδῷ τὴν βασιλείαν τῷ θεῷ καὶ
END, WHEN HE GIVES OVER THE KINGDOM - TO GOD EVEN

πατρί, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν
[THE] FATHER, WHEN HE ABOLISHES ALL RULE AND ALL

ἐξουσίαν καὶ δύναμιν. **15.25** δεῖ γὰρ αὐτὸν
AUTHORITY AND POWER. FOR~IT IS NECESSARY [FOR] HIM

βασιλεύειν ἄχρι οὗ θῇ πάντας τοὺς ἐχθροὺς ὑπὸ
TO REIGN UNTIL HE PUTS ALL THE(HIS) ENEMIES UNDER

τοὺς πόδας αὐτοῦ. **15.26** ἔσχατος ἐχθρὸς καταργεῖται ὁ
THE FEET OF HIM. [THE] LAST ENEMY BEING ABOLISHED -

θάνατος· **15.27** πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας
 (IS) DEATH; FOR~ALL THINGS HE SUBJECTED UNDER THE FEET
 αὐτοῦ. ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον
 OF HIM. BUT~WHEN HE SAYS THAT ALL THINGS HAVE BEEN SUBJECTED, [IT IS] CLEAR
 ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.
 THAT [HE IS] EXCEPTED, THE ONE HAVING SUBJECTED TO HIM - ALL THINGS.
15.28 ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε [καὶ]
 BUT~WHEN ARE SUBJECTED TO HIM - ALL THINGS, THEN ALSO
 αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ
³HIMSELF ¹THE ²SON WILL BE SUBJECTED TO THE ONE HAVING SUBJECTED TO HIM
 τὰ πάντα, ἵνα ᾗ ὁ θεὸς [τὰ] πάντα ἐν πᾶσιν.
 - ALL THINGS, THAT ²MAY BE - ¹GOD - ALL THINGS IN ALL.

15.29 Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι
 OTHERWISE WHAT WILL THEY DO, THE ONES BEING BAPTIZED
 ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται,
 ON BEHALF OF THE DEAD? IF REALLY DEAD PERSONS ARE NOT RAISED,
 τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; **15.30** τί καὶ
 WHY INDEED ARE THEY BAPTIZED ON BEHALF OF THEM? WHY ALSO
 ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; **15.31** καθ' ἡμέραν
 ARE WE IN DANGER EVERY HOUR? DAILY
 ἀποθνήσκω, νῆ τὴν ὑμετέραν καύχησιν, [ἀδελφοί,]
 I DIE, I SWEAR BY - YOUR* BOASTING, BROTHERS,
 ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. **15.32** εἰ
 WHICH I HAVE IN CHRIST JESUS THE LORD OF US. IF
 κατὰ ἄνθρωπον ἐθριομάχησα ἐν Ἐφέσῳ, τί μοι
 AS A MERE MAN I FOUGHT WITH WILD BEASTS IN EPHESUS, WHAT [IS] ³TO ME
 τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται,
¹THE ²BENEFIT? IF DEAD PERSONS ARE NOT RAISED,
 Φάγωμεν καὶ πίνωμεν,
 LET US EAT AND LET US DRINK,
 αὐριον γὰρ ἀποθνήσκομεν.
 FOR~TOMORROW WE DIE.

15.33 μὴ πλανᾶσθε·
 DO NOT BE DECEIVED;
 Φθείρουσιν ἡθὴ χρηστὰ ὁμιλίας κακαί.
³CORRUPT ⁵MORALS ⁴GOOD ²COMPANIONSHIPS ¹BAD.
15.34 ἐκνήψατε δικαίως καὶ μὴ ἀμαρτάνετε,
 COME TO YOUR* SENSES, [LIVE] RIGHTEOUSLY, AND STOP SINNING,
 ἀγνωσίαν γὰρ θεοῦ τινες ἔχουσιν, πρὸς ἐντροπὴν ὑμῶν
⁴AN IGNORANCE ¹FOR ⁵OF GOD ²SOME ³HAVE, TO YOUR*~SHAME
 λαλῶ.
 I SPEAK [THIS].

15.35 Ἀλλὰ ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί;
 BUT SOMEONE~WILL SAY, HOW ARE RAISED THE DEAD?
 ποίῳ δὲ σώματι ἔρχονται; **15.36** ἄφρων, σὺ ὁ
 AND~WITH WHAT KIND OF BODY DO THEY COME? FOOLISH MAN, WHAT~YOU

15:27 Ps. 8:6 **15:32** Isa. 22:13

destroyed is death. ²⁷For "God⁵ has put all things in subjection under his feet." But when it says, "All things are put in subjection," it is plain that this does not include the one who put all things in subjection under him. ²⁸When all things are subjected to him, then the Son himself will also be subjected to the one who put all things in subjection under him, so that God may be all in all.

²⁹Otherwise, what will those people do who receive baptism on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf?

³⁰And why are we putting ourselves in danger every hour? ³¹I die every day! That is as certain, brothers and sisters,¹ as my boasting of you—a boast that I make in Christ Jesus our Lord. ³²If with merely human hopes I fought with wild animals at Ephesus, what would I have gained by it? If the dead are not raised, "Let us eat and drink, for tomorrow we die."

³³Do not be deceived:

"Bad company ruins good morals."

³⁴Come to a sober and right mind, and sin no more; for some people have no knowledge of God. I say this to your shame.

³⁵But someone will ask, "How are the dead raised? With what kind of body do they come?" ³⁶Fool! What

⁵Gk he

¹Gk brothers

you sow does not come to life unless it dies. ³⁷And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. ³⁸But God gives it a body as he has chosen, and to each kind of seed its own body. ³⁹Not all flesh is alike, but there is one flesh for human beings, another for animals, another for birds, and another for fish. ⁴⁰There are both heavenly bodies and earthly bodies, but the glory of the heavenly is one thing, and that of the earthly is another. ⁴¹There is one glory of the sun, and another glory of the moon, and another glory of the stars; indeed, star differs from star in glory.

⁴²So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. ⁴³It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. ⁴⁴It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. ⁴⁵Thus it is written, "The first man, Adam, became a living being"; the last Adam became a life-giving spirit. ⁴⁶But it is not the spiritual that is first, but the physical, and then the

σπείρεις, οὐ ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ· **15.37** καὶ
SOW, IS NOT MADE ALIVE UNLESS IT DIES; AND

ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις
WHAT YOU SOW, ²NOT ³THE ⁴BODY - ⁵GOING TO BECOME ¹YOU SOW

ἀλλὰ γυμνὸν κόκκον εἰ τύχοι σίτου ἢ τινος τῶν
BUT A BARE GRAIN PERHAPS OF WHEAT OR SOME OF THE

λοιπῶν· **15.38** ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς
OTHER [GRAINS]; - BUT GOD GIVES TO IT A BODY AS

ἠθέλησεν, καὶ ἐκάστω τῶν σπερμάτων ἴδιον σῶμα.
HE WANTED, AND TO EACH OF THE SEEDS [ITS] OWN BODY.

15.39 οὐ πᾶσα σὰρξ ἡ αὕτη σὰρξ ἀλλὰ ἄλλη
NOT ALL FLESH [IS] THE SAME FLESH BUT [THERE IS] ANOTHER

μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ
- OF MEN, AND~ANOTHER FLESH OF ANIMALS, AND~ANOTHER FLESH

πτυνῶν, ἄλλη δὲ ἰχθύων. **15.40** καὶ σώματα
OF BIRDS, AND~ANOTHER OF FISHES. AND [THERE ARE] BODIES

ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα μὲν
HEAVENLY, AND BODIES EARTHLY; BUT DIFFERENT -

ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν
[IS] THE ²OF THE ³HEAVENLY ¹GLORY, AND~DIFFERENT THE [GLORY] OF THE

ἐπιγείων. **15.41** ἄλλη δόξα ἡλίου, καὶ ἄλλη
EARTHLY. [THERE IS] ANOTHER GLORY OF [THE] SUN, AND ANOTHER

δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστήρ γὰρ
GLORY OF [THE] MOON, AND ANOTHER GLORY OF [THE] STARS; FOR~STAR

ἀστέρος διαφέρει ἐν δόξῃ.
FROM STAR DIFFERS IN GLORY.

15.42 Οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν.
SO ALSO [IS] THE RESURRECTION OF THE DEAD.

σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·
IT IS SOWN - [AS] PERISHABLE, IT IS RAISED WITH IMPERISHABILITY;

15.43 σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ·
IT IS SOWN IN DISHONOR, IT IS RAISED IN GLORY;

σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·
IT IS SOWN IN WEAKNESS, IT IS RAISED IN POWER;

15.44 σπείρεται σῶμα ψυχικόν, ἐγείρεται
IT IS SOWN A NATURAL~BODY, IT IS RAISED

σῶμα πνευματικόν. εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ
A SPIRITUAL~BODY. IF THERE IS A NATURAL~BODY, THERE IS ALSO

πνευματικόν. **15.45** οὕτως καὶ γέγραπται, Ἐγένετο ὁ
A SPIRITUAL ONE. SO ALSO IT HAS BEEN WRITTEN, ⁵BECAME ¹THE

πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν, ὁ ἔσχατος
²FIRST ³MAN ⁴ADAM - ⁷SOUL ⁶A LIVING, THE LAST

Ἀδὰμ εἰς πνεῦμα ζωοποιούν. **15.46** ἀλλ' οὐ πρῶτον
ADAM - [BECAME] A LIFE-GIVING~SPIRIT. BUT NOT FIRST

τὸ πνευματικόν ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ
[IS] THE SPIRITUAL [BODY] BUT THE NATURAL, AFTERWARD THE

15:45 Gen. 2:7

πνευματικόν. 15.47 ὁ πρῶτος ἄνθρωπος ἐκ γῆς
SPIRITUAL. THE FIRST MAN [IS] OUT OF EARTH,

χοϊκός, ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ.
MADE OF DUST, THE SECOND MAN [IS] OUT OF HEAVEN.

15.48 οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ
AS THE MAN OF DUST, SUCH ALSO [ARE] THE MEN OF DUST, AND

οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι.
AS THE HEAVENLY MAN SUCH ALSO [ARE] THE HEAVENLY ONES;

15.49 καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ,
AND AS WE BORE THE IMAGE OF THE MAN OF DUST,

ᾠφορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.
WE WILL BEAR ALSO THE IMAGE OF THE HEAVENLY MAN.

15.50 Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα
NOW~THIS I SAY, BROTHERS, THAT FLESH AND BLOOD

βασιλείαν θεοῦ κληρονομήσαι οὐ δύναται οὐδὲ ἡ
[THE] KINGDOM OF GOD TO INHERIT ARE NOT ABLE, NEITHER THE

φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. 15.51 ἰδοὺ
PERISHABLE THE IMPERISHABLE INHERITS. BEHOLD

μυστήριον ὑμῖν λέγω· πάντες οὐ κοιμηθησόμεθα,
A MYSTERY TO YOU I SPEAK; ALL WE WILL NOT SLEEP,

πάντες δὲ ἀλλαγησόμεθα, 15.52 ἐν ἀτόμῳ, ἐν ῥιπῇ
BUT~ALL WE WILL BE CHANGED, IN A MOMENT, IN A WINK

ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει γάρ
OF AN EYE, IN(AT) THE LAST TRUMPET; FOR~A TRUMPET WILL SOUND,

καὶ οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοὶ καὶ ἡμεῖς
AND THE DEAD WILL BE RAISED IMPERISHABLE, AND WE

ἀλλαγησόμεθα. 15.53 δεῖ γὰρ τὸ
WILL BE CHANGED. FOR~IT IS NECESSARY (FOR) -

φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ
THIS~PERISHABLE (NATURE) TO PUT ON [THE] IMPERISHABLE AND -

θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. 15.54 ὅταν δὲ τὸ
THIS~MORTAL (NATURE) TO PUT ON [THE] IMMORTAL. BUT~WHEN -

φθαρτὸν τοῦτο ἐνδύσεται ἀφθαρσίαν καὶ τὸ
THIS~PERISHABLE (NATURE) PUTS ON [THE] IMPERISHABLE AND -

θνητὸν τοῦτο ἐνδύσεται ἀθανασίαν, τότε γενήσεται
THIS~MORTAL (NATURE) PUTS ON [THE] IMMORTAL, THEN WILL COME TO PASS

ὁ λόγος ὁ γεγραμμένος,
THE WORD - HAVING BEEN WRITTEN,

Κατεπόθη ὁ θάνατος εἰς νίκης.
WAS SWALLOWED UP - DEATH IN VICTORY.

15.55 ποῦ σου, θάνατε, τὸ νίκης;
WHERE OF YOU, [O] DEATH, [IS] THE VICTORY?

ποῦ σου, θάνατε, τὸ κέντρον;
WHERE OF YOU, [O] DEATH, [IS] THE STING?

spiritual. ⁴⁷The first man was from the earth, a man of dust; the second man is⁴⁸ from heaven. ⁴⁸As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. ⁴⁹Just as we have borne the image of the man of dust, we will⁴⁹ also bear the image of the man of heaven.

⁵⁰What I am saying, brothers and sisters,⁵⁰ is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

⁵¹Listen, I will tell you a mystery! We will not all die,⁵¹ but we will all be changed,

⁵²in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. ⁵³For this perishable body must put on imperishability, and this mortal body must put on immortality. ⁵⁴When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled:

“Death has been swallowed up in victory.”

⁵⁵“Where, O death, is your victory?

Where, O death, is your sting?”

⁴⁸Other ancient authorities add *the Lord*

⁴⁹Other ancient authorities read *let us*

⁵⁰Gk *brothers*

⁵¹Gk *fall asleep*

15:49 text: all. var. φορεσωμεν (let us bear): ASVmg RSVmg NASBmg NIVmg TEVmg NJBmg NRSVmg.

15:54a text: KJV ASV RSV NASB NIV NEBmg NRSV. var. οταν δε το θνητον τουτο ενδυσηται την αθανασιαν (now when this mortal [body] has been clothed with immortality): ASVmg NEB TEV NJBmg.

15:54b Isa. 25:8 15:55 Hos. 13:14 LXX

⁵⁶The sting of death is sin, and the power of sin is the law. ⁵⁷But thanks be to God, who gives us the victory through our Lord Jesus Christ.

⁵⁸Therefore, my beloved,^y be steadfast, immovable, always excelling in the work of the Lord, because you know that in the Lord your labor is not in vain.

^y Gk. *beloved brothers*

15.56 τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ
NOW~THE STING - OF DEATH - [IS] SIN, AND~THE

δύναμις τῆς ἁμαρτίας ὁ νόμος· **15.57** τῷ δὲ
POWER - OF SIN [IS] THE LAW; - BUT

θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ
THANKS [BE]~TO GOD, THE ONE GIVING US THE VICTORY THROUGH THE

κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. **15.58** Ὡστε, ἀδελφοί μου
LORD OF US JESUS CHRIST. SO THEN, BROTHERS OF ME

ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες
BELOVED, BE~STEADFAST ONES, IMMOVABLE ONES, ABOUNDING

ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος
IN THE WORK OF THE LORD ALWAYS, KNOWING THAT THE LABOR

ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.
OF YOU° IS~NOT IN VAIN IN [THE] LORD.

CHAPTER 16

Now concerning the collection for the saints: you should follow the directions I gave to the churches of Galatia. ²On the first day of every week, each of you is to put aside and save whatever extra you earn, so that collections need not be taken when I come. ³And when I arrive, I will send any whom you approve with letters to take your gift to Jerusalem. ⁴If it seems advisable that I should go also, they will accompany me.

⁵I will visit you after passing through Macedonia—for I intend to pass through Macedonia—⁶and perhaps I will stay with you or even spend the winter, so that you may send me on my way, wherever I go. ⁷I do not want to see you now just in passing,

16.1 Περὶ δὲ τῆς λογείας τῆς εἰς τοὺς ἁγίους
NOW~CONCERNING THE COLLECTION - FOR THE SAINTS,

ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως
AS I DIRECTED THE CHURCHES - OF GALATIA, SO

καὶ ὑμεῖς ποιήσατε. **16.2** κατὰ μίαν σαββάτου
ALSO DO~YOU°. EVERY FIRST [DAY] OF A WEEK

ἕκαστος ὑμῶν παρ' ἐαυτῷ τιθέτω θησαυρίζων
EACH OF YOU° BY HIMSELF(AT HOME) SET [SOMETHING] ASIDE, STORING UP

ὅ τι ἐὰν εὐοδῶται, ἵνα μὴ ὅταν ἔλθω τότε
WHATEVER HE MAY HAVE PROSPERED IN, LEST WHEN I COME -

λογεῖται γίνωνται. **16.3** ὅταν δὲ παραγένωμαι, οὓς ἐὰν
THERE SHOULD BE~COLLECTIONS. AND~WHEN I ARRIVE, WHOMEVER

δοκιμάσητε, δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν
YOU° APPROVE, WITH LETTERS THESE ONES I WILL SEND TO CARRY

τὴν χάριν ὑμῶν εἰς Ἱερουσαλὴμ· **16.4** ἐὰν δὲ
THE GIFT OF YOU° TO JERUSALEM; AND~IF

ἄξιον ἦ τοῦ καὶ ἐμοὶ πορεύεσθαι, σὺν ἐμοὶ
IT IS~FITTING [FOR] - ME ALSO TO GO, WITH ME

πορεύονται.
THEY WILL GO.

16.5 Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν
AND~I WILL COME TO YOU° WHENEVER

Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι,
I PASS THROUGH~MACEDONIA; FOR~MACEDONIA I AM PASSING THROUGH,

16.6 πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ ἢ καὶ
²WITH ³YOU° ¹AND POSSIBLY I WILL STAY OR EVEN

παραχειμάσω, ἵνα ὑμεῖς με προπέμψετε οὗ ἐὰν
SPEND THE WINTER, THAT YOU° MAY SEND ME FORWARD WHEREVER

πορεύωμαι. **16.7** οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ
I MAY GO. ²I DO NOT WANT ¹FOR ⁴YOU° ⁵NOW ⁶IN ⁷PASSING

ιδεῖν, ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς
³TO SEE, FOR~I HOPE ³TIME ²SOME ¹TO REMAIN WITH YOU^o

ἐὰν ὁ κύριος ἐπιτρέψῃ. 16.8 ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως
 IF THE LORD PERMITS. BUT~I WILL REMAIN IN EPHESUS UNTIL

τῆς πεντηκοστῆς· 16.9 θύρα γὰρ μοι ἀνέφγεν μεγάλη
 - PENTECOST; ⁵DOOR ¹FOR ⁷TO ME ⁶HAS OPENED ²A GREAT

καὶ ἐνεργῆς, καὶ ἀντικείμενοι πολλοί.
³AND ⁴EFFECTIVE, AND [THERE ARE] MANY~OPPOSING ONES.

16.10 Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε, ἵνα ἀφόβως
 NOW~IF TIMOTHY~COMES, SEE THAT WITHOUT FEAR

γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον κυρίου ἐργάζεται
 HE MAY BE WITH YOU; FOR~THE WORK OF [THE] LORD HE WORKS

ὥς καὶ γώ· 16.11 μὴ τις οὖν αὐτὸν ἐξουθενήσῃ.
 AS I ALSO; [LET]NOT ANYONE THEREFORE DESPISE~HIM.

προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς
²SEND~FORWARD ¹BUT ³HIM IN PEACE, THAT HE MAY COME TO

με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.
 ME; FOR~I AM WAITING [FOR] HIM WITH THE BROTHERS.

16.12 Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ
 NOW~CONCERNING APOLLOS THE BROTHER, ³GREATLY

παρεκάλεσα αὐτόν, ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ
¹URGED ²HIM, THAT HE WOULD COME TO YOU^o WITH

τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα
 THE BROTHERS; AND ALTOGETHER IT WAS~NOT [HIS] DESIRE THAT

νῦν ἔλθῃ· ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.
 HE SHOULD COME~NOW; BUT~HE WILL COME WHENEVER HE HAS AN OPPORTUNITY.

16.13 Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε,
 WATCH, STAND FIRM IN THE FAITH, BE MEN,

κραταιοῦσθε. 16.14 πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.
 BE STRONG. ²ALL ⁴THINGS ³YOUR^o ⁵IN ⁶LOVE ¹LET BE DONE.

16.15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν
 NOW~I URGE YOU^o, BROTHERS—YOU^o KNOW THE HOUSEHOLD

Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ
 OF STEPHANAS, THAT IT IS [THE] FIRSTFRUITS - OF ACHAEA AND

εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς·
 [THAT] ³INTO ⁴A MINISTRY ⁵FOR THE ⁶SAINTS ¹THEY PUT ²THEMSELVES—

16.16 ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις καὶ
 THAT ALSO YOU^o MAY BE SUBMISSIVE - TO SUCH ONES AND

παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι. 16.17 χαίρω δὲ
 TO EVERYONE JOINING IN THE WORK AND LABORING. NOW~I REJOICE

ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ
 AT THE COMING OF STEPHANAS AND OF FORTUNATUS AND

Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα οὗτοι
 OF ACHAICUS, BECAUSE - YOUR^o DEFICIENCY(ABSENCE) THESE MEN

ἀνεπλήρωσαν· 16.18 ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα
 FILLED UP; FOR~THEY REFRESHED - MY SPIRIT

καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς τοιούτους.
 AND - YOURS^o. GIVE RECOGNITION THEREFORE - TO SUCH MEN.

for I hope to spend some time with you, if the Lord permits. ⁸But I will stay in Ephesus until Pentecost, ⁹for a wide door for effective work has opened to me, and there are many adversaries.

10 If Timothy comes, see that he has nothing to fear among you, for he is doing the work of the Lord just as I am; ¹¹therefore let no one despise him. Send him on his way in peace, so that he may come to me; for I am expecting him with the brothers.

12 Now concerning our brother Apollos, I strongly urged him to visit you with the other brothers, but he was not at all willing² to come now. He will come when he has the opportunity.

13 Keep alert, stand firm in your faith, be courageous, be strong. ¹⁴Let all that you do be done in love.

15 Now, brothers and sisters,^a you know that members of the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; ¹⁶I urge you to put yourselves at the service of such people, and of everyone who works and toils with them. ¹⁷I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence; ¹⁸for they refreshed my spirit as well as yours. So give recognition to such persons.

² Or it was not at all God's will for him

^a Gk brothers

19 The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, greet you warmly in the Lord.

²⁰All the brothers and sisters^b send greetings. Greet one another with a holy kiss.

21 I, Paul, write this greeting with my own hand.

²²Let anyone be accursed who has no love for the Lord. Our Lord, come!^c

²³The grace of the Lord Jesus be with you. ²⁴My love be with all of you in Christ Jesus.^d

^b Gk. *brothers*

^c Gk. *Marana tha*. These Aramaic words can also be read *Maran atha*, meaning *Our Lord has come*

^d Other ancient authorities add *Amen*

16.19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας.

⁴GREET ⁵YOU^o ¹THE ²CHURCHES - ³OF ASIA.

Ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ

⁴GREET ⁵YOU^o ⁷IN ⁸[THE] LORD ⁶HEARTILY ¹AQUILA ²AND

Πρίσκα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ.

³PRISCA ⁹WITH ¹⁰THE ¹²IN [THE] HOUSE ¹³OF THEM ¹¹CHURCH [MEETING].

16.20 Ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες.

⁴GREET ⁵YOU^o ²THE ³BROTHERS ¹ALL.

Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

GREET ONE ANOTHER WITH A HOLY-KISS.

16.21 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.

THE GREETING - WITH MY OWN HAND—PAUL'S.

16.22 εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα.

IF ANYONE DOES NOT LOVE THE LORD, LET HIM BE A CURSE.

Μαρανα θα.

MARANA(OUR LORD) THA(COME).

16.23 ἡ χάρις τοῦ κυρίου Ἰησοῦ

THE GRACE OF THE LORD JESUS

μεθ' ὑμῶν. **16.24** ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν

[BE] WITH YOU^o. THE LOVE OF ME [BE] WITH YOU^o~ALL IN

Χριστῷ Ἰησοῦ.

CHRIST JESUS.

THE SECOND LETTER OF PAUL TO THE CORINTHIANS

CHAPTER 1

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β

TO [THE] CORINTHIANS 2

1.1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
PAUL AN APOSTLE OF CHRIST JESUS THROUGH

θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς τῇ
[THE] WILL OF GOD AND TIMOTHY THE BROTHER, TO THE

ἐκκλησίᾳ τοῦ θεοῦ τῇ οὐσίᾳ ἐν Κορίνθῳ σὺν τοῖς
CHURCH - OF GOD - BEING IN CORINTH WITH ²THE

ἀγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ, 1.2 χάρις
³SAINTS ¹ALL - BEING IN ALL - ACHAIA, GRACE

ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου
TO YOU* AND PEACE FROM GOD [THE] FATHER OF US AND LORD

Ἰησοῦ Χριστοῦ.
JESUS CHRIST.

1.3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν
BLESSED [BE] THE GOD AND FATHER OF THE LORD OF US

Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς
JESUS CHRIST, THE FATHER - OF COMPASSIONS AND GOD

πάσης παρακλήσεως, 1.4 ὁ παρακαλῶν ἡμᾶς
OF ALL ENCOURAGEMENT, THE ONE ENCOURAGING US

ἐπὶ πάσῃ τῇ θλίψει ἡμῶν εἰς τὸ δύνασθαι ἡμᾶς
WITH RESPECT TO ALL THE AFFLICTION OF US SO AS - TO ENABLE US

παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς
TO ENCOURAGE THE ONES [BEING] IN EVERY (ANY) AFFLICTION THROUGH THE

παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ
ENCOURAGEMENT BY WHICH WE OURSELVES ARE ENCOURAGED BY -

θεοῦ. 1.5 ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ
GOD. BECAUSE AS ⁴ABOUND ¹THE ²SUFFERINGS -

Χριστοῦ εἰς ἡμᾶς, οὕτως διὰ τοῦ Χριστοῦ περισσεύει
³OF CHRIST TO US, SO THROUGH - CHRIST ABOUNDS

καὶ ἡ παράκλησις ἡμῶν. 1.6 εἴτε δὲ θλιβόμεθα,
ALSO THE ENCOURAGEMENT OF (TO) US. NOW~WHETHER WE ARE BEING AFFLICTED,

ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· εἴτε
[IT IS] FOR - YOUR* ENCOURAGEMENT AND SALVATION; OR IF

παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς
WE ARE BEING ENCOURAGED, [IT IS] FOR - YOUR* ENCOURAGEMENT -

ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων
PRODUCING IN [YOU*] AN ENDURANCE OF THE SAME SUFFERINGS

ᾧ καὶ ἡμεῖς πάσχομεν. 1.7 καὶ ἡ ἐλπίς ἡμῶν
WHICH ALSO WE SUFFER. AND THE HOPE OF US

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,

To the church of God that is in Corinth, including all the saints throughout Achaia:

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all consolation, ⁴who consoles us in all our affliction, so that we may be able to console those who are in any affliction with the consolation with which we ourselves are consoled by God. ⁵For just as the sufferings of Christ are abundant for us, so also our consolation is abundant through Christ. ⁶If we are being afflicted, it is for your consolation and salvation; if we are being consoled, it is for your consolation, which you experience when you patiently endure the same sufferings that we are also suffering. ⁷Our hope

for you is unshaken; for we know that as you share in our sufferings, so also you share in our consolation.

8 We do not want you to be unaware, brothers and sisters,^a of the affliction we experienced in Asia; for we were so utterly, unbearably crushed that we despaired of life itself. ⁹Indeed, we felt that we had received the sentence of death so that we would rely not on ourselves but on God who raises the dead. ¹⁰He who rescued us from so deadly a peril will continue to rescue us; on him we have set our hope that he will rescue us again, ¹¹as you also join in helping us by your prayers, so that many will give thanks on our^b behalf for the blessing granted us through the prayers of many.

12 Indeed, this is our boast, the testimony of our conscience: we have behaved in the world with frankness^c and godly sincerity, not by earthly wisdom but by the grace of God—and all the more toward you. ¹³For we write you nothing other than what you can read and also understand; I hope you will understand until the end—¹⁴as you have already understood us in part—

^a Gk. *brothers*

^b Other ancient authorities read *your*

^c Other ancient authorities read *holiness*

βεβαία ὑπὲρ ὑμῶν εἰδότες ὅτι ὡς κοινωνοὶ ἐστε τῶν
³[IS] FIRM ¹FOR ²YOU^o, KNOWING THAT AS SHARERS YOU^o ARE OF THE
παθημάτων, οὕτως καὶ τῆς παρακλήσεως.
SUFFERINGS, SO ALSO OF THE ENCOURAGEMENT.

1.8 Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ
FOR~NOT WE WANT YOU^o TO BE IGNORANT, BROTHERS, AS TO

τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ, ὅτι
THE AFFLICTION OF US - HAVING HAPPENED IN - ASIA, THAT

καθ' ὑπερβολὴν ὑπὲρ δύναμιν ἐβαρήθημεν ὥστε
EXCESSIVELY BEYOND [OUR] POWER WE WERE BURDENED CAUSING

ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν· 1.9 ἀλλὰ αὐτοὶ
US~TO DESPAIR EVEN - TO LIVE. BUT [WE] OURSELVES

ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα
IN OURSELVES THE SENTENCE - OF DEATH HAVE HAD, THAT

μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ τῷ θεῷ
²NOT ³HAVE TRUST ¹WE SHOULD ON OURSELVES BUT ON - GOD,

τῷ ἐγείροντι τοὺς νεκρούς· 1.10 ὃς ἐκ τηλικούτου
THE ONE RAISING THE DEAD; WHO OUT OF SO GREAT

θανάτου ἐρρύσατο ἡμᾶς καὶ ῥύσεται, εἰς ὃν
A DEATH DELIVERED US AND WILL DELIVER, IN WHOM

ἠλπίκαμεν [ὅτι] καὶ ἔτι ῥύσεται, 1.11 συνυπουργούντων
WE HAVE HOPED THAT ALSO YET HE WILL DELIVER, ³LABORING TOGETHER

καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν
²ALSO ¹YOU^o FOR US - BY SUPPLICATION, THAT ⁴BY ⁵MANY

προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν
⁶PERSONS ⁷[FOR] THE ⁹TO ¹⁰US ⁸GIFT ¹¹THROUGH ¹²MANY

εὐχαριστηθῇ ὑπὲρ ἡμῶν.
¹THANKS MAY BE GIVEN ²FOR ³US.

1.12 Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον
FOR~THE BOASTING OF US IS~THIS, THE TESTIMONY

τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ᾧ ἀπλότητι καὶ
OF THE CONSCIENCE OF US, BECAUSE IN SIMPLICITY AND

εἰλικρινείᾳ τοῦ θεοῦ, [καὶ] οὐκ ἐν σοφίᾳ σαρκικῇ
SINCERITY - OF GOD, AND NOT IN WISDOM FLESHLY

ἀλλ' ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ,
BUT IN [THE] GRACE OF GOD, WE CONDUCTED [OURSELVES] IN THE WORLD,

περισσότερως δὲ πρὸς ὑμᾶς. 1.13 οὐ γὰρ ἄλλα
AND~MORE ESPECIALLY TOWARD YOU^o. ³NOT ¹FOR ⁴OTHER THINGS

γράφομεν ὑμῖν ἀλλ' ἢ ἃ ἀναγινώσκετε ἢ καὶ
²WE WRITE TO YOU^o - THAN WHAT YOU^o READ OR ALSO

ἐπιγινώσκετε· ἐλπίζω δὲ ὅτι ἕως τέλους ἐπιγνώσεσθε,
KNOW; AND~I HOPE THAT TO [THE] END YOU^o WILL KNOW FULLY,

1.14 καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι
AS ALSO YOU^o KNEW US IN PART, BECAUSE

1:12 text: KJV NEBmg TEV NJBmg NRSV. var. ἀγιότητι (holiness): ASV RSV NASB NIV NEB TEVmg NJB NRSVmg.

καύχημα ὑμῶν ἐσμεν καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ
³BOAST ²YOUR¹WEARE EVENAS ALSO YOU⁰ OURS IN THE

ἡμέρα τοῦ κυρίου [ἡμῶν] Ἰησοῦ.
 DAY OFTHE LORD OFUS JESUS.

1.15 Καὶ ταύτη τῇ πεποιθήσει ἐβουλόμην πρότερον
 AND WITHTHIS - CONFIDENCE IPLANNED PREVIOUSLY

πρὸς ὑμᾶς ἐλθεῖν, ἵνα δευτέραν χάριν σχήτε,
²TO ³YOU⁰ ¹TO COME, THAT ASECOND FAVOR YOU⁰ MIGHT HAVE,

1.16 καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν
 AND THROUGH YOU⁰ TOPASSTHROUGH INTO MACEDONIA

καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς
 AND AGAIN FROM MACEDONIA TOCOME TO YOU⁰

καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν.
 AND BY YOU⁰ TOBESENTON TO - JUDEA.

1.17 τοῦτο οὖν βουλόμενος μήτι ἄρα τῇ
 THIS THEREFORE PLANNING [SURELY]NOT THEN -

ἐλαφρία ἐχρησάμην; ἢ ἃ βουλεύομαι
 DID IACTWITH~FICKLENESS? OR THE THINGS WHICH IPLAN,

κατὰ σάρκα βουλεύομαι, ἵνα ἡ παρ' ἐμοὶ
 ACCORDING TO [THE] FLESH DO I PLAN, THAT THERE MAY BE WITH ME

τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ; **1.18** πιστὸς δὲ ὁ θεὸς ὅτι
 THE YES YES AND THE NO NO? BUT~FAITHFUL - [IS] GOD THAT

ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν Ναὶ καὶ Οὐ.
 THE WORD OFUS - TO YOU⁰ IS~NOT YES AND NO.

1.19 ὁ τοῦ θεοῦ γὰρ υἱὸς Ἰησοῦς Χριστὸς ὁ ἐν
²THE - ⁴OF GOD ¹FOR ³SON, JESUS CHRIST, ¹THE ONE ³AMONG

ὑμῖν δι' ἡμῶν κηρυχθεῖς, δι' ἐμοῦ καὶ
⁴YOU⁰ ⁵BY ⁶US ²HAVING BEEN PREACHED, THROUGH ME AND

Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο Ναὶ καὶ Οὐ
 SILVANUS AND TIMOTHY, WAS~NOT YES AND NO

ἀλλὰ Ναὶ ἐν αὐτῷ γέγονεν. **1.20** ὅσαι γὰρ
 BUT ²YES ³IN ⁴HIM ¹IT HAS [ALWAYS] BEEN. FOR~AS MANY

ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ Ναὶ· διὸ
 PROMISES OF GOD [THERE ARE], IN HIM [IS] THE YES; WHEREFORE

καὶ δι' αὐτοῦ τὸ Ἀμήν τῷ θεῷ πρὸς δόξαν δι'
 ALSO THROUGH HIM THE AMEN - ³TO GOD ¹FOR ²GLORY THROUGH

ἡμῶν. **1.21** ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς
 US. BUT~THE ONE ESTABLISHING US WITH YOU⁰ IN

Χριστὸν καὶ χρίσας ἡμᾶς θεός, **1.22** ὁ καὶ
 CHRIST AND HAVING ANOINTED US [IS] GOD, THE ONE ALSO

σφραγισάμενος ἡμᾶς καὶ δοὺς τὸν ἄρραβῶνα τοῦ
 HAVING SEALED US AND HAVING GIVEN THE EARNST OF THE

πνεύματος ἐν ταῖς καρδίαις ἡμῶν.
 SPIRIT IN THE HEARTS OF US.

1.23 Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν
 NOW~I ⁴[AS] A WITNESS - ³GOD ¹CALL ²UPON -

that on the day of the Lord Jesus we are your boast even as you are our boast.

15 Since I was sure of this, I wanted to come to you first, so that you might have a double favor;^d ¹⁶I wanted to visit you on my way to Macedonia, and to come back to you from Macedonia and have you send me on to Judea. ¹⁷Was I vacillating when I wanted to do this? Do I make my plans according to ordinary human standards,^e ready to say "Yes, yes" and "No, no" at the same time? ¹⁸As surely as God is faithful, our word to you has not been "Yes and No." ¹⁹For the Son of God, Jesus Christ, whom we proclaimed among you, Silvanus and Timothy and I, was not "Yes and No"; but in him it is always "Yes." ²⁰For in him every one of God's promises is a "Yes." For this reason it is through him that we say the "Amen," to the glory of God. ²¹But it is God who establishes us with you in Christ and has anointed us, ²²by putting his seal on us and giving us his Spirit in our hearts as a first installment.

23 But I call on God as

^d Other ancient authorities read pleasure

^e Gk. according to the flesh

witness against me: it was to spare you that I did not come again to Corinth. ²⁴I do not mean to imply that we lord it over your faith; rather, we are workers with you for your joy, because you stand firm in the faith.

ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς
TO MY SOUL, THAT SPARING YOU* NO LONGER I CAME TO
Κόρινθον. 1.24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως
CORINTH. NOT THAT WE LORD IT OVER YOUR* - FAITH
ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ
BUT CO-WORKERS WE ARE OF(FOR) THE JOY OF YOU*; - FOR
πίστει ἐστήκατε.
BY FAITH YOU* HAVE STOOD.

CHAPTER 2

So I made up my mind not to make you another painful visit. ²For if I cause you pain, who is there to make me glad but the one whom I have pained? ³And I wrote as I did, so that when I came, I might not suffer pain from those who should have made me rejoice; for I am confident about all of you, that my joy would be the joy of all of you. ⁴For I wrote you out of much distress and anguish of heart and with many tears, not to cause you pain, but to let you know the abundant love that I have for you.

⁵But if anyone has caused pain, he has caused it not to me, but to some extent—not to exaggerate it—to all of you. ⁶This punishment by the majority is enough for such a person; ⁷so now instead you should forgive and console him, so that he may not be overwhelmed by excessive sorrow. ⁸So I urge

2.1 ἔκρινα γὰρ ἐμαντῶ τοῦτο τὸ μὴ πάλιν ἐν λύπῃ
FOR~I DECIDED THIS~IN MYSELF - NOT AGAIN IN GRIEF
πρὸς ὑμᾶς ἐλθεῖν. 2.2 εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς
²TO ³YOU* ¹TO COME. FOR~IF I GRIEVE YOU*, THEN WHO
ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ;
[IS] THE ONE CHEERING ME EXCEPT THE ONE BEING GRIEVED BY ME?
2.3 καὶ ἔγραψα τοῦτο αὐτό, ἵνα μὴ ἐλθὼν λύπην
AND I WROTE THIS VERY THING, LEST HAVING COME, GRIEF
σχῶ ἀφ' ὧν ἔδει με χαίρειν,
I SHOULD HAVE FROM [THOSE] OF WHOM IT WAS NEEDFUL [FOR] ME TO HAVE JOY,
πεποιθὼς ἐπὶ πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων
HAVING CONFIDENCE IN YOU*~ALL THAT - MY JOY ³ALL
ὑμῶν ἐστίν. 2.4 ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς
²OF YOU* ¹IS [THAT]. FOR~OUT OF MUCH AFFLICTION AND DISTRESS
καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα
OF HEART I WROTE TO YOU* WITH MANY TEARS, NOT THAT
λυπηθῆτε ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν
YOU* SHOULD BE GRIEVED BUT ³THE ⁴LOVE ¹THAT ²YOU* MAY KNOW WHICH
ἔχω περισσοτέρως εἰς ὑμᾶς.
I HAVE MORE ABUNDANTLY FOR YOU*.
2.5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλὰ
NOW~IF ANYONE HAS CAUSED GRIEF, NOT ME HE HAS GRIEVED, BUT
ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ, πάντας ὑμᾶς.
IN PART, LEST I BE TOO SEVERE [ON] YOU*~ALL.
2.6 ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν
SUFFICIENT - TO SUCH A MAN - [WAS] THIS~PUNISHMENT - BY THE
πλειόνων, 2.7 ὥστε τοῦναντίον μᾶλλον ὑμᾶς
MAJORITY, SO THAT ON THE CONTRARY RATHER YOU*
χαρίσασθαι καὶ παρακαλέσαι, μή πως τῇ περισσοτέρᾳ
[OUGHT] TO FORGIVE AND ENCOURAGE [HIM], LEST - WITH MORE ABUNDANT
λύπη καταποθῇ ὁ τοιοῦτος. 2.8 διὸ παρακαλῶ
GRIEF ²MAY BE SWALLOWED UP - ¹SUCH A ONE. THEREFORE I URGE

ὕμᾱς κυρῶσαι εἰς αὐτὸν ἀγάπην· **2.9** εἰς τοῦτο γὰρ
YOU^o TO CONFIRM TO HIM [YOUR^o] LOVE; ²TO ³THIS [END] ¹FOR

καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς
ALSO I WROTE, THAT I MAY KNOW THE PROOF OF YOU^o, IF IN

πάντα ὑπήκοοί ἐστε. **2.10** ᾧ δέ τι χαρίζεσθε,
ALL THINGS YOU^o ARE~OBEDIENT. NOW~TO WHOM ANYTHING YOU^o FORGIVE,

καὶ γὰρ ἐγὼ ὃ κεχάρισμαι, εἴ τι
I ALSO; FOR~INDEED ²I ¹WHAT ³HAVE FORGIVEN, IF ANYTHING

κεχάρισμαι, διὸ ὑμᾶς ἐν προσώπῳ Χριστοῦ,
I HAVE FORGIVEN, [IT IS] BECAUSE OF YOU^o, IN [THE] PERSON OF CHRIST,

2.11 ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ
LEST WE SHOULD BE OUTSMARTED BY - SATAN; FOR~NOT

αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.
OF HIS - DESIGNS ARE WE IGNORANT.

2.12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον
BUT~HAVING COME TO - TROAS FOR THE GOSPEL

τοῦ Χριστοῦ καὶ θύρας μοι ἀνεφγμένης ἐν κυρίῳ,
- OF CHRIST AND A DOOR TO ME HAVING BEEN OPENED BY [THE] LORD,

2.13 οὐκ ἔσχικα ἄνεσιν τῷ πνεύματί μου τῷ
I DID NOT HAVE REST~(PEACE) IN THE SPIRIT OF ME -

μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου, ἀλλὰ
[WHEN] I WAS NOT ABLE TO FIND TITUS, THE BROTHER OF ME, BUT

ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν.
HAVING SAID FAREWELL TO THEM I DEPARTED INTO MACEDONIA.

2.14 Τῷ δὲ θεῷ χάρις τῷ πάντοτε
- BUT THANKS~TO GOD, THE ONE ALWAYS

θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ καὶ τὴν ὁσμὴν τῆς
LEADING US IN TRIUMPH IN - CHRIST AND THE FRAGRANCE OF THE

γνώσεως αὐτοῦ φανερῶντι δι' ἡμῶν ἐν παντὶ τόπῳ·
KNOWLEDGE OF HIM MANIFESTING THROUGH US IN EVERY PLACE;

2.15 ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ θεῷ ἐν τοῖς
BECAUSE OF CHRIST AN AROMA WE ARE - TO GOD AMONG THE ONES

σφζομένοις καὶ ἐν τοῖς ἀπολλυμένοις,
BEING SAVED AND AMONG THE ONES PERISHING,

2.16 οἷς μὲν ὁσμὴ ἐκ θανάτου εἰς θάνατον,
TO THE [LATTER] ONES - A FRAGRANCE OF DEATH UNTO DEATH,

οἷς δὲ ὁσμὴ ἐκ ζωῆς εἰς ζωὴν. καὶ
BUT~TO THE [FORMER] ONES A FRAGRANCE OF LIFE UNTO LIFE. AND

πρὸς ταῦτα τίς ἱκανός; **2.17** οὐ γὰρ
WITH RESPECT TO [DOING] THESE THINGS, WHO [IS] COMPETENT? ³NOT ¹FOR

ἐσμὲν ὡς οἱ πολλοὶ καπηλεύοντες τὸν λόγον τοῦ
²WE ARE AS THE MANY, PEDDLING THE WORD -

θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ θεοῦ
OF GOD, BUT AS FROM SINCERITY, BUT AS FROM GOD,

κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν.
BEFORE GOD, IN CHRIST WE SPEAK.

you to reaffirm your love for him. ⁹I wrote for this reason: to test you and to know whether you are obedient in everything. ¹⁰Anyone whom you forgive, I also forgive. What I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ. ¹¹And we do this so that we may not be outwitted by Satan; for we are not ignorant of his designs.

¹²When I came to Troas to proclaim the good news of Christ, a door was opened for me in the Lord; ¹³but my mind could not rest because I did not find my brother Titus there. So I said farewell to them and went on to Macedonia.

¹⁴But thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads in every place the fragrance that comes from knowing him. ¹⁵For we are the aroma of Christ to God among those who are being saved and among those who are perishing; ¹⁶to the one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things? ¹⁷For we are not peddlers of God's word like so many; but in Christ we speak as persons of sincerity, as persons sent from God and standing in his presence.

^fOther ancient authorities read *like the others*

CHAPTER 3

Are we beginning to commend ourselves again? Surely we do not need, as some do, letters of recommendation to you or from you, do we? ²You yourselves are our letter, written on our^g hearts, to be known and read by all; ³and you show that you are a letter of Christ, prepared by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

⁴Such is the confidence that we have through Christ toward God. ⁵Not that we are competent of ourselves to claim anything as coming from us; our competence is from God, ⁶who has made us competent to be ministers of a new covenant, not of letter but of spirit; for the letter kills, but the Spirit gives life.

⁷Now if the ministry of death, chiseled in letters on stone tablets,^h came in glory so that the people of Israel could not gaze at Moses' face because of the glory of his face, a glory now set aside, ⁸how much more will the ministry of the Spirit come in glory? ⁹For if

^g Other ancient authorities read *your*

^h Gk. *on stones*

3.1 Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; ἢ
DO WE BEGIN AGAIN OURSELVES TO COMMEND? OR

μὴ χρῆζομεν ὥς τινες συστατικῶν ἐπιστολῶν πρὸς
[SURELY] WE DO NOT NEED, AS SOME [DO], COMMENDATORY LETTERS TO

ὑμᾶς ἢ ἐξ ὑμῶν; **3.2** ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε,
YOU^g OR FROM YOU^g? THE LETTER OF US YOU^g ARE,

ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, ᾧ γνωσκομένη
HAVING BEEN WRITTEN IN THE HEARTS OF US, BEING KNOWN

καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων,
AND BEING READ BY ALL MEN,

3.3 φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ
BEING MANIFESTED THAT YOU^g ARE A LETTER OF (FROM) CHRIST

διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι
HAVING BEEN CARED FOR BY US, HAVING BEEN WRITTEN NOT WITH INK

ἀλλὰ πνεύματι θεοῦ ζώντος, οὐκ ἐν πλαξίν λιθίναις
BUT WITH [THE] SPIRIT OF A LIVING-GOD, NOT IN (ON) TABLETS OF STONE

ἀλλ' ἐν πλαξίν καρδίαις σαρκίναίς.
BUT IN (ON) TABLETS [WHICH ARE] HEARTS OF FLESH.

3.4 Πεποιθήσιν δὲ τοιαύτην ἔχομεν διὰ τοῦ
³CONFIDENCE ¹AND ²SUCH WE HAVE THROUGH -

Χριστοῦ πρὸς τὸν θεόν. **3.5** οὐχ ὅτι ἀφ' ἑαυτῶν
CHRIST TOWARD - GOD. NOT THAT FROM OURSELVES

ἱκανοὶ ἐσμεν λογίσασθαι τι ὥς ἐξ ἑαυτῶν, ἀλλ'
WE ARE~COMPETENT TO CONSIDER ANYTHING AS OF OURSELVES, BUT

ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ, **3.6** ὃς καὶ
THE COMPETENCE OF US [IS] FROM - GOD, WHO ALSO

ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ
MADE US COMPETENT [AS] MINISTERS OF A NEW COVENANT, NOT

γράμματος ἀλλὰ πνεύματος· τὸ γὰρ γράμμα
OF LETTER BUT OF SPIRIT; FOR~THE LETTER

ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ.
KILLS, BUT~THE SPIRIT GIVES LIFE.

3.7 Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν
NOW~IF THE MINISTRY - OF DEATH IN LETTERS

ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ, ὥστε
HAVING BEEN ENGRAVED IN STONES CAME WITH GLORY, SO THAT

μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ
⁴ARE(WERE) NOT ABLE ⁵TO GAZE ¹THE ²SONS ³OF ISRAEL INTO THE

πρόσωπον Μωϋσέως διὰ τὴν δόξαν τοῦ προσώπου
FACE OF MOSES BECAUSE OF THE GLORY OF THE FACE

αὐτοῦ τὴν καταργουμένην, **3.8** πῶς οὐχὶ μᾶλλον ἡ
OF HIM, THE [GLORY] [WHICH] IS FADING, HOW ²NOT ³RATHER ⁴THE

διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ; **3.9** εἰ γὰρ τῇ
⁵MINISTRY ⁶OF THE ⁷SPIRIT ¹WILL ⁸BE IN GLORY? FOR~IF THE

3:2 text: KJV ASV RSVmg NASB NIV NEB TEV NJB NRSV. var. *υμῶν* (your^g): RSV NJBmg NRSVmg.

διακονία τῆς κατακρίσεως δόξα, πολλῶ μᾶλλον
MINISTRY - OF CONDEMNATION [IS] GLORY, MUCH RATHER

περισσεύει ἡ διακονία τῆς δικαιοσύνης δόξῃ.
ABOUNDS THE MINISTRY - OF RIGHTEOUSNESS IN GLORY.

3.10 καὶ γὰρ οὐ δεδοξασται τὸ δεδοξασμένον ἐν
FOR~INDEED ³HAS NOT BEEN GLORIFIED ¹THE THING ²HAVING BEEN GLORIFIED IN

τούτῳ τῷ μέρει εἵνεκεν τῆς ὑπερβαλλούσης δόξης.
THIS - RESPECT, ON ACCOUNT OF THE SURPASSING GLORY.

3.11 εἰ γὰρ τὸ καταργούμενον διὰ δόξης,
FOR~IF THE THING [WHICH] [NOW] IS FADING AWAY [CAME] WITH GLORY,

πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ.
MUCH MORE THE THING REMAINING [IS] IN GLORY.

3.12 ἔχοντες οὖν τοιαύτην ἐλπίδα πολλῇ
HAVING THEREFORE SUCH HOPE, WITH MUCH

παρρησία χρώμεθα **3.13** καὶ οὐ καθάπερ Μωϋσῆς
BOLDNESS WE ACT, AND [ARE] NOT AS MOSES

ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ πρὸς τὸ
[WHO] WAS PUTTING A VEIL OVER THE FACE OF HIM SO THAT

μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ
⁴[WERE] NOT ABLE TO SEE ¹THE ²SONS ³OF ISRAEL - THE END OF THE THING

καταργουμένου. **3.14** ἀλλὰ ἐπωρώθη τὰ νοήματα
FADING AWAY. BUT WERE HARDENED THE THOUGHTS(MINDS)

αὐτῶν. ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα
OF THEM. FOR~UNTIL THE PRESENT DAY THE SAME VEIL

ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ
²AT ³THE ⁴READING ⁵OF THE ⁶OLD ⁷COVENANT ¹REMAINS, NOT

ἀνακαλυπτόμενον ὅτι ἐν Χριστῷ καταργεῖται·
BEING UNVEILED, BECAUSE IN CHRIST IT IS BEING ABOLISHED.

3.15 ἀλλ' ἕως σήμερον ἡνίκα ἂν ἀναγινώσκηται Μωϋσῆς,
BUT UNTIL TODAY WHENEVER MOSES~IS BEING READ,

κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται·
A VEIL ON THE HEART OF THEM LIES;

3.16 ἡνίκα δὲ ἔαν ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται
BUT WHENEVER ONE TURNS TO [THE] LORD, ³IS TAKEN AWAY

τὸ κάλυμμα. **3.17** ὁ δὲ κύριος τὸ πνεῦμά ἐστιν·
¹THE ²VEIL. NOW~THE LORD ²THE ³SPIRIT ¹IS;

οὗ δὲ τὸ πνεῦμα κυρίου, ἐλευθερία.
AND~WHERE THE SPIRIT OF [THE] LORD [IS], [THERE IS] FREEDOM.

3.18 ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν
NOW~WE ALL, WITH A FACE~HAVING BEEN UNVEILED, THE

δόξαν κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα
GLORY OF [THE] LORD SEEING REFLECTED IN A MIRROR, ²[INTO] THE ³SAME ⁴IMAGE

μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν καθάπερ ἀπὸ
¹ARE BEING TRANSFORMED FROM GLORY TO GLORY, EVEN AS FROM

κυρίου πνεύματος.
[THE] LORD, [THE] SPIRIT.

there was glory in the ministry of condemnation, much more does the ministry of justification abound in glory! ¹⁰Indeed, what once had glory has lost its glory because of the greater glory; ¹¹for if what was set aside came through glory, much more has the permanent come in glory!

¹² Since, then, we have such a hope, we act with great boldness, ¹³not like Moses, who put a veil over his face to keep the people of Israel from gazing at the end of the glory that¹ was being set aside. ¹⁴But their minds were hardened. Indeed, to this very day, when they hear the reading of the old covenant, that same veil is still there, since only in Christ is it set aside.

¹⁵Indeed, to this very day whenever Moses is read, a veil lies over their minds; ¹⁶but when one turns to the Lord, the veil is removed. ¹⁷Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. ¹⁸And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit.

¹Gk. *of what*

CHAPTER 4

Therefore, since it is by God's mercy that we are engaged in this ministry, we do not lose heart. ²We have renounced the shameful things that one hides; we refuse to practice cunning or to falsify God's word; but by the open statement of the truth we commend ourselves to the conscience of every-

one in the sight of God. ³And even if our gospel is veiled, it is veiled to those who are perishing. ⁴In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.

⁵For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. ⁶For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

⁷But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. ⁸We are afflicted in every way, but not crushed; perplexed, but not driven to despair; ⁹persecuted, but not forsaken; struck down, but

4.1 Διὰ τοῦτο, ἔχοντες τὴν διακονίαν ταύτην καθὼς
THEREFORE, HAVING - THIS-MINISTRY AS

ἡλεήθημεν, οὐκ ἐγκακοῦμεν **4.2** ἀλλὰ ἀπειπάμεθα τὰ
WE RECEIVED MERCY, WE DO NOT LOSE HEART, BUT WE RENOUNCED THE

κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν
HIDDEN THINGS - OF SHAME, NOT GOING ABOUT WITH

πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ θεοῦ ἀλλὰ
CUNNING NOR FALSIFYING THE WORD - OF GOD BUT

τῇ φανερώσει τῆς ἀληθείας συνιστάνοντες ἑαυτοὺς
BY THE MANIFESTATION OF THE TRUTH PRESENTING OURSELVES

πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ θεοῦ.
TO EVERY CONSCIENCE OF MEN BEFORE - GOD.

4.3 εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν,
BUT-IF INDEED HAS BEEN HIDDEN THE GOOD NEWS OF US,

ἐν τοῖς ἀπολλυμένοις ἔστιν κεκαλυμμένον, **4.4** ἐν
AMONG THE ONES PERISHING IT HAS BEEN HIDDEN, IN

οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ
WHOSE (CASE) THE GOD - OF THIS-AGE BLINDED THE

νοήματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάσαι τὸν
THOUGHTS(MINDS) OF THE ONES UNBELIEVING SO AS - NOT TO SHINE FORTH THE

φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς
ILLUMINATION OF THE GOOD NEWS OF THE GLORY - OF CHRIST, WHO

ἔστιν εἰκὼν τοῦ θεοῦ. **4.5** οὐ γὰρ ἑαυτοὺς κηρύσσομεν
IS [THE] IMAGE - OF GOD. FOR-NOT OURSELVES WE PREACH

ἀλλὰ Ἰησοῦν Χριστὸν κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν
BUT JESUS CHRIST [THE] LORD, AND-OURSELVES SLAVES OF YOU*

διὰ Ἰησοῦν. **4.6** ὅτι ὁ θεὸς ὁ εἰπὼν, Ἐκ
BECAUSE OF JESUS. BECAUSE - GOD, THE ONE HAVING SPOKEN, OUT OF

σκοτὸς φῶς λάμψει, ὃς ἐλάμψεν ἐν ταῖς καρδίαις
DARKNESS LIGHT WILL SHINE, [IS] HE WHO SHONE IN THE HEARTS

ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ
OF US FOR AN ILLUMINATION OF THE KNOWLEDGE OF THE GLORY - OF GOD

ἐν προσώπῳ [Ἰησοῦ] Χριστοῦ.
IN [THE] FACE OF JESUS CHRIST.

4.7 Ἐχομεν δὲ τὸν θησαυρὸν τούτον ἐν ὀστρακίνοις
NOW-WE HAVE - THIS-TREASURE IN EARTHEN

σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἢ τοῦ
VESSELS, THAT THE EXCELLENCE OF THE POWER MAY BE -

θεοῦ καὶ μὴ ἐξ ἡμῶν. **4.8** ἐν παντὶ θλιβόμενοι
OF GOD AND NOT OF US; BY EVERY [SIDE] BEING OPPRESSED

ἀλλ' οὐ στενοχωρούμενοι, ἀπορούμενοι ἀλλ' οὐκ
BUT NOT BEING CRUSHED, BEING PERPLEXED BUT NOT

ἐξαπορούμενοι, **4.9** διωκόμενοι ἀλλ' οὐκ
DESPAIRING, BEING PERSECUTED BUT NOT

ἐγκαταλειπόμενοι, καταβαλλόμενοι ἀλλ' οὐκ
BEING FORSAKEN, BEING CAST DOWN BUT NOT

ἀπολλύμενοι, **4.10** πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν
 BEING DESTROYED, ALWAYS THE DYING - OF JESUS IN
 τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ
 THE(MY) BODY BEARING ABOUT, THAT ALSO THE LIFE - OF JESUS
 ἐν τῷ σώματι ἡμῶν φανερωθῇ. **4.11** ἀεὶ γὰρ ἡμεῖς
 IN THE BODY OF US MIGHT BE MANIFESTED. FOR~ALWAYS WE,
 οἱ ζῶντες, εἰς θάνατον παραδιδόμεθα διὰ
 THE ONES LIVING, TO DEATH ARE BEING GIVEN OVER BECAUSE OF
 Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ
 JESUS, THAT ALSO THE LIFE - OF JESUS MAY BE MANIFESTED IN THE
 θνητῇ σαρκὶ ἡμῶν. **4.12** ὥστε ὁ θάνατος ἐν ἡμῖν
 MORTAL FLESH OF US. SO THEN - DEATH IN US
 ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. **4.13** ἔχοντες δὲ τὸ αὐτὸ
 WORKS, - BUT LIFE IN YOU. AND~HAVING THE SAME
 πνεῦμα τῆς πίστεως κατὰ τὸ γεγραμμένον,
 SPIRIT - OF FAITH ACCORDING TO THE THING HAVING BEEN WRITTEN,
 Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν,
 I BELIEVED, THEREFORE I SPOKE, BOTH WE BELIEVE,
 διὸ καὶ λαλοῦμεν, **4.14** εἰδότες ὅτι ὁ ἐγείρας τὸν
 AND~THEREFORE WE SPEAK, KNOWING THAT THE ONE HAVING RAISED THE
 κύριον Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ
 LORD JESUS ALSO ²US ³WITH ⁴JESUS ¹WILL RAISE AND
 παραστήσει σὺν ὑμῖν. **4.15** τὰ γὰρ πάντα δι'
 WILL PRESENT [US] WITH YOU. - FOR ALL THINGS [ARE] BECAUSE OF
 ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων
 YOU, THAT THE GRACE, HAVING INCREASED THROUGH THE MANY,
 τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.
²THE ³THANKSGIVING ¹MAY INCREASE TO THE GLORY - OF GOD.
4.16 Διὸ οὐκ ἐγκακοῦμεν, ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν
 THEREFORE WE DO NOT LOSE HEART, BUT IF INDEED - OUR~OUTWARD
 ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν
 MAN IS BEING DECAYED, YET - OUR~INWARD [MAN]
 ἀνακαινοῦται ἡμέρα καὶ ἡμέρα. **4.17** τὸ γὰρ παραινῶ
 IS BEING RENEWED DAY BY DAY. FOR~THE PRESENT
 ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς
 LIGHTNESS OF THE AFFLICTION OF US FROM EXCESS UNTO
 ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν,
 [MORE] EXCESS ³AN ETERNAL ⁴WEIGHT ⁵OF GLORY ¹WORKS OUT ²FOR US,
4.18 μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα
 [WHILE] ²NOT ³LOOKING AT ¹WE [ARE] THE THINGS BEING SEEN
 ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα
 BUT THE THINGS NOT BEING SEEN; FOR~THE THINGS BEING SEEN
 πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.
 [ARE] TEMPORARY, BUT~THE THINGS NOT BEING SEEN [ARE] ETERNAL.

4:13 Ps. 116:10 LXX

not destroyed; ¹⁰always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. ¹¹For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. ¹²So death is at work in us, but life in you.

¹³But just as we have the same spirit of faith that is in accordance with scripture—"I believed, and so I spoke"—we also believe, and so we speak, ¹⁴because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. ¹⁵Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God.

¹⁶So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. ¹⁷For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, ¹⁸because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.

CHAPTER 5

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. ²For in this tent we groan, longing to be clothed with our heavenly dwelling— ³if indeed, when we have taken it off^j we will not be found naked. ⁴For while we are still in this tent, we groan under our burden, because we wish not to be unclothed but to be further clothed, so that what is mortal may be swallowed up by life. ⁵He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.

⁶So we are always confident; even though we know that while we are at home in the body we are away from the Lord— ⁷for we walk by faith, not by sight. ⁸Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. ⁹So whether we are at home or away, we make it our aim to please him. ¹⁰For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil.

¹¹Therefore, knowing the fear of the Lord,

^j Other ancient authorities read *put it on*

5.1 Οἶδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία
FOR~WE KNOW THAT IF - OUR~EARTHLY HOUSE

τοῦ σκήνους καταλθῇ, οἰκοδομὴν ἐκ θεοῦ ἔχομεν,
OF THE(OUR) TABERNACLE IS DESTROYED, A BUILDING FROM GOD WE HAVE,
οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς.
A HOUSE NOT MADE WITH HANDS ETERNAL IN THE HEAVENS.

5.2 καὶ γὰρ ἐν τούτῳ στενάζομεν τὸ οἰκητήριον ἡμῶν τὸ
FOR~INDEED IN THIS WE GROAN, ³THE ⁴DWELLING ⁵OF US -

ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες, **5.3** εἴ γε καὶ
⁶FROM ⁷HEAVEN ²TO BE CLOTHED WITH ¹LONGING, IF - INDEED

ἐκδυσόμενοι οὐ γυμνοὶ εὐρεθησόμεθα. **5.4** καὶ γὰρ
HAVING BEEN UNCLOTHED NOT NAKED WE WILL BE FOUND. FOR~INDEED

οἱ ὄντες ἐν τῷ σκηνῇ στενάζομεν βαρούμενοι,
²THE ONES ³BEING ⁴IN ⁵THE ⁶TABERNACLE ¹WE ⁷GROAN, BEING BURDENED,

ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι,
INASMUCH AS WE DO NOT WANT TO BE UNCLOTHED BUT TO BE CLOTHED,

ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.
THAT ³MAY BE SWALLOWED UP ¹THE ²MORTAL BY THE LIFE.

5.5 ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός,
NOW~THE ONE HAVING MADE US FOR THIS VERY THING [IS] GOD,

ὁ δὸς ἡμῖν τὸν ἄρραβῶνα τοῦ πνεύματος;
THE ONE HAVING GIVEN TO US THE EARNEST OF THE SPIRIT.

5.6 Θαρροῦντες οὖν πάντοτε καὶ εἰδότες ὅτι
BEING CONFIDENT THEREFORE ALWAYS AND KNOWING THAT

ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ
BEING AT HOME IN THE BODY WE ARE AWAY FROM HOME [WHEN] AWAY FROM

τοῦ κυρίου. **5.7** διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ
THE LORD; ²BY ³FAITH ¹FOR WE WALK, NOT BY

εἶδους. **5.8** θαρροῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον
SIGHT; WE ARE CONFIDENT THEN AND ARE PLEASED RATHER

ἐκδημῆσαι ἐκ τοῦ σώματος καὶ ἐνδημῆσαι πρὸς
TO LEAVE HOME OUT FROM THE(OUR) BODY AND TO BE AT HOME WITH

τὸν κύριον. **5.9** διὸ καὶ φιλοτιμούμεθα, εἴτε
THE LORD. THEREFORE ALSO WE ARE ASPIRING, WHETHER

ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι.
BEING AT HOME OR BEING AWAY FROM HOME, WELLPLEASING TO HIM TO BE.

5.10 τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ
- FOR ³ALL [OF] ²US ⁴TO BE REVEALED ¹IT IS NECESSARY [FOR]

ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα
BEFORE THE JUDGMENT SEAT - OF CHRIST, THAT

κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος
EACH ONE~MAY BE RECOMPENSED [FOR] THE THINGS [DONE] THROUGH THE BODY

πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον.
ACCORDING TO WHAT THINGS HE PRACTISED, WHETHER GOOD OR BAD.

5.11 Εἰδότες οὖν τὸν φόβον τοῦ κυρίου
KNOWING THEREFORE THE FEAR OF THE LORD

ἀνθρώπους πείθουμεν, θεῷ δὲ πεφανερώμεθα·
 WE PERSUADE~MEN, AND~TO GOD WE HAVE BEEN MADE MANIFEST;
 ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν
 AND~I HOPE ALSO IN THE CONSCIENCES OF YOU*
 πεφανερῶσθαι. **5.12** οὐ πάλιν ἑαυτοὺς συνιστάνομεν
 TO HAVE BEEN MADE MANIFEST. NOT AGAIN WE COMMEND~OURSELVES
 ὑμῖν ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ
 TO YOU* BUT AN OPPORTUNITY GIVING TO YOU* OF(FOR) A BOAST ON BEHALF
 ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ
 OF US, THAT YOU* MAY HAVE [SUCH] TOWARD THE ONES IN APPEARANCE
 καυχωμένους καὶ μὴ ἐν καρδίᾳ. **5.13** εἴτε γὰρ
 BOASTING AND NOT IN HEART. FOR~WHETHER
 ἐξέστημεν, θεῷ· εἴτε σωφρονούμεν,
 WE WERE BESIDE OURSELVES, [IT WAS] TO GOD; OR WE WERE IN OUR RIGHT MIND,
 ὑμῖν. **5.14** ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει
 [IT WAS] FOR YOU*. FOR~THE LOVE - OF CHRIST CONTROLS
 ἡμᾶς, κρίναντας τοῦτο, ὅτι εἷς ὑπὲρ πάντων
 US, HAVING JUDGED THIS, THAT ONE ON BEHALF OF ALL
 ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον· **5.15** καὶ ὑπὲρ
 DIED, THEN - ALL DIED; AND ON BEHALF OF
 πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς
 OF ALL HE DIED, THAT THE ONES LIVING NO LONGER TO THEMSELVES
 ζῶσιν ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ
 MAY LIVE BUT TO THE ONE ON BEHALF OF THEM HAVING DIED AND
 ἐγερθέντι.
 HAVING BEEN RAISED.
5.16 Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν
 SO THAT WE FROM - NOW [ON] KNOW~NO ONE
 κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν κατὰ σάρκα
 ACCORDING TO FLESH; IF INDEED WE HAVE KNOWN ²ACCORDING TO ³FLESH
 Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκουμεν. **5.17** ὥστε εἴ
¹CHRIST, BUT NOW NO LONGER WE KNOW [HIM THUS]. SO THAT IF
 τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα
 ANYONE [IS] IN CHRIST [HE IS] A NEW CREATION; THE OLD THINGS
 παρῆλθεν, ἰδοὺ γέγονεν καινὰ. **5.18** τὰ δὲ πάντα
 PASSED AWAY, BEHOLD HE HAS BECOME NEW. - AND ALL THINGS
 ἐκ τοῦ θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ
 [ARE] OF - GOD THE ONE HAVING RECONCILED US TO HIMSELF THROUGH
 Χριστοῦ καὶ δόντος ἡμῖν τὴν διακονίαν τῆς
 CHRIST AND HAVING GIVEN TO US THE MINISTRY -
 καταλλαγῆς, **5.19** ὥς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον
 OF RECONCILIATION, THAT IS [THAT] GOD WAS IN CHRIST, [THE] WORLD
 καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ
 RECONCILING TO HIMSELF, NOT RECKONING TO THEM THE
 παραπτώματα αὐτῶν καὶ θέμενος ἐν ἡμῖν τὸν λόγον
 TRESPASSES OF THEM AND HAVING PUT IN US THE MESSAGE
 τῆς καταλλαγῆς. **5.20** ὑπὲρ Χριστοῦ οὖν
 - OF RECONCILIATION. ON BEHALF OF CHRIST THEREFORE

we try to persuade others;
 but we ourselves are well
 known to God, and I hope
 that we are also well known
 to your consciences. ¹²We
 are not commending
 ourselves to you again, but
 giving you an opportunity to
 boast about us, so that you
 may be able to answer those
 who boast in outward
 appearance and not in the
 heart. ¹³For if we are beside
 ourselves, it is for God; if we
 are in our right mind, it is for
 you. ¹⁴For the love of Christ
 urges us on, because we are
 convinced that one has died
 for all; therefore all have
 died. ¹⁵And he died for all,
 so that those who live
 might live no longer for
 themselves, but for him who
 died and was raised for
 them.

¹⁶From now on, there-
 fore, we regard no one from
 a human point of view;^k
 even though we once knew
 Christ from a human point of
 view,^k we know him no
 longer in that way. ¹⁷So if
 anyone is in Christ, there is a
 new creation: everything old
 has passed away; see, every-
 thing has become new! ¹⁸All
 this is from God, who recon-
 ciled us to himself through
 Christ, and has given us the
 ministry of reconciliation;
¹⁹that is, in Christ God was
 reconciling the world to
 himself,^l not counting their
 trespasses against them, and
 entrusting the message of
 reconciliation to us. ²⁰So we
 are ambassadors for Christ,

^k Gk. according to the flesh

^l Or God was in Christ reconciling
the world to himself

since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. ²¹For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

πρεσβεύομεν ὥς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν·
WE ARE AMBASSADORS AS [IF] - GOD [WERE] ENTREATING THROUGH US;
δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ θεῷ.
WE ASK ON BEHALF OF CHRIST, BE RECONCILED - TO GOD.
5.21 τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν
THE ONE NOT KNOWING SIN ³ON BEHALF OF ⁴US
ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη
²SIN ¹HE MADE, THAT WE MIGHT BECOME [THE] RIGHTEOUSNESS
θεοῦ ἐν αὐτῷ.
OF GOD IN HIM.

CHAPTER 6

As we work together with him,^m we urge you also not to accept the grace of God in vain. ²For he says,

“At an acceptable time I have listened to you,
and on a day of salvation I have helped you.”

See, now is the acceptable time; see, now is the day of salvation! ³We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, ⁴but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, ⁵beatings, imprisonments, riots, labors, sleepless nights, hunger; ⁶by purity, knowledge, patience, kindness, holiness of spirit, genuine love, ⁷truthful speech, and the power of God; with the

^mGk. As we work together

6.1 Συνεργοῦντες δὲ καὶ παρακαλοῦμεν
[AS] ONES WORKING TOGETHER WITH [HIM], - ALSO WE URGE

μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς·
²NOT ⁷IN ⁸VAIN ⁴THE ⁵GRACE - ⁶OF GOD ³TO RECEIVE ¹YOU”;

6.2 λέγει γάρ,
FOR~HE SAYS,

Καιρῷ δεκτῷ ἐπήκουσά σου
IN A TIME ACCEPTABLE I HEARD YOU

καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.
AND IN A DAY OF SALVATION I HELPED YOU.

ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα
BEHOLD NOW [IS] A TIME ACCEPTABLE, BEHOLD NOW [IS] A DAY

σωτηρίας· **6.3** μηδεμίαν ἐν μηδενὶ διδόντες
OF SALVATION; NOT IN ANYTHING GIVING

προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία, **6.4** ἀλλ'
A CAUSE FOR STUMBLING, LEST ³BE BLAMED ¹THE ²MINISTRY, BUT

ἐν παντὶ συνίσταντες ἑαυτοὺς ὡς θεοῦ διάκονοι,
IN EVERYTHING PRESENTING OURSELVES AS GOD'S SERVANTS,

ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν
IN MUCH~ENDURANCE IN AFFLICTIONS, IN HARDSHIPS, IN

στενοχωρίαις, **6.5** ἐν πληγαῖς, ἐν φυλακαῖς, ἐν
DISTRESSES, IN BEATINGS, IN IMPRISONMENTS, IN

ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν
RIOTS, IN LABORS, IN WATCHINGS, IN

νηστείαις, **6.6** ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ,
FASTINGS, IN PURITY, IN KNOWLEDGE, IN LONGSUFFERING,

ἐν χρηστότητι, ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ,
IN KINDNESS, IN [THE] HOLY~SPIRIT, IN LOVE UNHYPOCRITICAL,

6.7 ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ· διὰ τῶν
IN [THE] WORD OF TRUTH, IN [THE] POWER OF GOD; THROUGH THE

όπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν,
WEAPONS - OF RIGHTEOUSNESS OF THE RIGHT [HAND] AND OF [THE] LEFT,

6.8 διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ
THROUGH HONOR AND DISHONOR, THROUGH ILL REPUTE AND

εὐφημίας· ὥς πλάνοι καὶ ἀληθεῖς, **6.9** ὥς
GOOD REPUTE; AS DECEIVERS AND [YET] TRUE, AS

ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι, ὥς ἀποθνήσκοντες
BEING UNKNOWN AND [YET] BEING WELL-KNOWN, AS DYING

καὶ ἰδοὺ ζῶμεν, ὥς παιδευόμενοι καὶ μὴ
AND BEHOLD WE LIVE, AS BEING PUNISHED AND NOT

θανατούμενοι, **6.10** ὥς λυπούμενοι ἀεὶ δὲ χαίροντες,
BEING PUT TO DEATH, AS BEING GRIEVED BUT~ALWAYS REJOICING,

ὥς πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὥς
AS POOR ³MANY ¹BUT ²ENRICHING, AS

μηδὲν ἔχοντες καὶ πάντα κατέχοντες.
HAVING~NOTHING AND [YET] ALL THINGS POSSESSING.

6.11 Τὸ στόμα ἡμῶν ἀνέφηνεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ
THE MOUTH OF US HAS OPENED TO YOU*, CORINTHIANS, THE

καρδία ἡμῶν πεπλάτνται· **6.12** οὐ στενοχωρεῖσθε ἐν
HEART OF US HAS BEEN ENLARGED: YOU* ARE NOT BEING RESTRICTED BY

ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν·
US, BUT~YOU* ARE RESTRICTED IN THE BOWELS(AFFECTIONS) OF YOU*;

6.13 τὴν δὲ αὐτὴν ἀντιμισθίαν, ὥς τέκνοις λέγω,
NOW~IN THE SAME [KIND OF] EXCHANGE, AS TO CHILDREN I SPEAK,

πλατύνθητε καὶ ὑμεῖς.
BE ENLARGED ALSO YOU*.

6.14 Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ
DO NOT BECOME UNEQUALLY YOKED WITH UNBELIEVERS; FOR~WHAT

μετοχὴ δικαιοσύνης καὶ ἀνομία ἢ τίς κοινωνία
PARTNERSHIP [HAVE] RIGHTEOUSNESS AND LAWLESSNESS OR WHAT FELLOWSHIP

φωτὶ πρὸς σκότος; **6.15** τίς δὲ συμφώνησις Χριστοῦ
[HAS] LIGHT WITH DARKNESS? AND~WHAT HARMONY OF CHRIST

πρὸς Βελιάρ, ἢ τίς μερὶς πιστῷ μετὰ ἀπίστου;
WITH BELIAR, OR WHAT PART [HAS] A BELIEVER WITH AN UNBELIEVER?

6.16 τίς δὲ συγκατάθεσις ναῷ θεοῦ μετὰ εἰδώλων;
AND~WHAT AGREEMENT [HAS] A SANCTUARY OF GOD WITH IDOLS?

ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν ζώντος, καθὼς εἶπεν ὁ
FOR~WE ²A SANCTUARY ⁴GOD ¹ARE ³OF A LIVING, AS SAID -

θεὸς ὅτι
GOD, -

Ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω
I WILL DWELL IN THEM AND I WILL WALK AMONG [THEM],

καὶ ἔσομαι αὐτῶν θεός
AND I WILL BE THEIR GOD

καὶ αὐτοὶ ἔσονται μου λαός.
AND THEY WILL BE MY PEOPLE.

weapons of righteousness for the right hand and for the left; ⁸in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; ⁹as unknown, and yet are well known; as dying, and see—we are alive; as punished, and yet not killed; ¹⁰as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

¹¹ We have spoken frankly to you Corinthians; our heart is wide open to you. ¹²There is no restriction in our affections, but only in yours. ¹³In return—I speak as to children—open wide your hearts also.

¹⁴ Do not be mismatched with unbelievers. For what partnership is there between righteousness and lawlessness? Or what fellowship is there between light and darkness? ¹⁵What agreement does Christ have with Beliar? Or what does a believer share with an unbeliever? ¹⁶What agreement has the temple of God with idols? For we^a are the temple of the living God; as God said,

“I will live in them and walk among them, and I will be their God, and they shall be my people.

^a Other ancient authorities read *you*

¹⁷Therefore come out from them,
and be separate from them, says the Lord,
and touch nothing unclean;
then I will welcome you,
¹⁸and I will be your father,
and you shall be my sons and daughters,
says the Lord Almighty."

6.17 διὸ ἐξέλθατε ἐκ μέσου αὐτῶν
THEREFORE COME OUT FROM [THE] MIDST OF THEM

καὶ ἀφορίσθητε, λέγει κύριος,
AND BE SEPARATED, SAYS [THE] LORD,

καὶ ἀκαθάρτου μὴ ἅπτεσθε·
AND AN UNCLEAN THING DO NOT TOUCH;

καὶ γὰρ εἰσδέξομαι ὑμᾶς
AND I WILL RECEIVE YOU*

6.18 καὶ ἔσομαι ὑμῖν εἰς πατέρα
AND I WILL BE TO YOU* - A FATHER

καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ
AND YOU* WILL BE TO ME - SONS AND

θυγατέρας,
DAUGHTERS,

λέγει κύριος παντοκράτωρ.
SAYS [THE] LORD [THE] ALMIGHTY.

6:17a Isa. 52:11 **6:17b** Ezek. 20:34 **6:18** 2.Sam. 7:8, 14

CHAPTER 7

Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and of spirit, making holiness perfect in the fear of God.

2 Make room in your hearts^a for us; we have wronged no one, we have corrupted no one, we have taken advantage of no one. ³I do not say this to condemn you, for I said before that you are in our hearts, to die together and to live together. ⁴I often boast about you; I have great pride in you; I am filled with consolation; I am overjoyed in all our affliction.

5 For even when we came into Macedonia,

^a Gk. lacks *in your hearts*

7.1 ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί,
³THESE ¹THEREFORE ²HAVING - ⁴PROMISES, BELOVED,

καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς
LET US CLEANSE OURSELVES FROM EVERY DEFILEMENT OF FLESH

καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ
AND SPIRIT, PERFECTING HOLINESS IN [THE] FEAR

θεοῦ.
OF GOD.

7.2 Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα
MAKE ROOM FOR US; NO ONE WE WRONGED, NO ONE

ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν. **7.3** πρὸς
WE RUINED, NO ONE WE EXPLOITED. AS TO

κατάκρισιν οὐ λέγω· προεῖρηκα γὰρ ὅτι ἐν ταῖς
CONDEMNATION I DO NOT SPEAK; FOR~I HAVE SAID BEFORE THAT IN THE

καρδίαις ἡμῶν ἔστε εἰς τὸ συναποθανεῖν καὶ
HEARTS OF US YOU* ARE SO AS - TO DIE WITH [YOU*] AND

συζῆν. **7.4** πολλή μοι παρρησία πρὸς ὑμᾶς,
TO LIVE WITH [YOU*]. I HAVE MUCH BOLDNESS TOWARD YOU*,

πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ
I HAVE MUCH BOASTING ON BEHALF OF YOU*; I HAVE BEEN FILLED -

παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ
WITH ENCOURAGEMENT, I AM FILLED TO OVERFLOWING - WITH JOY AT ALL THE

θλίψει ἡμῶν.
AFFLICTION OF US.

7.5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν
FOR~INDEED [WHEN] WE HAD COME INTO MACEDONIA, ⁵NO

ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν ἀλλ' ἐν παντὶ
⁴HAD ⁶REST ¹THE ²BODY ³OF US, BUT IN EVERY [WAY]
 θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι. **7.6** ἀλλ'
BEING AFFLICTED; OUTSIDE [WERE] BATTLES, INSIDE, FEARS. ¹BUT
 ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ
³THE ONE ⁴ENCOURAGING ⁵THE ⁶LOWLY ⁷ENCOURAGED ⁸US -
 θεὸς ἐν τῇ παρουσίᾳ Τίτου, **7.7** οὐ μόνον δὲ ἐν τῇ
²GOD BY THE COMING OF TITUS, ²NOT ³ONLY ¹AND BY THE
 παρουσίᾳ αὐτοῦ ἀλλὰ καὶ ἐν τῇ παρακλήσει ἡ
COMING OF HIM BUT ALSO BY THE ENCOURAGEMENT BY WHICH
 παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν
HE WAS ENCOURAGED OVER YOU*, REPORTING TO US - YOUR*
 ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ
LONGING, - YOUR* MOURNING, - YOUR* ZEAL FOR
 ἐμοῦ ὥστε με μᾶλλον χαρῆναι. **7.8** ὅτι εἰ καὶ
ME SO THAT [IT CAUSED] ME TO REJOICE~MORE. BECAUSE IF INDEED
 ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι· εἰ
I GRIEVED YOU* BY THE LETTER I DO NOT REGRET [IT]; IF
 καὶ μετεμελόμην, βλέπω [γὰρ] ὅτι ἡ ἐπιστολὴ ἐκείνη
INDEED I WAS REGRETTING [IT], FOR~I SEE THAT - THAT~LETTER,
 εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς, **7.9** νῦν χαίρω, οὐχ
IF EVEN FOR AN HOUR, GRIEVED YOU, NOW I REJOICE, NOT
 ὅτι ἐλυπήθητε ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν·
THAT YOU* WERE GRIEVED BUT THAT YOU* WERE GRIEVED TO REPENTANCE;
 ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ
FOR~YOU* WERE GRIEVED ACCORDING TO GOD, THAT IN NOTHING
 ζημιωθῆτε ἐξ ἡμῶν. **7.10** ἡ γὰρ κατὰ θεὸν
YOU* MIGHT SUFFER LOSS BY US. ²THE ¹FOR ⁴ACCORDING TO ⁵GOD
 λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται·
³GRIEF ⁷REPENTANCE ⁸TO ⁹SALVATION ¹⁰NOT TO BE REGRETTED ⁶WORKS;
 ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται.
²THE ¹BUT ⁴OF THE ⁵WORLD ³GRIEF ⁷DEATH ⁶WORKS OUT.
7.11 ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι
FOR~BEHOLD THIS SAME THING, - ²ACCORDING TO ³GOD ¹TO BE GRIEVED,
 πόσῃν κατειργάσατο ὑμῖν σπουδὴν, ἀλλὰ ἀπολογία·
¹WHAT ³IT PRODUCED ⁴IN YOU* ²DILIGENCE, BUT [WHAT] DEFENSE,
 ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν,
BUT [WHAT] INDIGNATION, BUT [WHAT] FEAR, BUT [WHAT] LONGING,
 ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν. ἐν παντὶ
BUT [WHAT] ZEAL, BUT [WHAT] VENGEANCE. IN EVERYTHING
 συνεστήσατε ἑαυτοὺς ἀγνοῦς εἶναι τῷ πράγματι.
YOU* PRESENTED YOURSELVES TO BE~PURE IN THE MATTER.
7.12 ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἕνεκεν τοῦ
THEN IF INDEED I WROTE TO YOU*, [IT WAS] NOT FOR THE SAKE OF THE ONE
 ἀδικήσαντος οὐδὲ ἕνεκεν τοῦ ἀδικηθέντος ἀλλ'
HAVING DONE WRONG NOR FOR THE SAKE OF THE ONE HAVING BEEN WRONGED, BUT
 ἕνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν
FOR THE SAKE OF - BEING MADE MANIFEST ⁵THE ⁶ZEAL ⁷OF YOU* -

our bodies had no rest, but we were afflicted in every way—disputes without and fears within. ⁶But God, who consoles the downcast, consoled us by the arrival of Titus, ⁷and not only by his coming, but also by the consolation with which he was consoled about you, as he told us of your longing, your mourning, your zeal for me, so that I rejoiced still more. ⁸For even if I made you sorry with my letter, I do not regret it (though I did regret it, for I see that I grieved you with that letter, though only briefly). ⁹Now I rejoice, not because you were grieved, but because your grief led to repentance; for you felt a godly grief, so that you were not harmed in any way by us. ¹⁰For godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death. ¹¹For see what earnestness this godly grief has produced in you, what eagerness to clear yourselves, what indignation, what alarm, what longing, what zeal, what punishment! At every point you have proved yourselves guiltless in the matter. ¹²So although I wrote to you, it was not on account of the one who did the wrong, nor on account of the one who was wronged, but in order that your zeal for us might be made known

to you before God. ¹³In this we find comfort.

In addition to our own consolation, we rejoiced still more at the joy of Titus, because his mind has been set at rest by all of you. ¹⁴For if I have been somewhat boastful about you to him, I was not disgraced; but just as everything we said to you was true, so our boasting to Titus has proved true as well. ¹⁵And his heart goes out all the more to you, as he remembers the obedience of all of you, and how you welcomed him with fear and trembling. ¹⁶I rejoice, because I have complete confidence in you.

ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ. **7.13** διὰ τοῦτο
⁸FOR ⁹US ¹TO ²YOU⁸ ³BEFORE - ⁴GOD. THEREFORE

παρακεκλήμεθα.
 WE HAVE BEEN ENCOURAGED.

Ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον
 BUT~AS TO THE ENCOURAGEMENT OF US EXCEEDINGLY MORE

ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπανται τὸ
 WE REJOICED AT THE JOY OF TITUS, BECAUSE ⁴HAS BEEN SET AT REST ¹THE

πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν· **7.14** ὅτι εἴ τι
²SPIRIT ³OF HIM FROM(BY) YOU⁸~ALL; BECAUSE IF ANYTHING

αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθη, ἀλλ' ὥς
 TO HIM ABOUT YOU⁸ I HAVE BOASTED, I WAS NOT PUT TO SHAME BUT AS

πάντα ἐν ἀληθείᾳ ἐλάλησαμεν ὑμῖν, οὕτως καὶ ἡ
 ALL THINGS IN TRUTH WE SPOKE TO YOU⁸, SO ALSO THE

καύχησης ἡμῶν ἢ ἐπὶ Τίτου ἀλήθεια ἐγενήθη. **7.15** καὶ
 BOASTING OF US - AS TO TITUS BECAME~TRUTH. AND

τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστίν
 THE BOWELS(AFFECTIONS) OF HIM MORE ABUNDANTLY TOWARD YOU⁸ ARE,

ἀναμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὥς
 REMEMBERING ¹THE ⁴ALL ³OF YOU⁸ ²OBEDIENCE, AS

μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν. **7.16** χαίρω
 WITH FEAR AND TREMBLING YOU⁸ RECEIVED HIM. I REJOICE

ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.
 THAT IN EVERYTHING I HAVE CONFIDENCE IN YOU⁸.

CHAPTER 8

We want you to know, brothers and sisters,^p about the grace of God that has been granted to the churches of Macedonia; ²for during a severe ordeal of affliction, their abundant joy and their extreme poverty have overflowed in a wealth of generosity on their part. ³For, as I can testify, they voluntarily gave according to their means, and even beyond their means, ⁴begging us earnestly for the privilege^q of sharing in this ministry to the saints— ⁵and this, not merely as we expected; they gave themselves first to the Lord

^p Gk *brothers*

^q Gk *grace*

8.1 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ
 NOW~WE MAKE KNOWN TO YOU⁸, BROTHERS, THE GRACE - OF GOD

τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας,
 - HAVING BEEN GIVEN AMONG THE CHURCHES - OF MACEDONIA,

8.2 ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς
 THAT BY A GREAT TEST OF AFFLICTION THE ABUNDANCE OF THE

χαρᾶς αὐτῶν καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν
 JOY OF THEM AND THE EXTREME DEPTH OF [THE] POVERTY OF THEM

ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἀπλότητος αὐτῶν·
 ABOUNDED TO THE RICHES OF THE GENEROSITY OF THEM;

8.3 ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ παρὰ δύναμιν,
 THAT ACCORDING TO [THEIR] ABILITY, I TESTIFY, AND BEYOND [THEIR] ABILITY,

αὐθαίρετοι **8.4** μετὰ πολλῆς παρακλήσεως δεόμενοι
 OF THEIR OWN ACCORD WITH MUCH APPEAL REQUESTING

ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν
 OF US [TO RECEIVE] THE FAVOR AND [TO PARTICIPATE IN] THE CONTRIBUTION

τῆς διακονίας τῆς εἰς τοὺς ἁγίους, **8.5** καὶ οὐ καθὼς
 OF THE MINISTRY - TO THE SAINTS, AND NOT AS

ἠλπίσαμεν ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ
 WE HOPED BUT THEMSELVES THEY GAVE FIRST TO THE LORD

καὶ ἡμῖν διὰ θελήματος θεοῦ **8.6** εἰς τὸ
 AND TO US THROUGH [THE] WILL OF GOD SO THAT -
 παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο
 [IT WAS NECESSARY FOR] US~TO ASK TITUS, THAT AS HE BEGAN BEFORE
 οὕτως καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν
 SO ALSO HE SHOULD COMPLETE AMONG YOU* ALSO -
 χάριν ταύτην. **8.7** ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε,
 THIS~[ACT OF] GRACE. BUT JUST AS IN EVERYTHING YOU* ABOUND,
 πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ
 IN FAITH AND IN WORD AND IN KNOWLEDGE AND IN ALL DILIGENCE AND
 τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ
 IN THE ²FROM ³US - ⁴TO YOU* ¹LOVE, [SEE] THAT ALSO IN THIS
 τῇ χάριτι περισσεύητε.
 - GRACE YOU* ABOUND.

8.8 Οὐ κατ' ἐπιταγὴν λέγω ἀλλὰ διὰ τῆς
 NOT ACCORDING TO A COMMAND I SPEAK, BUT THROUGH ¹THE
 ἐτέρων σπουδῆς καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον
³OF OTHERS ²DILIGENCE AND ¹THE - ³OF YOUR* ⁴LOVE ²GENUINENESS
 δοκιμάζων· **8.9** γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου
⁵TESTING; FOR~YOU* KNOW THE GRACE OF THE LORD
 ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσεν
 OF US JESUS CHRIST, THAT BECAUSE OF YOU* HE BECAME POOR
 πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ
 [THOUGH] BEING~RICH, THAT YOU* BY THE POVERTY~OF THAT ONE
 πλουτήσητε. **8.10** καὶ γνώμην ἐν τούτῳ δίδωμι·
 MAY BECOME RICH. AND AN OPINION IN THIS I GIVE;
 τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ
 FOR~THIS FOR YOU* IS PROFITABLE, WHO NOT ONLY THE
 ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ
 DOING BUT ALSO THE WILLING YOU* PREVIOUSLY BEGAN FROM
 πέρυσιν· **8.11** νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε,
 LAST YEAR; BUT~NOW ALSO ²THE ³DOING ¹COMPLETE,
 ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν,
 SO JUST AS [THERE WAS] THE EAGERNESS OF(FOR) THE WILLINGNESS,
 οὕτως καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. **8.12** εἰ γὰρ
 SO ALSO THE COMPLETING OF WHAT [YOU*] HAVE. FOR~IF

ἡ προθυμία πρόκειται, καθὼς ἐὰν ἔχῃ
 THE EAGERNESS IS ALREADY PRESENT, ACCORDING TO WHATEVER ONE MAY HAVE
 εὐπρόσδεκτος, οὐ καθὼς οὐκ ἔχει. **8.13** οὐ γὰρ
 [IT IS] ACCEPTABLE, NOT ACCORDING TO [WHAT] ONE DOES NOT HAVE. FOR~NOT
 ἵνα ἄλλοις ἄνεσις, ὑμῖν θλίψις, ἀλλ' ἐξ
 THAT TO OTHERS [THERE BE] RELIEF, [AND] TO YOU* DISTRESS, BUT BY
 ἰσότητος· **8.14** ἐν τῷ νῦν καιρῷ τὸ ὑμῶν
 EQUALITY; DURING THE PRESENT TIME - YOUR*

περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, ἵνα καὶ τὸ
 ABUNDANCE FOR - THOSE ONES' LACK, THAT ALSO -

8:7 text: NASB NIVmg NEBmg NRSV. var. ὑμῶν ἐν ἡμῖν ἀγάπη (your* love for us): KJV ASV RSV
 NASBmg NIV TEV NEB NJB NRSVmg.

and, by the will of God, to us, ⁶so that we might urge Titus that, as he had already made a beginning, so he should also complete this generous undertaking⁷ among you. ⁷Now as you excel in everything—in faith, in speech, in knowledge, in utmost eagerness, and in our love for you⁸—so we want you to excel also in this generous undertaking.⁷

⁸I do not say this as a command, but I am testing the genuineness of your love against the earnestness of others. ⁹For you know the generous act⁹ of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. ¹⁰And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something—¹¹now finish doing it, so that your eagerness may be matched by completing it according to your means. ¹²For if the eagerness is there, the gift is acceptable according to what one has—not according to what one does not have. ¹³I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between ¹⁴your present abundance and their need, so that

⁷ Gk this grace

⁸ Other ancient authorities read your love for us

⁹ Gk the grace

their abundance may be for your need, in order that there may be a fair balance. ¹⁵As it is written,

“The one who had much did not have too much, and the one who had little did not have too little.”

¹⁶But thanks be to God who put in the heart of Titus the same eagerness for you that I myself have. ¹⁷For he not only accepted our appeal, but since he is more eager than ever, he is going to you of his own accord. ¹⁸With him we are sending the brother who is famous among all the churches for his proclaiming the good news;^u ¹⁹and not only that, but he has also been appointed by the churches to travel with us while we are administering this generous undertaking^v for the glory of the Lord himself^w and to show our goodwill. ²⁰We intend that no one should blame us about this generous gift that we are administering, ²¹for we intend to do what is right not only in the Lord’s sight but also in the sight of others. ²²And with them we are sending our brother whom we have often tested and found eager in many matters, but who is now more eager than ever because of his great confidence in you. ²³As for Titus, he is my partner and co-worker in your service;

^u Or *the gospel*

^v Gk *this grace*

^w Other ancient authorities lack *himself*

ἐκείνων περισσεύμα γένηται εἰς τὸ ὑμῶν ὑστέρημα,
THOSE ONES’ ABUNDANCE MAY BE FOR - YOUR° LACK,

ὅπως γένηται ἰσότης, **8.15** καθὼς γέγραπται,
SO THERE MAY BE EQUALITY, AS IT HAS BEEN WRITTEN,

Ὁ τὸ πολὺ οὐκ ἐπλεόνασεν,
THE ONE [THAT GATHERED] THE MUCH DID NOT ABOUND,

καὶ ὁ τὸ ὀλίγον
AND THE ONE [THAT GATHERED] THE LITTLE

οὐκ ἡλαττόνησεν.
DID NOT ABOUND.

8.16 Χάρις δὲ τῷ θεῷ τῷ δόντι τὴν αὐτὴν
BUT~THANKS [BE] - TO GOD, THE ONE HAVING GIVEN THE SAME

σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου, **8.17** ὅτι τὴν
DILIGENCE FOR YOU° IN THE HEART OF TITUS, BECAUSE THE

μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων
- ENCOURAGEMENT HE RECEIVED, ³MORE DILIGENT ¹AND ²BEING

αὐθαίρετος ἐξῆλθεν πρὸς ὑμᾶς. **8.18** συνεπέμψαμεν δὲ
OF HIS OWN ACCORD HE WENT FORTH TO YOU°. AND~WE SENT

μετ’ αὐτοῦ τὸν ἀδελφὸν οὗ ὁ ἔπαινος ἐν τῷ
WITH HIM THE BROTHER WHOSE - PRAISE IN THE

εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν, **8.19** οὐ
GOSPEL [IS] THROUGH[OUT] ALL THE CHURCHES, ²NOT

μόνον δὲ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν
³ONLY [THIS] ¹AND BUT ALSO HAVING BEEN HANDPICKED BY THE

ἐκκλησιῶν συνέκδημος ἡμῶν σὺν τῇ χάριτι ταύτῃ
CHURCHES [AS] A TRAVELING COMPANION OF US WITH - THIS~[GRACIOUS] GIFT

τῇ διακονουμένῃ ὑφ’ ἡμῶν πρὸς τὴν [αὐτοῦ] τοῦ
- BEING ADMINISTERED BY US TO ¹THE ⁵HIMSELF ³OF THE

κυρίου δόξαν καὶ προθυμίαν ἡμῶν,
⁴LORD ²GLORY AND [A TESTIMONY OF THE] EAGERNESS OF YOU°,

8.20 στελλόμενοι τοῦτο, μή τις ἡμᾶς μωμήσῃται ἐν
AVOIDING THIS, LEST ANYONE SHOULD BLAME~US IN

τῇ ἀδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ’ ἡμῶν·
- THIS~ABUNDANCE - BEING ADMINISTERED BY US;

8.21 προνοοῦμεν γὰρ καλὰ οὐ μόνον ἐνώπιον κυρίου
FOR~WE HAVE REGARD FOR GOOD THINGS NOT ONLY BEFORE [THE] LORD

ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. **8.22** συνεπέμψαμεν δὲ
BUT ALSO BEFORE MEN. AND~WE SENT WITH

αὐτοῖς τὸν ἀδελφὸν ἡμῶν ὃν ἐδοκιμάσαμεν ἐν
THEM THE BROTHER OF US WHOM WE APPROVED IN

πολλοῖς πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ
MANY THINGS MANY TIMES BEING~DILIGENT, AND~NOW [BEING] MUCH

σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς.
MORE DILIGENT BY [HIS] GREAT~CONFIDENCE - IN YOU°.

8.23 εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς
WHETHER AS REGARDS TITUS, [HE IS] MY~PARTNER AND FOR YOU°

συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν,
 A CO-WORKER; OR BROTHERS OF US, [THEY ARE] APOSTLES OF CHURCHES,
 δόξα Χριστοῦ. **8.24** τὴν οὖν ἔνδειξιν τῆς ἀγάπης
 [THE] GLORY OF CHRIST. THEREFORE~THE DEMONSTRATION OF THE LOVE
 ὑμῶν καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν εἰς
 OF YOU^c AND OUR BOASTING ABOUT YOU^c TO
 αὐτοὺς ἐνδεικνύμενοι εἰς πρόσωπον τῶν ἐκκλησιῶν.
 THEM—[BE] DISPLAYING [THESE] IN [THE] PRESENCE OF THE CHURCHES.

as for our brothers, they are messengers¹ of the churches, the glory of Christ. ²⁴Therefore openly before the churches, show them the proof of your love and of our reason for boasting about you.

¹ Gk. *apostles*

CHAPTER 9

9.1 Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς
²CONCERNING - ¹FOR THE SERVICE - FOR THE
 ἁγίους περισσόν μοί ἐστιν τὸ γράφειν ὑμῖν·
 SAINTS ²SUPERFLUOUS ³FOR ME ¹IT IS - TO WRITE TO YOU^c;
9.2 οἶδα γὰρ τὴν προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν
 FOR~I KNOW THE EAGERNESS OF YOU^c WHICH ON BEHALF OF YOU^c
 καυχῶμαι Μακεδόσιν, ὅτι Ἀχαΐα παρεσκευάσται ἀπὸ
 I BOAST TO MACEDONIANS, THAT ACHAIA HAS BEEN PREPARED SINCE
 πέρυσιν, καὶ τὸ ὑμῶν ζῆλος ἡρέθισεν τοὺς πλείονας.
 LAST YEAR, AND - YOUR^c ZEAL STIRRED UP THE MANY.
9.3 ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν
 AND~I SENT THE BROTHERS, LEST THE BOAST OF US
 τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ, ἵνα
 - ON BEHALF OF YOU^c SHOULD BE MADE EMPTY IN - THIS~RESPECT, THAT
 καθὼς ἔλεγον παρεσκευασμένοι ἦτε, **9.4** μὴ πως εἰάν
 AS I WAS SAYING YOU^c HAVE BEEN PREPARED, LEST PERHAPS IF
 ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ εὕρωσιν ὑμᾶς
²SHOULD COME ³WITH ⁴ME ¹MACEDONIANS AND THEY FIND YOU^c
 ἀπαρασκευάστους καταισχυρθώμεν ἡμεῖς, ἵνα
 UNPREPARED WE~SHOULD BE ASHAMED, (THAT
 μὴ λέγω ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ.
 WE SHOULD NOT SAY YOU^c), IN - THIS~CONFIDENCE.
9.5 ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς
³NECESSARY ¹THEREFORE ²I CONSIDERED (IT) TO ENCOURAGE THE
 ἀδελφούς, ἵνα προέλθωσιν εἰς ὑμᾶς καὶ
 BROTHERS, THAT THEY SHOULD GO BEFORE TO YOU^c AND
 προκαταρτίσωσιν τὴν προεπηγγελμένην εὐλογίαν
 HAVING ARRANGED BEFOREHAND ¹THE ³HAVING BEEN PREVIOUSLY PROMISED ²BLESSING(GIFT)
 ὑμῶν, ταύτην ἐτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ
 BY YOU^c, THIS[GIFT] TO BE~READY SO AS (TO BE) A BLESSING AND
 μὴ ὡς πλεονεξίαν.
 NOT AS AN EXACTION.

Now it is not necessary for me to write you about the ministry to the saints, ²for I know your eagerness, which is the subject of my boasting about you to the people of Macedonia, saying that Achaia has been ready since last year; and your zeal has stirred up most of them. ³But I am sending the brothers in order that our boasting about you may not prove to have been empty in this case, so that you may be ready, as I said you would be; ⁴otherwise, if some Macedonians come with me and find that you are not ready, we would be humiliated—to say nothing of you—in this undertaking.⁵ So I thought it necessary to urge the brothers to go on ahead to you, and arrange in advance for this bountiful gift that you have promised, so that it may be ready as a voluntary gift and not as an extortion.

⁶ The point is this: the one who sows sparingly will also reap sparingly,

⁵ Other ancient authorities add *of boasting*

9.6 Τοῦτο δέ, ὁ σπείρων φειδομένως φειδομένως
 AND~THIS, THE ONE SOWING SPARINGLY SPARINGLY

and the one who sows bountifully will also reap bountifully. ⁷Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver. ⁸And God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work. ⁹As it is written,

“He scatters abroad, he gives to the poor; his righteousness² endures forever.”

¹⁰He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. ¹¹You will be enriched in every way for your great generosity, which will produce thanksgiving to God through us; ¹²for the rendering of this ministry not only supplies the needs of the saints but also overflows with many thanksgivings to God. ¹³Through the testing of this ministry you glorify God by your obedience to the confession of the gospel of Christ and by the generosity of your sharing with them and with all others, ¹⁴while

² Or *benevolence*

καὶ θερίσει, καὶ ὁ σπείρων ἐπ' εὐλογίαις ἐπ'
ALSO WILL REAP, AND THE ONE SOWING FOR A BLESSING(BOUNTY) -

εὐλογίαις καὶ θερίσει. **9.7** ἕκαστος καθὼς
A BLESSING(BOUNTY) ALSO WILL REAP. EACH ONE AS

προήρηται τῇ καρδίᾳ, μὴ ἐκ λύπης ἢ
HE HAS DECIDED PREVIOUSLY IN THE(HIS) HEART, NOT OUT OF GRIEF NOR

ἐξ ἀνάγκης· ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός.
OUT OF NECESSITY; FOR~A CHEERFUL GIVER ²LOVES - ¹GOD.

9.8 δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς
³IS ABLE ¹AND - ²GOD ⁵ALL ⁶GRACE ⁴TO CAUSE TO ABOUND ⁷TO

ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν ἀντάρκειαν
⁸YOU°, THAT IN EVERYTHING ALWAYS ²ALL ³SUFFICIENCY

ἔχοντες περισσεύετε εἰς πᾶν ἔργον ἀγαθόν, **9.9** καθὼς
¹HAVING YOU° MAY ABOUND TO EVERY GOOD~WORK, AS

γέγραπται,
IT HAS BEEN WRITTEN,

Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν,
HE SCATTERED, HE GAVE TO THE POOR,

ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.
THE RIGHTEOUSNESS OF HIM REMAINS TO THE AGE.

9.10 ὁ δὲ ἐπιχορηγῶν σπόρον τῷ σπείροντι καὶ
NOW~THE ONE SUPPLYING SEED TO THE ONE SOWING BOTH

ἄρτον εἰς βρῶσιν χορηγήσει καὶ πληθυνεῖ τὸν σπόρον
²BREAD ³FOR ⁴FOOD ¹WILL SUPPLY AND WILL MULTIPLY THE SEED

ὑμῶν καὶ αὐξήσει τὰ γενήματα τῆς δικαιοσύνης
OF YOU° AND WILL INCREASE THE FRUITS OF THE RIGHTEOUSNESS

ὑμῶν· **9.11** ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν
OF YOU°; IN EVERYTHING BEING ENRICHED TO ALL

ἀπλότητα, ἣτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν
GENEROSITY, WHICH PRODUCES THROUGH US THANKSGIVING

τῷ θεῷ· **9.12** ὅτι ἡ διακονία τῆς
- TO GOD; BECAUSE THE MINISTRY -

λειτουργίας ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα
OF THIS~SERVICE NOT ONLY IS FILLING UP

τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ
THE THINGS LACKING OF THE SAINTS, BUT (IS) ALSO

περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ θεῷ·
ABOUNDING THROUGH MANY THANKSGIVINGS - TO GOD;

9.13 διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες
THROUGH THE PROOF - OF THIS~MINISTRY GLORIFYING

τὸν θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας
- GOD ON[THE BASIS OF] THE(YOUR°) SUBMISSION OF(TO) THE CONFESSION

ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ ἀπλότητι
OF YOU° TO THE GOSPEL - OF CHRIST AND [ON THE] GENEROSITY

τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας, **9.14** καὶ
OF THE CONTRIBUTION TO THEM AND TO ALL MEN, AND [ALSO]

αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούτων ὑμᾶς
THEIR SUPPLICATION FOR YOU°, HAVING GREAT AFFECTION FOR YOU°

διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν.
BECAUSE OF THE SURPASSING GRACE - OF GOD UPON YOU°.

9.15 χάρις τῷ θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.
THANKS - [BE] TO GOD FOR - HIS~INDESCRIBABLE GIFT.

they long for you and pray for you because of the surpassing grace of God that he has given you. ¹⁵Thanks be to God for his indescribable gift!

CHAPTER 10

10.1 Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς
³MYSELF ¹NOW ²I PAUL APPEAL TO YOU° THROUGH THE

πραΰτητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ
HUMILITY AND GENTLENESS - OF CHRIST, WHO ACCORDING TO

πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ
APPEARANCE - [AM] LOWLY AMONG YOU°, BUT~BEING ABSENT AM BOLD

εἰς ὑμᾶς· **10.2** δέομαι δὲ τὸ μὴ παρῶν θαρρήσαι
TOWARD YOU°; NOW~I REQUEST - NOT BEING PRESENT TO BE BOLD

τῇ πεποιθήσει ἣ λογίζομαι τολμήσαι ἐπὶ
IN THE CONFIDENCE WHICH I CONSIDER TO BE DARING TOWARD

τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα
SOME PEOPLE, THE ONES CONSIDERING US AS ²ACCORDING TO ³FLESH

περιπατοῦντας· **10.3** ἐν σαρκὶ γὰρ περιπατοῦντες
¹WALKING. ²[THOUGH] IN ³FLESH ¹FOR ⁴WALKING,

οὐ κατὰ σάρκα στρατευόμεθα, **10.4** τὰ γὰρ ὅπλα
NOT ACCORDING TO FLESH WE WAR, FOR~THE WEAPONS

τῆς στρατείας ἡμῶν οὐ σαρκικὰ ἀλλὰ δυνατὰ τῷ
OF THE WARFARE OF US [ARE] NOT FLESHLY BUT POWERFUL -

θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων,
THROUGH GOD TO [THE] OVERTHROW OF STRONGHOLDS,

λογισμοὺς καθαιροῦντες **10.5** καὶ πᾶν ὑψωμα
OVERTHROWING~REASONINGS AND EVERY HIGH THING

ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ
RISING UP AGAINST THE KNOWLEDGE - OF GOD, AND

αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ
LEADING CAPTIVE EVERY THOUGHT INTO THE OBEDIENCE -

Χριστοῦ, **10.6** καὶ ἐν ἐτοιμῷ ἔχοντες ἐκδικῆσαι πᾶσαν
OF CHRIST, AND - HAVING~A READINESS TO AVENGE ALL

παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.
DISOBEDIENCE, WHENEVER IS FULFILLED YOUR° - OBEDIENCE.

10.7 Τὰ κατὰ πρόσωπον βλέπετε. εἴ τις
THE THINGS ACCORDING TO APPEARANCE YOU° LOOK [AT]. IF ANYONE

πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογίζεσθω
HAS PERSUADED HIMSELF OF CHRIST TO BE, THIS LET HIM CONSIDER

πάλιν ἐφ' ἑαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτως καὶ
AGAIN AS TO HIMSELF, THAT AS HE [IS] OF CHRIST, SO ALSO

ἡμεῖς· **10.8** ἐάν [τε] γὰρ περισσότερόν τι καυχῶμαι
WE [ARE]. ³IF ²EVEN ¹FOR MORE ABUNDANTLY I SHOULD BOAST~SOMETHING

I myself, Paul, appeal to you by the meekness and gentleness of Christ—I who am humble when face to face with you, but bold toward you when I am away!—²I ask that when I am present I need not show boldness by daring to oppose those who think we are acting according to human standards.^a ³Indeed, we live as human beings,^b but we do not wage war according to human standards;^a ⁴for the weapons of our warfare are not merely human,^c but they have divine power to destroy strongholds. We destroy arguments⁵ and every proud obstacle raised up against the knowledge of God, and we take every thought captive to obey Christ. ⁶We are ready to punish every disobedience when your obedience is complete.

⁷ Look at what is before your eyes. If you are confident that you belong to Christ, remind yourself of this, that just as you belong to Christ, so also do we. ⁸Now, even if I boast a little too much

^a Gk according to the flesh

^b Gk in the flesh

^c Gk fleshly

of our authority, which the Lord gave for building you up and not for tearing you down, I will not be ashamed of it. ⁹I do not want to seem as though I am trying to frighten you with my letters. ¹⁰For they say, "His letters are weighty and strong, but his bodily presence is weak, and his speech contemptible." ¹¹Let such people understand that what we say by letter when absent, we will also do when present.

¹² We do not dare to classify or compare ourselves with some of those who commend themselves. But when they measure themselves by one another, and compare themselves with one another, they do not show good sense. ¹³We, however, will not boast beyond limits, but will keep within the field that God has assigned to us, to reach out even as far as you. ¹⁴For we were not overstepping our limits when we reached you; we were the first to come all the way to you with the good news^d of Christ. ¹⁵We do not boast beyond limits, that is, in the labors of others; but our hope is that, as your faith increases, our sphere of action among you may be greatly enlarged, ¹⁶so that we may proclaim the good news^d in lands beyond you, without boasting of work already done in someone else's sphere of action.

^dOr the gospel

περὶ τῆς ἐξουσίας ἡμῶν ἧς ἔδωκεν ὁ κύριος εἰς
ABOUT THE AUTHORITY OF US, WHICH ³GAVE ¹THE ²LORD FOR

οἰκοδομῆν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν,
BUILDING UP AND NOT FOR [THE] OVERTHROW OF YOU^{*},

οὐκ αἰσχυνηθήσομαι. **10.9** ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν
I WILL NOT BE PUT TO SHAME, THAT I MAY NOT SEEM AS IF TO FRIGHTEN

ὑμᾶς διὰ τῶν ἐπιστολῶν· **10.10** ὅτι, Αἱ
YOU^{*} THROUGH THE(MY) LETTERS; BECAUSE, THE(HIS)

ἐπιστολαὶ μὲν, φησὶν, βαρεῖαι καὶ ἰσχυραί, ἡ δὲ
EPISTLES INDEED, HE SAYS, [ARE] WEIGHTY AND STRONG, BUT-THE

παρουσία τοῦ σώματος ἀσθενής καὶ ὁ λόγος
PRESENCE OF THE(HIS) BODY [IS] WEAK AND THE(HIS) SPEECH

ἐξουθενημένος. **10.11** τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι
[IS] BEING DESPISED. THIS ¹LET ³CONSIDER ²SUCH A ONE, THAT

οἱοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες,
SUCH AS WE ARE - IN WORD THROUGH LETTERS BEING ABSENT,

τοιούτοι καὶ παρόντες τῷ ἔργῳ.
SUCH ONES ALSO [WE ARE] BEING PRESENT - IN DEED.

10.12 Οὐ γὰρ τολμῶμεν ἐγκρίναι ἢ συγκρίναι ἑαυτούς
³NOT ¹FOR ²DARE WE TO CLASSIFY OR TO COMPARE OURSELVES

τισιν τῶν ἑαυτοὺς συνιστανόντων, ἀλλὰ αὐτοὶ
WITH SOME OF THE ONES COMMENDING-THEMSELVES, BUT THEY

ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες καὶ συγκρίνοντες
AMONG THEMSELVES MEASURING-THEMSELVES AND COMPARING

ἑαυτοὺς ἑαυτοῖς οὐ συνιᾶσιν. **10.13** ἡμεῖς δὲ οὐκ εἰς
THEMSELVES WITH THEMSELVES DO NOT UNDERSTAND. BUT-WE NOT TO

τὰ ἄμετρα καυχησόμεθα ἀλλὰ κατὰ τὸ
THE THINGS BEYOND MEASURE WILL BOAST BUT ACCORDING TO THE

μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ θεὸς
MEASURE OF THE SPHERE WHICH ³APPORTIONED ⁴TO US - ¹GOD

μέτρον, ἐφικέσθαι ἄχρι καὶ ὑμῶν. **10.14** οὐ γὰρ ὡς
²[BY A] MEASURE, TO REACH AS FAR AS EVEN YOU^{*}. FOR-NOT AS

μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτούς,
NOT REACHING TO YOU^{*} DO WE OVEREXTEND OURSELVES,

ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ
FOR-AS FAR AS EVEN YOU^{*} WE CAME WITH THE GOSPEL -

Χριστοῦ, **10.15** οὐκ εἰς τὰ ἄμετρα καυχώμενοι
OF CHRIST, NOT ²IN ³THE THINGS ⁴BEYOND MEASURE ¹BOASTING

ἐν ἄλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες αὐξανομένης
IN OTHERS' LABORS, ³HOPE ¹BUT ²HAVING, [WHILE IS] GROWING

τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι κατὰ
THE FAITH OF YOU^{*}, AMONG YOU^{*} TO BE ENLARGED ACCORDING TO

τὸν κανόνα ἡμῶν εἰς περισσεῖαν **10.16** εἰς
THE SPHERE OF US [RESULTING] IN ABUNDANCE, TO

τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν
THE [REGIONS] BEYOND YOU^{*} TO PREACH GOOD NEWS, ¹NOT ³IN

ἄλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα καυχῆσασθαι.
⁴ANOTHER'S ⁵SPHERE ⁶AS TO ⁷THINGS ⁸ALREADY DONE ²TO BOAST.

10.17 Ὁ δὲ καυχώμενος ἐν κυρίῳ καυχάσθω·
BUT~THE ONE BOASTING, IN [THE] LORD LET HIM BOAST;

10.18 οὐ γὰρ ὁ ἑαυτὸν συνιστάνων, ἐκεῖνός ἐστιν
FOR~NOT THE ONE HIMSELF COMMENDING, THAT ONE IS

δόκιμος, ἀλλὰ ὃν ὁ κύριος συνίστησιν.
APPROVED, BUT WHOM THE LORD COMMENDS.

10:17 Jer. 9:24

¹⁷“Let the one who boasts, boast in the Lord.” ¹⁸For it is not those who commend themselves that are approved, but those whom the Lord commends.

CHAPTER 11

11.1 Ὅφελον ἀνείχεσθέ μου μικρόν τι
I WOULD [THAT] YOU* WERE BEARING WITH ME IN A LITTLE BIT

ἀφροσύνης· ἀλλὰ καὶ ἀνέχεσθέ μου.
OF FOOLISHNESS; BUT INDEED YOU* DO BEAR WITH ME.

11.2 ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλω, ἡρμοσάμην γὰρ
FOR~I AM JEALOUS FOR YOU* WITH A JEALOUSY~OF GOD, FOR~I BETROTHED

ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν παραστήσαι τῷ
YOU* TO ONE HUSBAND, ³VIRGIN ²A PURE ¹TO PRESENT [YOU*] -

Χριστῷ· **11.3** φοβοῦμαι δὲ μή πως, ὡς ὁ ὄφις
TO CHRIST; BUT~I FEAR LEST SOMEHOW, AS THE SERPENT

ἐξηπάτησεν Εὐάν ἐν τῇ πανουργίᾳ αὐτοῦ,
DECEIVED EVE BY THE CUNNING OF HIM,

φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος
⁴SHOULD BE LED ASTRAY ¹THE ²THOUGHTS ³OF YOU* FROM THE SIMPLICITY

[καὶ τῆς ἀγνότητος] τῆς εἰς τὸν Χριστόν. **11.4** εἰ
AND THE PURITY - IN - CHRIST. - ²IF

μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν
³INDEED ¹FOR THE ONE COMING ²ANOTHER ³JESUS ¹PREACHES WHOM

οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ
WE DID NOT PREACH, OR A DIFFERENT~SPIRIT YOU* RECEIVE WHICH

οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε,
YOU* DID NOT RECEIVE, OR A DIFFERENT~GOSPEL WHICH YOU* DID NOT RECEIVE,

καλῶς ἀνέχεσθε. **11.5** λογίζομαι γὰρ μηδὲν
YOU* PUT UP WITH [THAT]~WELL [ENOUGH]. FOR~I CONSIDER NOTHING

ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων. **11.6** εἰ δὲ καὶ
TO HAVE COME BEHIND THE "SUPER-APOSTLES." BUT~IF INDEED

ιδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει, ἀλλ' ἐν
[I AM] UNSKILLED - IN SPEECH, YET NOT - IN KNOWLEDGE, BUT IN

παντὶ φανερῶσαντες ἐν πᾶσιν εἰς ὑμᾶς.
EVERY [WAY] HAVING MANIFESTED [THIS] IN ALL THINGS TO YOU*.

11.7 Ἡ ἁμαρτίαν ἐποίησα ἑμαυτὸν ταπεινῶν ἵνα
OR A SIN DID I COMMIT [BY] HUMBLING~MYSELF THAT

ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ
YOU* MIGHT BE EXALTED, BECAUSE GRATUITOUSLY THE -

θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν; **11.8** ἄλλας
GOOD NEWS~OF GOD I PROCLAIMED TO YOU*? OTHER

11:3 text: ASV RSV NASB NIV NEBmg (TEV) NJB NRSV. omit: KJV NEB NJB.

I wish you would bear with me in a little foolishness. Do bear with me! ²I feel a divine jealousy for you, for I promised you in marriage to one husband, to present you as a chaste virgin to Christ. ³But I am afraid that as the serpent deceived Eve by its cunning, your thoughts will be led astray from a sincere and pure^e devotion to Christ. ⁴For if someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or a different gospel from the one you accepted, you submit to it readily enough. ⁵I think that I am not in the least inferior to these super-apostles. ⁶I may be untrained in speech, but not in knowledge; certainly in every way and in all things we have made this evident to you.

⁷Did I commit a sin by humbling myself so that you might be exalted, because I proclaimed God's good news^f to you free of charge? ⁸I robbed other

^e Other ancient authorities lack *and pure*

^f Gk. *the gospel of God*

churches by accepting support from them in order to serve you. ⁹And when I was with you and was in need, I did not burden anyone, for my needs were supplied by the friends⁸ who came from Macedonia. So I refrained and will continue to refrain from burdening you in any way. ¹⁰As the truth of Christ is in me, this boast of mine will not be silenced in the regions of Achaia. ¹¹And why? Because I do not love you? God knows I do!

¹² And what I do I will also continue to do, in order to deny an opportunity to those who want an opportunity to be recognized as our equals in what they boast about. ¹³For such boasters are false apostles, deceitful workers, disguising themselves as apostles of Christ. ¹⁴And no wonder! Even Satan disguises himself as an angel of light. ¹⁵So it is not strange if his ministers also disguise themselves as ministers of righteousness. Their end will match their deeds.

¹⁶ I repeat, let no one think that I am a fool; but if you do, then accept me as a fool, so that I too may boast a little. ¹⁷What I am saying in regard to this boastful confidence, I am saying not with the Lord's authority,

⁸ Gk. *brothers*

ἐκκλησίας ἐσύλησα λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν
CHURCHES I ROBBED HAVING TAKEN WAGES FOR ¹THE ³OF(TO) YOU⁴

διακονίαν, **11.9** καὶ παρὼν πρὸς ὑμᾶς καὶ
²SERVICE, AND BEING PRESENT WITH YOU⁴ AND

ὑστερηθεὶς οὐ κατενάρκησα οὐθενός· τὸ γὰρ
HAVING BEEN LACKING I DID NOT BURDEN ANYONE; FOR~THE

ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες
LACK OF ME MADE UP THE BROTHERS HAVING COME

ἀπὸ Μακεδονίας, καὶ ἐν παντὶ ἀβαρὴ ἑμαυτὸν
FROM MACEDONIA, AND IN EVERY (WAY) ³UNBURDENSOME ²MYSELF

ὑμῖν ἐτήρησα καὶ τηρήσω. **11.10** ἔστιν ἀλήθεια
⁴TO YOU⁴ ¹I KEPT AND I WILL KEEP. ³IS ¹[THE] TRUTH

Χριστοῦ ἐν ἐμοὶ ὅτι ἡ καύχησις αὕτη οὐ φραγήσεται
²OF CHRIST IN ME THAT - THIS~BOASTING WILL NOT BE SILENCED

εἰς ἐμὲ ἐν τοῖς κλίμασιν τῆς Ἀχαΐας. **11.11** διὰ τί;
IN ME IN THE REGIONS - OF ACHAIA. WHY?

ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ θεὸς οἶδεν.
BECAUSE I DO NOT LOVE YOU*? - GOD KNOWS.

11.12 Ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν
BUT~WHAT I DO, ALSO I WILL DO, THAT I MAY CUT OFF THE

ἀφορμὴν τῶν θελούντων ἀφορμὴν, ἵνα ἐν ᾧ
OPPORTUNITY OF THE ONES WANTING AN OPPORTUNITY, ⁴THAT ¹IN ²WHICH

καυχῶνται εὑρεθῶσιν καθὼς καὶ ἡμεῖς. **11.13** οἱ
³THEY [COULD] BOAST ⁵THEY MAY BE FOUND AS ALSO WE [ARE]. -

γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι,
FOR SUCH ONES [ARE] FALSE APOSTLES, DECEITFUL~WORKERS,

μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ. **11.14** καὶ
TRANSFORMING THEMSELVES INTO APOSTLES OF CHRIST. AND

οὐ θαῦμα· αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται
NO WONDER; ³HIMSELF ¹FOR - ²SATAN TRANSFORMS HIMSELF

εἰς ἄγγελον φωτός. **11.15** οὐ μέγα οὖν εἰ καὶ
INTO AN ANGEL OF LIGHT. [IT IS] NO GREAT THING THEREFORE IF ALSO

οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι
THE MINISTERS OF HIM TRANSFORM THEMSELVES AS MINISTERS

δικαιοσύνης· ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα
OF RIGHTEOUSNESS; WHOSE - END WILL BE ACCORDING TO THE WORKS

αὐτῶν.
OF THEM.

11.16 Πάλιν λέγω, μή τις με δόξη ἄφρονα εἶναι·
AGAIN I SAY, NOT ANYONE SHOULD THINK~ME FOOLISH TO BE;

εἰ δὲ μή γε, καὶ ὡς ἄφρονα δέξασθέ με, ἵνα καὶ γὰρ
BUT~IF OTHERWISE, EVEN IF AS FOOLISH, RECEIVE ME, THAT I ALSO

μικρόν τι καυχῆσωμαι. **11.17** ὃ λαλῶ, οὐ κατὰ
A LITTLE BIT MAY BOAST. WHAT I SPEAK, NOT ACCORDING TO

κύριον λαλῶ ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ
[THE] LORD I SPEAK BUT AS IN FOOLISHNESS, IN THIS -

ὑποστάσει τῆς καυχήσεως. **11.18** ἐπεὶ πολλοὶ καυχῶνται
CONFIDENCE - OF BOASTING. SINCE MANY BOAST

κατὰ σάρκα, καὶ γὰρ καυχήσομαι. **11.19** ἡδέως γὰρ
ACCORDING TO FLESH, I ALSO WILL BOAST. FOR~GLADLY

ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες·
1 YOU° 4 PUT UP WITH 5 THE 6 FOOLS 3 INTELLIGENT 2 BEING;

11.20 ἀνέχεσθε γὰρ εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις
FOR~YOU° PUT UP WITH [IT] IF ANYONE BRINGS YOU° INTO BONDAGE, IF ANYONE

κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ
DEVOURS [YOU°], IF ANYONE TAKES [FROM YOU°], IF ANYONE EXALTS HIMSELF, IF

τις εἰς πρόσωπον ὑμᾶς δέρει. **11.21** κατὰ ἀτιμίαν
ANYONE 3 IN 4 [THE] FACE 1 HITS 2 YOU°, TO [MY] SHAME

λέγω, ὡς ὅτι ἡμεῖς ἡσθενήκαμεν. ἐν ᾧ δ' ἄν τις
I SPEAK, THAT [IN THIS] WE HAVE BEEN WEAK. BUT IN WHATEVER [WAY] ANYONE

τολμᾷ, ἐν ἀφροσύνῃ λέγω, τολμῶ καὶ γὰρ.
MAY BE DARING, IN FOOLISHNESS I SPEAK, I ALSO~AM DARING.

11.22 Ἑβραῖοί εἰσιν; καὶ γὰρ. Ἰσραηλιταὶ εἰσιν;
HEBREWS ARE THEY? I ALSO. ISRAELITES ARE THEY?

καὶ γὰρ. σπέρμα Ἀβραάμ εἰσιν; καὶ γὰρ. **11.23** διάκονοι
I ALSO. SEED OF ABRAHAM ARE THEY? I ALSO. MINISTERS

Χριστοῦ εἰσιν; παραφρονῶν λαλῶ, ὑπὲρ ἐγώ· ἐν
OF CHRIST ARE THEY? [AS] BEING OUT OF [MY] MIND I SPEAK, I~MORE; IN

κόποις περισσοτέρως, ἐν φυλακαῖς περισσοτέρως, ἐν
LABORS MORE ABUNDANTLY, IN IMPRISONMENTS MORE FREQUENTLY, IN

πληγαῖς ὑπερβαλλόντως, ἐν θανάτοις πολλάκις.
BEATINGS FAR MORE, IN DEATHS OFTEN.

11.24 ὑπὸ Ἰουδαίων πεντάκις τεσεράκοντα παρὰ μίαν
BY JEWS FIVE TIMES FORTY [LASHES] LESS ONE

ἔλαβον, **11.25** τρίς ἐραβδίσθην, ἅπαξ ἐλιθάσθην,
I RECEIVED, THREE TIMES I WAS BEATEN WITH RODS ONE TIME I WAS STONED,

τρίς ἐνανάγησα, νυχθήμερον ἐν τῷ βυθῷ
THREE TIMES I WAS SHIPWRECKED, A NIGHT AND A DAY IN THE DEEP

πεποίθηκα· **11.26** ὁδοιπορίαις πολλάκις, κινδύνους
I HAVE BEEN; IN JOURNEYS OFTEN, IN DANGERS

ποταμῶν, κινδύνους ληστῶν, κινδύνους ἐκ γένους,
OF RIVERS, IN DANGERS OF ROBBERS, IN DANGERS FROM [MY OWN] RACE,

κινδύνους ἐξ ἐθνῶν, κινδύνους ἐν πόλει, κινδύνους ἐν
IN DANGERS FROM GENTILES, IN DANGERS IN [THE] CITY, IN DANGERS IN

ἐρημίᾳ, κινδύνους ἐν θαλάσσῃ, κινδύνους ἐν
[THE] WILDERNESS, IN DANGERS IN [THE] SEA, IN DANGERS AMONG

ψευδαδέλφοις, **11.27** κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις
FALSE BROTHERS, IN LABOR AND TOIL, IN WATCHINGS

πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις,
OFTEN, IN FAMINE AND THIRST, IN FASTINGS OFTEN,

ἐν ψύχει καὶ γυμνότητι· **11.28** χωρὶς τῶν παρεκτὸς
IN COLD AND NAKEDNESS; BESIDE THE THINGS [FROM] WITHOUT

but as a fool; ¹⁸since many boast according to human standards, ¹⁹I will also boast. ¹⁹For you gladly put up with fools, being wise yourselves! ²⁰For you put up with it when someone makes slaves of you, or preys upon you, or takes advantage of you, or puts on airs, or gives you a slap in the face. ²¹To my shame, I must say, we were too weak for that!

But whatever anyone dares to boast of—I am speaking as a fool—I also dare to boast of that. ²²Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. ²³Are they ministers of Christ? I am talking like a madman—I am a better one: with far greater labors, far more imprisonments, with countless floggings, and often near death. ²⁴Five times I have received from the Jews the forty lashes minus one. ²⁵Three times I was beaten with rods. Once I received a stoning. Three times I was shipwrecked; for a night and a day I was adrift at sea; ²⁶on frequent journeys, in danger from rivers, danger from bandits, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers and sisters; ²⁷in toil and hardship, through many a sleepless night, hungry and thirsty, often without food, cold and naked. ²⁸And, besides other things,

¹⁸ Gk according to the flesh

¹⁹ Gk brothers

I am under daily pressure because of my anxiety for all the churches. ²⁹Who is weak, and I am not weak? Who is made to stumble, and I am not indignant?

³⁰If I must boast, I will boast of the things that show my weakness. ³¹The God and Father of the Lord Jesus (blessed be he forever!) knows that I do not lie. ³²In Damascus, the governor^j under King Aretas guarded the city of Damascus in order to^k seize me, ³³but I was let down in a basket through a window in the wall,^l and escaped from his hands.

^j Gk. *ethnarch*

^k Other ancient authorities read *and wanted to*

^l Gk. *through the wall*

ἡ ἐπίστασις μοι ἢ καθ' ἡμέραν, ἡ μέριμνα πασῶν
THE PRESSURE TO ME - DAY BY DAY, THE CARE OF ALL
τῶν ἐκκλησιῶν. 11.29 τίς ἀσθενεῖ καὶ οὐκ ἀσθενῶ; τίς
THE CHURCHES. WHO IS WEAK AND I AM NOT WEAK? WHO

σκανδαλίζεται καὶ οὐκ ἐγὼ πυροῦμαι;
IS CAUSED TO SIN AND ³NOT ¹I ²DO ⁴BURN?

11.30 Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου
IF IT IS NECESSARY~TO BOAST, THE THINGS OF THE WEAKNESS OF ME

καυχῆσομαι. 11.31 ὁ θεὸς καὶ πατὴρ τοῦ κυρίου
I WILL BOAST. THE GOD AND FATHER OF THE LORD

Ἰησοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι
JESUS KNOWS, THE ONE BEING BLESSED INTO THE AGES, THAT

οὐ ψεύδομαι. 11.32 ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα
I AM NOT LYING. IN DAMASCUS THE ETHNARCH OF ARETAS

τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηνῶν πιάσαι
THE KING WAS GUARDING THE CITY OF [THE] DAMASCENES TO ARREST

με, 11.33 καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην
ME, AND THROUGH A WINDOW IN A BASKET I WAS LET DOWN

διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.
THROUGH THE WALL AND ESCAPED THE HANDS OF HIM.

CHAPTER 12

It is necessary to boast; nothing is to be gained by it, but I will go on to visions and revelations of the Lord. ²I know a person in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know; God knows. ³And I know that such a person—whether in the body or out of the body I do not know; God knows—⁴was caught up into Paradise and heard things that are not to be told, that no mortal is permitted to repeat. ⁵On behalf of such a one I will boast, but on my own behalf I will not boast, except of my weaknesses.

12.1 Καυχᾶσθαι δεῖ, οὐ συμφέρον μέν,
IT IS NECESSARY [FOR ME]~TO BOAST, ²NOT ³PROFITABLE ¹THOUGH,

ἐλεύσομαι δὲ εἰς ὀπτασίας καὶ ἀποκαλύψεις
BUT~I WILL COME TO VISIONS AND REVELATIONS

κυρίου. 12.2 οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ
OF [THE] LORD. I KNOW A MAN IN CHRIST BEFORE

ἐτῶν δεκατεσσάρων, εἴτε ἐν σώματι οὐκ οἶδα, εἴτε
FOURTEEN~YEARS, WHETHER IN [THE] BODY I DO NOT KNOW, OR

ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν,
OUT OF THE BODY I DO NOT KNOW, - GOD KNOWS,

ἄρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.
²HAVING BEEN CAUGHT AWAY - ¹SUCH A ONE TO [THE] THIRD HEAVEN.

12.3 καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον, εἴτε ἐν σώματι
AND I KNOW - SUCH A MAN, WHETHER IN [THE] BODY

εἴτε χωρὶς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν,
OR OUTSIDE THE BODY I DO NOT KNOW, - GOD KNOWS,

12.4 ὅτι ἥρπαγην εἰς τὸν παράδεισον καὶ ἤκουσεν
THAT HE WAS CAUGHT AWAY INTO - PARADISE AND HEARD

ἄρρητα ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.
INEXPRESSIBLE WORDS WHICH IT IS NOT PERMITTED FOR MAN TO SPEAK.

12.5 ὑπὲρ τοῦ τοιοῦτου καυχῆσομαι, ὑπὲρ δὲ
ON BEHALF OF - SUCH A ONE I WILL BOAST, BUT~ON BEHALF OF

ἐμαυτοῦ οὐ καυχῆσομαι εἰ μὴ ἐν ταῖς ἀσθενείαις.
MYSELF I WILL NOT BOAST EXCEPT IN THE(MY) WEAKNESSES.

12.6 ἔαν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων,
FOR~IF I DESIRE TO BOAST, I WILL NOT BE FOOLISH,

ἀλήθειαν γὰρ ἐρῶ· φείδομαι δέ, μή τις εἰς ἐμὲ
FOR~TRUTH I WILL SPEAK; BUT~I SPARE [YOU]*, LEST ANYONE TO ME

λογίσηται ὑπὲρ ὃ βλέπει με ἢ ἀκούει [τι] ἐξ
GIVES CREDIT BEYOND WHAT HE SEES [IN] ME OR HEARS SOMETHING OF

ἐμοῦ 12.7 καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων.
ME— ESPECIALLY BY THE EXCESS OF THE (MY) REVELATIONS.

διὸ ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ
THEREFORE LEST I SHOULD BE TOO EXALTED, THERE WAS GIVEN TO ME A THORN

τῇ σαρκί, ἄγγελος Σατανᾶ, ἵνα με κολαφίζῃ, ἵνα μὴ
IN THE FLESH, A MESSENGER OF SATAN, THAT HE MIGHT BEAT~ME, LEST

ὑπεραίρωμαι. 12.8 ὑπὲρ τούτου τρίς τὸν κύριον
I SHOULD BE TOO EXALTED. AS TO THIS THREE TIMES THE LORD

παρεκάλεσα ἵνα ἀποστῇ ἀπ' ἐμοῦ. 12.9 καὶ εἶρηκέν
I CALLED UPON THAT IT MIGHT DEPART FROM ME. AND HE HAS SAID

μοι, Ἄρκεῖ σοι ἡ χάρις μου, ἡ γὰρ δύναμις
TO ME, ³IS SUFFICIENT ⁴FOR YOU - ²GRACE ¹MY, FOR~THE (MY) POWER

ἐν ἀσθενείᾳ τελεῖται. ἥδιστα οὖν μᾶλλον
IN WEAKNESS IS PERFECTED. MOST GLADLY THEREFORE RATHER

καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ
I WILL BOAST IN THE WEAKNESSES OF ME, THAT ⁴MIGHT BE A SHELTER

ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. 12.10 διὸ
⁵OVER ⁶ME ¹THE ²POWER - ³OF CHRIST, WHEREFORE

εὐδοκῶ ἐν ἀσθενείαις, ἐν ὑβρεσιν, ἐν ἀνάγκαις, ἐν
I TAKE PLEASURE IN WEAKNESSES, IN INSULTS, IN HARDSHIPS, IN

διωγμοῖς καὶ στενοχωρίαις, ὑπὲρ Χριστοῦ
PERSECUTIONS AND DISTRESSES ON BEHALF OF CHRIST;

ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.
FOR~WHENEVER I AM WEAK, THEN I AM~POWERFUL.

12.11 Γέγονα ἄφρων, ὑμεῖς με ἠναγκάσατε. ἐγὼ γὰρ
I HAVE BECOME FOOLISH, YOU* COMPELLED~ME. FOR~I

ὠφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα
OUGHT BY YOU* TO BE COMMENDED; FOR~[IN] NOTHING I WAS BEHIND

τῶν ὑπερλίαν ἀποστόλων εἰ καὶ οὐδὲν εἰμι.
THE "SUPER-APOSTLES," EVEN~IF I AM~NOTHING.

12.12 τὰ μὲν σημεῖα τοῦ ἀποστόλου κατεργάσθη ἐν
INDEED~THE SIGNS OF THE APOSTLE WERE PERFORMED AMONG

ὑμῖν ἐν πάσῃ ὑπομονῇ, σημείοις τε καὶ τέρασιν καὶ
YOU* IN ALL ENDURANCE, BOTH~BY SIGNS AND WONDERS AND

δυνάμεσιν. 12.13 τί γάρ ἐστιν ὃ ἡσώθητε ὑπὲρ
WORKS OF POWER. FOR~WHAT IS IT THAT YOU* WERE LESS THAN

τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ
THE REST [OF THE] CHURCHES, EXCEPT THAT I~MYSELF

οὐ κατενάρκησα ὑμῶν; χάρισασθέ μοι τὴν
WAS NOT A BURDEN [ON] YOU*? FORGIVE ME -

ἀδικίαν ταύτην. 12.14 Ἴδου τρίτον τοῦτο
THIS~WRONG. BEHOLD THIS [IS]~[THE] THIRD [TIME]

⁶But if I wish to boast, I will not be a fool, for I will be speaking the truth. But I refrain from it, so that no one may think better of me than what is seen in me or heard from me, ⁷even considering the exceptional character of the revelations. Therefore, to keep^m me from being too elated, a thorn was given me in the flesh, a messenger of Satan to torment me, to keep me from being too elated." ⁸Three times I appealed to the Lord about this, that it would leave me, ⁹but he said to me, "My grace is sufficient for you, for powerⁿ is made perfect in weakness." So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me. ¹⁰Therefore I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong.

I I have been a fool! You forced me to it. Indeed you should have been the ones commending me, for I am not at all inferior to these super-apostles, even though I am nothing. ¹²The signs of a true apostle were performed among you with utmost patience, signs and wonders and mighty works. ¹³How have you been worse off than the other churches, except that I myself did not burden you? Forgive me this wrong!

14 Here I am, ready to come to you this third time.

^mOther ancient authorities read *To keep*

ⁿOther ancient authorities lack *to keep me from being too elated*

^oOther ancient authorities read *my power*

And I will not be a burden, because I do not want what is yours but you; for children ought not to lay up for their parents, but parents for their children. ¹⁵I will most gladly spend and be spent for you. If I love you more, am I to be loved less? ¹⁶Let it be assumed that I did not burden you. Nevertheless (you say) since I was crafty, I took you in by deceit. ¹⁷Did I take advantage of you through any of those whom I sent to you? ¹⁸I urged Titus to go, and sent the brother with him. Titus did not take advantage of you, did he? Did we not conduct ourselves with the same spirit? Did we not take the same steps?

¹⁹Have you been thinking all along that we have been defending ourselves before you? We are speaking in Christ before God. Everything we do, beloved, is for the sake of building you up. ²⁰For I fear that when I come, I may find you not as I wish, and that you may find me not as you wish; I fear that there may perhaps be quarreling, jealousy, anger, selfishness, slander, gossip, conceit, and disorder. ²¹I fear that when I come again, my God may humble me before you, and that I may have to mourn over many who previously sinned and have not repented of the impurity, sexual immorality, and licentiousness that they have practiced.

έτοιμῶς ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω·
I AM READY TO COME TO YOU°, AND I WILL NOT BE A BURDEN;

οὐ γὰρ ζητῶ τὰ ὑμῶν ἀλλὰ ὑμᾶς. οὐ γὰρ
NOT FOR I SEEK THE THINGS OF YOU° BUT YOU°. NOT FOR

ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν ἀλλὰ
OUGHT THE CHILDREN FOR THE PARENTS TO TREASURE(SAVE) UP BUT

οἱ γονεῖς τοῖς τέκνοις. 12.15 ἐγὼ δὲ ἥδιστα
THE PARENTS FOR THE CHILDREN. BUT~I MOST GLADLY

δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν.
WILL SPEND AND WILL BE UTTERLY SPENT FOR THE SOULS OF YOU°.

εἰ περισσοτέρως ὑμᾶς ἀγαπῶ[ν], ἦσσον ἀγαπῶμαι;
IF MORE ABUNDANTLY I LOVE~YOU°, AM I [TO BE] LOVED~LESS?

12.16 ἔστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλὰ
BUT~LET IT BE, I DID NOT BURDEN YOU°; BUT

ὑπάρχων πανούργος δόλῳ ὑμᾶς ἔλαβον.
BEING CRAFTY, WITH DECEIT I TOOK~YOU°.

12.17 μὴ τινὰ ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι'
[SURELY] NOT ANY OF WHOM I HAVE SENT TO YOU°, THROUGH

αὐτοῦ ἐπλεονέκτησα ὑμᾶς; 12.18 παρεκάλεσα Τίτον
HIM DID I EXPLOIT YOU°? I URGED TITUS [TO GO]

καὶ συναπέστειλα τὸν ἀδελφόν· μὴτι ἐπλεονέκτησεν
AND I SENT WITH [HIM] THE BROTHER; [SURELY] DID NOT EXPLOIT

ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν;
YOU° TITUS? NOT BY THE SAME SPIRIT WALKED WE?

οὐ τοῖς αὐτοῖς ἵχνεσιν;
NOT IN THE SAME STEPS?

12.19 Πάσαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα.
ALL ALONG ARE YOU° THINKING THAT TO YOU° WE ARE MAKING A DEFENSE.

κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν· τὰ δὲ πάντα,
BEFORE GOD IN CHRIST WE SPEAK; - BUT ALL THINGS,

ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς.
BELOVED, [ARE] FOR - YOUR° EDIFICATION.

12.20 φοβοῦμαι γὰρ μὴ πῶς ἐλθὼν οὐχ οἷους θέλω
FOR~I FEAR LEST PERHAPS HAVING COME NOT SUCH AS I WISH

εὔρω ὑμᾶς καὶ γὰρ εὔρεθῶ ὑμῖν οἷον οὐ θέλετε· μὴ
I MAY FIND YOU° AND I MAY BE FOUND BY YOU° SUCH AS YOU° DO NOT WISH; LEST

πῶς ἔρις, ζήλος, θυμοί, ἐριθείαι, καταλαλιαί,
PERHAPS [THERE BE] STRIFE, JEALOUSY, ANGER, FACTIONS, SLANDER,

ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι· 12.21 μὴ πάλιν
GOSSIP, CONCEIT, COMMOTIONS; LEST AGAIN

ἐλθόντος μου ταπεινώσῃ με ὁ θεός μου πρὸς ὑμᾶς·
HAVING COME - MAY MAKE ME HUMBLE THE GOD OF ME BEFORE YOU°

καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων καὶ
AND I SHOULD MOURN MANY OF THE ONES HAVING SINNED BEFORE AND

μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ
NOT HAVING REPENTED OVER THE UNCLEANNES AND FORNICATION

καὶ ἀσελγείᾳ ἣ ἐπραξαν.
AND DEBAUCHERY WHICH THEY PRACTISED.

CHAPTER 13

13.1 Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ
 THIS [IS]~[THE] THIRD TIME I AM COMING TO YOU¹; ON(BY)
 στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν
 (THE) MOUTH OF TWO WITNESSES AND OF THREE WILL BE ESTABLISHED EVERY
 ῥῆμα. **13.2** προείρηκα καὶ προλέγω, ὥς παρὼν τὸ
 WORD. I HAVE FORETOLD AND I SAY BEFOREHAND, AS BEING PRESENT THE
 δεύτερον καὶ ἀπὼν νῦν, τοῖς προημαρτηκόσιν
 SECOND [TIME] AND BEING ABSENT NOW, TO THE ONES HAVING SINNED PREVIOUSLY
 καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν
 AND ¹TO ³THE ⁴REST ²ALL, THAT IF I COME - - AGAIN
 οὐ φείσομαι, **13.3** ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ
 I WILL NOT SPARE, SINCE YOU² SEEK~A PROOF - IN ME
 λαλοῦντος Χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ ἀλλὰ
 OF CHRIST~SPEAKING, WHO TOWARD YOU² IS NOT WEAK BUT
 δυνατεῖ ἐν ὑμῖν. **13.4** καὶ γὰρ ἐσταυρώθη ἐξ
 IS POWERFUL IN YOU². FOR~INDEED HE WAS CRUCIFIED OUT OF(IN)
 ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ. καὶ γὰρ
 WEAKNESS, BUT HE LIVES BY [THE] POWER OF GOD. FOR~INDEED
 ἡμεῖς ἀσθενούμεεν ἐν αὐτῷ, ἀλλὰ ζήσομεν σὺν αὐτῷ
 WE ARE WEAK IN HIM, BUT WE WILL LIVE WITH HIM
 ἐκ δυνάμεως θεοῦ εἰς ὑμᾶς.
 BY [THE] POWER OF GOD TOWARD YOU².
13.5 Ἐαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει,
 TEST~YOURSELVES IF YOU² ARE IN THE FAITH,
 ἐαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἐαυτοὺς ὅτι
 PROVE~YOURSELVES; OR DO YOU² NOT REALIZE YOURSELVES THAT
 Ἰησοῦς Χριστὸς ἐν ὑμῖν; εἰ μήτι ἀδόκιμοί ἐστε.
 JESUS CHRIST [IS] IN YOU²? UNLESS YOU² ARE~UNAPPROVED.
13.6 ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν
 BUT~I HOPE THAT YOU² WILL KNOW THAT WE ARE~NOT
 ἀδόκιμοι. **13.7** εὐχόμεθα δὲ πρὸς τὸν θεόν
 UNAPPROVED. NOW~WE PRAY TO - GOD
 μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα ἡμεῖς
 [THAT] YOU² DO NOT DO ANY~EVIL, NOT THAT WE
 δόκιμοι φανώμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιήτε,
 MAY APPEAR~APPROVED, BUT THAT YOU² THE GOOD MAY DO,
 ἡμεῖς δὲ ὥς ἀδόκιμοι ὦμεν. **13.8** οὐ γὰρ δυνάμεθα
 AND~WE AS UNAPPROVED MAY BE. ³NOT ¹FOR ²WE ARE ⁴ABLE [TO DO]
 τι κατὰ τῆς ἀληθείας ἀλλὰ ὑπὲρ τῆς ἀληθείας.
 ANYTHING AGAINST THE TRUTH BUT FOR THE TRUTH.
13.9 χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενώμεν, ὑμεῖς δὲ
 FOR~WE REJOICE WHEN WE ARE WEAK, AND~YOU²
 δυνατοὶ ᾗτε· τοῦτο καὶ εὐχόμεθα, τὴν ὑμῶν
 ARE~STRONG; THIS ALSO WE PRAY, - YOUR²

This is the third time I am coming to you. "Any charge must be sustained by the evidence of two or three witnesses." ²I warned those who sinned previously and all the others, and I warn them now while absent, as I did when present on my second visit, that if I come again, I will not be lenient—³since you desire proof that Christ is speaking in me. He is not weak in dealing with you, but is powerful in you. ⁴For he was crucified in weakness, but lives by the power of God. For we are weak in him,^p but in dealing with you we will live with him by the power of God.

⁵Examine yourselves to see whether you are living in the faith. Test yourselves. Do you not realize that Jesus Christ is in you?—unless, indeed, you fail to meet the test! ⁶I hope you will find out that we have not failed. ⁷But we pray to God that you may not do anything wrong—not that we may appear to have met the test, but that you may do what is right, though we may seem to have failed. ⁸For we cannot do anything against the truth, but only for the truth. ⁹For we rejoice when we are weak and you are strong. This is what we pray for, that you

^p Other ancient authorities read *with him*

may become perfect. ¹⁰So I write these things while I am away from you, so that when I come, I may not have to be severe in using the authority that the Lord has given me for building up and not for tearing down.

¹¹ Finally, brothers and sisters,⁴ farewell.⁷ Put things in order, listen to my appeal,⁵ agree with one another, live in peace; and the God of love and peace will be with you. ¹²Greet one another with a holy kiss. All the saints greet you.

¹³ The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.

⁴ Gk *brothers*

⁷ Or *rejoice*

⁵ Or *encourage one another*

¹ Or *and the sharing in*

κατάρτισιν.

PERFECTION(RESTORATION).

13.10 διὰ τοῦτο ταῦτα ἄπὼν

THEREFORE

²THESE THINGS

³BEING ABSENT

γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι

¹I WRITE, THAT BEING PRESENT NOT WITH SEVERITY I MAY TREAT [YOU¹]

κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος ἔδωκέν μοι εἰς

ACCORDING TO THE AUTHORITY WHICH THE LORD GAVE ME FOR

οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.

EDIFICATION AND NOT FOR DESTRUCTION.

13.11 Λοιπὸν, ἀδελφοί, χαίρετε, καταρτίζεσθε,

FOR THE REST, BROTHERS, REJOICE,

BE RESTORED,

παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ

BE ENCOURAGED, ²THE ³SAME THING ¹THINK, BE AT PEACE, AND

ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.

THE GOD - OF LOVE AND PEACE WILL BE WITH YOU¹.

13.12 ἀσπάζεταισθε ἀλλήλους ἐν ἁγίῳ φιλήματι.

GREET

ONE ANOTHER

WITH A HOLY KISS.

ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.

⁴GREET

⁵YOU⁶

²THE

³SAINTS

¹ALL.

13.13 Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ

THE GRACE OF THE LORD JESUS CHRIST

AND THE

ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου

LOVE

-

OF GOD

AND

THE FELLOWSHIP

OF THE HOLY

πνεύματος μετὰ πάντων ὑμῶν.

SPIRIT

[BE] WITH YOU⁶~ALL.

THE LETTER OF PAUL TO THE
GALATIANS

CHAPTER 1

ΠΡΟΣ ΓΑΛΑΤΑΣ
TO (THE) GALATIANS

1.1 Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι'
PAUL AN APOSTLE, NOT FROM MEN NOR THROUGH
ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ
MAN BUT THROUGH JESUS CHRIST AND GOD
πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, 1.2 καὶ οἱ
[THE] FATHER, THE ONE HAVING RAISED HIM FROM [THE] DEAD, AND ²THE
σὺν ἐμοὶ πάντες ἀδελφοί ταῖς ἐκκλησίαις τῆς
⁴WITH ⁵ME ¹ALL ²BROTHERS TO THE CHURCHES -
Γαλατίας, 1.3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς
OF GALATIA, GRACE TO YOU⁴ AND PEACE FROM GOD [THE] FATHER
ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ 1.4 τοῦ δόντος
OF US AND [THE] LORD JESUS CHRIST, THE ONE HAVING GIVEN
ἐαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέλῃται
HIMSELF ON BEHALF OF THE SINS OF US, SO THAT HE MIGHT RESCUE
ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστώτος πονηροῦ κατὰ
US OUT OF THE ³AGE - ¹PRESENT ²EVIL ACCORDING TO
τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, 1.5 ᾧ ἢ
THE WILL - OF GOD, EVEN [THE] FATHER OF US, TO WHOM [BE] THE
δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.
GLORY INTO THE AGES OF THE AGES, AMEN.

1.6 Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ
I MARVEL THAT SO QUICKLY YOU⁴ ARE BEING TURNED FROM
τοῦ καλέσαντος ὑμᾶς ἐν χάριτι ἰ[Χριστοῦ] εἰς
THE ONE HAVING CALLED YOU⁴ IN(BY) [THE] GRACE OF CHRIST TO
ἕτερον εὐαγγέλιον, 1.7 ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ
A DIFFERENT GOSPEL, WHICH IS~NOT ANOTHER, EXCEPT
τινὲς εἰσιν οἱ ταρασσόντες ὑμᾶς καὶ θέλοντες
THERE ARE~SOME - TROUBLING YOU⁴ AND [ARE] DESIRING
μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. 1.8 ἀλλὰ καὶ
TO PERVERT THE GOSPEL - OF CHRIST. BUT EVEN
ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται
IF WE OR AN ANGEL FROM HEAVEN SHOULD PREACH A GOSPEL
[ὑμῖν] παρ' ὃ ἐηγγελισάμεθα ὑμῖν,
TO YOU⁴ BESIDES THAT WHICH WE PREACHED TO YOU⁴,
ἀνάθεμα ἔστω. 1.9 ὥς προειρήκαμεν καὶ ἄρτι πάλιν
LET HIM BE~A CURSE. AS WE HAVE PREVIOUSLY SAID, AND NOW AGAIN

Paul an apostle—sent
neither by human com-
mission nor from human
authorities, but through
Jesus Christ and God the
Father, who raised him from
the dead— ²and all the
members of God's family^a
who are with me,
To the churches of
Galatia:

³ Grace to you and peace
from God our Father and the
Lord Jesus Christ, ⁴who
gave himself for our sins to
set us free from the present
evil age, according to the
will of our God and Father,
⁵to whom be the glory
forever and ever. Amen.

⁶ I am astonished that you
are so quickly deserting the
one who called you in the
grace of Christ and are
turning to a different
gospel— ⁷not that there is
another gospel, but there are
some who are confusing you
and want to pervert the
gospel of Christ. ⁸But even if
we or an angel^b from heaven
should proclaim to you a
gospel contrary to what we
proclaimed to you, let that
one be accursed! ⁹As we
have said before, so now

^a Gk all the brothers
^b Or a messenger

1:6 text: KJV ASV RSV NASB NIV NEBmg TEV NJB NRSV. omit: NEB TEVmg.

I repeat, if anyone proclaims to you a gospel contrary to what you received, let that one be accursed!

10 Am I now seeking human approval, or God's approval? Or am I trying to please people? If I were still pleasing people, I would not be a servant^c of Christ.

11 For I want you to know, brothers and sisters,^d that the gospel that was proclaimed by me is not of human origin; ¹²for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ.

13 You have heard, no doubt, of my earlier life in Judaism. I was violently persecuting the church of God and was trying to destroy it. ¹⁴I advanced in Judaism beyond many among my people of the same age, for I was far more zealous for the traditions of my ancestors. ¹⁵But when God, who had set me apart before I was born and called me through his grace, was pleased ¹⁶to reveal his Son to me,^e so that I might proclaim him among the Gentiles, I did not confer with any human being, ¹⁷nor did I go up to Jerusalem to those who were already apostles before me, but I went away at once into Arabia, and afterwards I returned to Damascus.

^c Gk *slave*

^d Gk *brothers*

^e Gk *in me*

λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ
I SAY, IF ANYONE PREACHES A GOSPEL~TO YOU* BESIDES THAT WHICH

παρελάβετε, ἀνάθεμα ἔστω.
YOU* RECEIVED, LET HIM BE~A CURSE.

1.10 Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν;
FOR~NOW ²MEN ¹AM I TRYING TO CONVINCE OR - GOD?

ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις
OR AM I SEEKING TO PLEASE~MEN? IF STILL MEN

ἤρεσκον, Χριστοῦ δούλος οὐκ ἂν ἦμην.
I WERE PLEASING, CHRIST'S SLAVE I WOULD NOT HAVE BEEN.

1.11 Γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ
FOR~I MAKE KNOWN TO YOU*, BROTHERS, THE GOSPEL -

εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ
HAVING BEEN PREACHED BY ME, THAT IT IS~NOT ACCORDING TO

ἄνθρωπον. **1.12** οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου
MAN; FOR~NEITHER I FROM MAN

παρέλαβον αὐτὸ οὔτε ἐδιδάχθην ἀλλὰ δι'
RECEIVED IT NOR WAS I TAUGHT [IT] BUT THROUGH

ἀποκαλύψεως Ἰησοῦ Χριστοῦ.
A REVELATION OF JESUS CHRIST.

1.13 Ἦκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ
FOR~YOU* HEARD [OF] - MY MANNER OF LIFE ONCE IN -

Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν
JUDAISM, - EXCESSIVELY I WAS PERSECUTING THE

ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν, **1.14** καὶ
CHURCH - OF GOD AND WAS RAVAGING IT, AND

προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς
I WAS ADVANCING IN - JUDAISM BEYOND MANY

συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως
CONTEMPORARIES IN THE NATION OF ME, MORE ABUNDANTLY

ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.
BEING~A ZEALOT - ²ANCESTRAL ¹OF MY ³TRADITIONS.

1.15 ὅτε δὲ εὐδόκησεν [ὁ θεὸς] ὁ ἀφορίσας με ἐκ
BUT~WHEN ²WAS PLEASED - ¹GOD, THE ONE HAVING SEPARATED ME FROM

κοιλίας μητρός μου καὶ καλέσας διὰ τῆς
[THE] WOMB OF [THE] MOTHER OF ME AND HAVING CALLED [ME] THROUGH THE

χάριτος αὐτοῦ **1.16** ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί,
GRACE OF HIM, TO REVEAL THE SON OF HIM IN ME,

ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως
THAT I MIGHT PREACH HIM AMONG THE GENTILES, IMMEDIATELY

οὐ προσανεθέμην σαρκὶ καὶ αἵματι **1.17** οὐδὲ ἀνῆλθον
I DID NOT CONSULT WITH FLESH AND BLOOD NOR DID I GO UP

εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους,
TO JERUSALEM TO ¹THE ³BEFORE ⁴ME ²APOSTLES,

ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν καὶ πάλιν ὑπέστρεψα εἰς
BUT I WENT AWAY INTO ARABIA AND AGAIN I RETURNED TO

Δαμασκόν.
DAMASCUS.

1.18 Ἐπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα
 THEN AFTER THREE-YEARS I WENT UP TO JERUSALEM
 ἱστορήσαι Κηφᾶν καὶ ἐπέμεινα πρὸς αὐτὸν
 TO GET ACQUAINTED WITH CEPHAS AND I STAYED WITH HIM
 ἡμέρας δεκαπέντε, **1.19** ἕτερον δὲ τῶν ἀποστόλων
 FIFTEEN-DAYS, BUT-OTHER OF THE APOSTLES
 οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.
 I DID NOT SEE EXCEPT JAMES THE BROTHER OF THE LORD.
1.20 ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ
 NOW-WHAT THINGS I WRITE TO YOU*, BEHOLD BEFORE - GOD
 ὅτι οὐ ψεύδομαι. **1.21** Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς
 - I DO NOT LIE. THEN I WENT INTO THE REGIONS -
 Συρίας καὶ τῆς Κιλικίας· **1.22** ἡμην δὲ ἀγνοούμενος
 OF SYRIA AND - OF CILICIA; BUT-I WAS UNKNOWN
 τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν
 - IN PERSON BY THE CHURCHES - OF JUDEA - IN
 Χριστῷ. **1.23** μόνον δὲ ἀκούοντες ᾗσαν ὅτι Ὁ
 CHRIST. BUT-ONLY THEY WERE HEARING, - THE ONE
 διώκων ἡμᾶς ποτε νῦν εὐαγγελίζεται τὴν πίστιν ἣν
 PERSECUTING US ONCE NOW IS PREACHING THE FAITH WHICH
 ποτε ἐπόρθει, **1.24** καὶ ἐδόξαζον ἐν ἐμοὶ τὸν
 ONCE HE WAS RAVAGING, AND THEY WERE GLORIFYING ²IN ³ME -
 θεόν.
¹GOD.

18 Then after three years I did go up to Jerusalem to visit Cephas and stayed with him fifteen days; ¹⁹but I did not see any other apostle except James the Lord's brother. ²⁰In what I am writing to you, before God, I do not lie! ²¹Then I went into the regions of Syria and Cilicia, ²²and I was still unknown by sight to the churches of Judea that are in Christ; ²³they only heard it said, "The one who formerly was persecuting us is now proclaiming the faith he once tried to destroy." ²⁴And they glorified God because of me.

CHAPTER 2

2.1 Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς
 THEN AFTER FOURTEEN YEARS AGAIN I WENT UP TO
 Ἱεροσόλυμα μετὰ Βαρναβᾶ συμπαραλαβὼν καὶ Τίτον·
 JERUSALEM WITH BARNABAS, HAVING TAKEN WITH [ME] ALSO TITUS;
2.2 ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ ἀνεθέμην
 YET-I WENT UP ACCORDING TO A REVELATION; AND I LAID BEFORE
 αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν,
 THEM THE GOSPEL WHICH I PROCLAIM AMONG THE GENTILES,
 κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μὴ πως εἰς
²PRIVATELY ¹BUT TO THE ONES SEEMING [TO BE SOMETHING,] LEST SOMEHOW IN
 κενὸν τρέχω ἢ ἑδραμον. **2.3** ἀλλ' οὐδὲ Τίτος ὁ
 VAIN I SHOULD RUN OR DID RUN. BUT NOT TITUS, THE ONE
 σὺν ἐμοί, Ἕλλην ὢν, ἠναγκάσθη περιτμηθῆναι·
 WITH ME, A GREEK BEING, WAS COMPELLED TO BE CIRCUMCISED;
2.4 διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες
 BUT-BECAUSE OF ¹THE ³SECRETLY BROUGHT IN ²FALSE BROTHERS, WHO
 παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν
 CREPT IN TO SPY OUT THE FREEDOM OF US WHICH
 ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν,
 WE HAVE IN CHRIST JESUS, THAT THEY MIGHT ENSLAVE-US,

Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. ²I went up in response to a revelation. Then I laid before them (though only in a private meeting with the acknowledged leaders) the gospel that I proclaim among the Gentiles, in order to make sure that I was not running, or had not run, in vain. ³But even Titus, who was with me, was not compelled to be circumcised, though he was a Greek. ⁴But because of false believers/secretly brought in, who slipped in to spy on the freedom we have in Christ Jesus, so that they might enslave us—

^fGk false brothers

⁵we did not submit to them even for a moment, so that the truth of the gospel might always remain with you.

⁶And from those who were supposed to be acknowledged leaders (what they actually were makes no difference to me; God shows no partiality)—those leaders contributed nothing to me.

⁷On the contrary, when they saw that I had been entrusted with the gospel for the uncircumcised, just as Peter had been entrusted with the gospel for the circumcised ⁸(for he who worked through Peter making him an apostle to the circumcised also worked through me in sending me to the Gentiles), ⁹and when James and Cephas and John, who were acknowledged pillars, recognized the grace that had been given to me, they gave to Barnabas and me the right hand of fellowship, agreeing that we should go to the Gentiles and they to the circumcised. ¹⁰They asked only one thing, that we remember the poor, which was actually what I was⁸ eager to do.

¹¹But when Cephas came to Antioch, I opposed him to his face, because he stood self-condemned; ¹²for until certain people came from James, he used to eat with the Gentiles. But after they came, he drew back and kept himself separate for fear of the circumcision faction. ¹³And the other Jews joined him in this hypocrisy, so that even Barnabas was led astray by their hypocrisy. ¹⁴But when

⁸Or *had been*

2.5 οἷς οὐδὲ πρὸς ὥραν εἵξαμεν τῇ ὑποταγῇ, ἵνα ἡ
TO WHOM NOT FOR AN HOUR DID WE YIELD - IN SUBJECTION, THAT THE

ἀλήθεια τοῦ εὐαγγελίου διαμείνη πρὸς ὑμᾶς.
TRUTH OF THE GOSPEL MIGHT CONTINUE WITH YOU⁸.

2.6 ἀπὸ δὲ τῶν δοκούντων εἶναί τι,— ὅποιοί
BUT~FROM THE ONES SEEMING TO BE SOMETHING,— OF WHAT KIND

ποτε ἦσαν οὐδέν μοι διαφέρει· πρόσωπον [ὁ] θεὸς
THEY WERE~ONCE ²NOTHING ³TO ME ¹MATTERS; ¹[THE] FACE - ³GOD

ἀνθρώπου οὐ λαμβάνει — ἐμοὶ γὰρ οἱ
²OF A PERSON DOES NOT ACCEPT — FOR~TO ME THE ONES

δοκῶντες οὐδὲν προσανέθεντο, **2.7** ἀλλὰ
SEEMING [TO BE SOMETHING] NOTHING ADDED, BUT

τοῦναντίον ἰδόντες ὅτι πεπίστευμαι τὸ
ON THE CONTRARY HAVING SEEN THAT I HAVE BEEN ENTRUSTED [WITH] THE

εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς
GOSPEL OF(FOR) THE UNCIRCUMCISION AS PETER OF(FOR) THE

περιτομῆς, **2.8** ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν
CIRCUMCISION, FOR~THE ONE HAVING WORKED IN PETER FOR AN APOSTLESHIP

τῆς περιτομῆς ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη,
OF THE CIRCUMCISION WORKED ALSO IN ME FOR THE GENTILES,

2.9 καὶ γνόντες τὴν χάριν τὴν δοθείσάν μοι,
AND REALIZING THE GRACE - HAVING BEEN GIVEN TO ME,

Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκῶντες
JAMES AND CEPHAS AND JOHN, THE ONES SEEMING

στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρναβᾶ
TO BE~PILLARS, ¹[THE] RIGHT HANDS ³GAVE ⁴TO ME ⁵AND ⁶BARNABAS

κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν
²OF FELLOWSHIP, THAT WE [SHOULD BE] FOR THE GENTILES, BUT~THEY FOR THE

περιτομήν· **2.10** μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν,
CIRCUMCISION; ONLY ³THE ⁴POOR ¹THAT ²WE SHOULD REMEMBER,

ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.
WHICH ALSO I WAS EAGER THIS VERY THING TO DO.

2.11 Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν,
BUT~WHEN CEPHAS~CAME TO ANTIOCH,

κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι
TO [HIS] FACE I STOOD AGAINST~HIM, BECAUSE

κατεγνωσμένος ἦν. **2.12** πρὸ τοῦ γὰρ ἐλθεῖν τινας
HE HAD BEEN CONDEMNED. ²BEFORE - ¹FOR ⁴CAME ³CERTAIN ONES

ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ
⁵FROM ⁶JAMES, WITH THE GENTILES HE WAS EATING; BUT~WHEN

ἦλθον, ὑπέστελλεν καὶ ἀφώριζεν ἑαυτὸν φοβούμενος
THEY CAME, HE WAS DRAWING BACK AND WAS SEPARATING HIMSELF FEARING

τοὺς ἐκ περιτομῆς. **2.13** καὶ συνυπεκρίθησαν αὐτῷ
THE ONES OF [THE] CIRCUMCISION. AND JOINED IN PRETENSE WITH HIM

[καὶ] οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρναβᾶς
ALSO THE REST OF [THE] JEWS, SO THAT ALSO BARNABAS

συναπήχθη αὐτῶν τῇ ὑποκρίσει. **2.14** ἀλλ' ὅτε
WAS CARRIED AWAY WITH THEIR - HYPOCRISY. BUT WHEN

εἶδον ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν
 I SAW THAT THEY DID NOT WALK CORRECTLY WITH RESPECT TO THE TRUTH
 τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων,
 OF THE GOSPEL, I SAID - TO CEPHAS BEFORE ALL,
 Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐχὶ Ἰουδαϊκῶς
 IF YOU BEING~A JEW AS A GENTILE AND NOT AS A JEW
 ζῇς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαῖζειν;
 LIVE, HOW ²THE ³GENTILES ¹DO YOU COMPEL TO LIVE AS JEWS?

2.15 Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν
 WE BY NATURE JEWS AND NOT ²OF ³[THE] GENTILES
 ἁμαρτωλοί· **2.16** εἰδότες [δὲ] ὅτι οὐ δικαιοῦται
¹SINNERS, KNOWING - THAT ²IS NOT JUSTIFIED
 ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως
¹A MAN BY WORKS OF LAW BUT THROUGH FAITH
 Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν
 OF(IN) JESUS CHRIST, AND WE IN CHRIST JESUS
 ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ
 BELIEVED, THAT WE MIGHT BE JUSTIFIED BY FAITH OF(IN) CHRIST
 καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων νόμου
 AND NOT BY WORKS OF LAW, THAT BY WORKS OF LAW
 οὐ δικαιωθήσεται πᾶσα σὰρξ. **2.17** εἰ δὲ ζητοῦντες
 WILL NOT BE JUSTIFIED ALL(ANY) FLESH. NOW~IF SEEKING
 δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ
 TO BE JUSTIFIED IN CHRIST WE WERE FOUND ALSO [OUR]SELVES
 ἁμαρτωλοί, ἄρα Χριστὸς ἁμαρτίας διάκονος;
 SINNERS[TO BE], THEN [IS] CHRIST A MINISTER~OF SIN?
 μὴ γένοιτο. **2.18** εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν
 MAY IT NEVER BE. FOR~IF WHAT I DESTROYED THESE THINGS AGAIN
 οἰκοδομῶ, παραβάτην ἐμαυτὸν συνιστάνω. **2.19** ἐγὼ γὰρ
 I BUILD, A TRANSGRESSOR I DEMONSTRATE~MYSELF[TO BE]. FOR~I
 διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω. Χριστῷ
 THROUGH LAW TO LAW DIED, THAT TO GOD I MAY LIVE. WITH CHRIST
 συνεσταυρωμαι· **2.20** ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν
 I HAVE BEEN CRUCIFIED; BUT~I AM LIVING NO LONGER [AS] I, ³LIVES ¹BUT ⁴IN
 ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν
⁵ME ²CHRIST; AND~THAT WHICH NOW I LIVE IN [THE] FLESH, IN(BY)
 πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός
 FAITH I LIVE, THAT OF THE SON - OF GOD, THE ONE HAVING LOVED
 με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.
 ME AND HAVING GIVEN HIMSELF OVER ON BEHALF OF ME.
2.21 οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ
 I DO NOT SET ASIDE THE GRACE - OF GOD; FOR~IF THROUGH
 νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.
 LAW RIGHTEOUSNESS[IS], THEN CHRIST DIED~FOR NOTHING.

I saw that they were not acting consistently with the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?"^h

¹⁵ We ourselves are Jews by birth and not Gentile sinners; ¹⁶ yet we know that a person is justifiedⁱ not by the works of the law but through faith in Jesus Christ.^j And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ,^k and not by doing the works of the law, because no one will be justified by the works of the law. ¹⁷ But if, in our effort to be justified in Christ, we ourselves have been found to be sinners, is Christ then a servant of sin? Certainly not! ¹⁸ But if I build up again the very things that I once tore down, then I demonstrate that I am a transgressor. ¹⁹ For through the law I died to the law, so that I might live to God. I have been crucified with Christ; ²⁰ and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God,^l who loved me and gave himself for me. ²¹ I do not nullify the grace of God; for if justification^m comes through the law, then Christ died for nothing.

^h Some interpreters hold that the quotation extends into the following paragraph

ⁱ Or reckoned as righteous; and so elsewhere

^j Or the faith of Jesus Christ

^k Or the faith of Christ

^l Or by the faith of the Son of God

^m Or righteousness

CHAPTER 3

You foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly exhibited as crucified! ²The only thing I want to learn from you is this: Did you receive the Spirit by doing the works of the law or by believing what you heard? ³Are you so foolish? Having started with the Spirit, are you now ending with the flesh? ⁴Did you experience so much for nothing?—if it really was for nothing. ⁵Well then, does Godⁿ supply you with the Spirit and work miracles among you by your doing the works of the law, or by your believing what you heard?

⁶Just as Abraham “believed God, and it was reckoned to him as righteousness,” ⁷so, you see, those who believe are the descendants of Abraham. ⁸And the scripture, foreseeing that God would justify the Gentiles by faith, declared the gospel beforehand to Abraham, saying, “All the Gentiles shall be blessed in you.” ⁹For this reason, those who believe are blessed with Abraham who believed.

¹⁰For all who rely on the works of the law are under a curse; for it is written, “Cursed is everyone who does not observe and obey all the things written in the book of the law.” ¹¹Now it is evident that no one is justified before God by the law; for

ⁿGk *he*

3.1 ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν,
O SENSELESS GALATIANS, WHO BEWITCHED~YOU*,

οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη
BEFORE~WHOSE EYES JESUS CHRIST WAS OPENLY PORTRAYED

ἐσταυρωμένος; **3.2** τοῦτο μόνον θέλω μαθεῖν ἀφ'
[AS] HAVING BEEN CRUCIFIED? THIS ONLY I WANT TO LEARN FROM

ὑμῶν· ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ
YOU*; BY WORKS OF LAW THE SPIRIT YOU* RECEIVED OR BY

ἀκοῆς πίστεως; **3.3** οὕτως ἀνόητοί ἐστε,
[THE] HEARING OF(WITH) FAITH? SO SENSELESS YOU* ARE;

ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε;
HAVING BEGUN IN [THE] SPIRIT NOW IN [THE] FLESH ARE YOU* BEING PERFECTED?

3.4 τοσαῦτα ἐπάθετε εἰκῇ; εἰ γε καὶ εἰκῇ.
SO MANY THINGS DID YOU* SUFFER IN VAIN? IF REALLY INDEED IN VAIN.

3.5 ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ
THE ONE, THEREFORE, SUPPLYING TO YOU* THE SPIRIT AND

ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ
PRODUCING WORKS OF POWER AMONG YOU*, [IS IT] BY WORKS OF LAW OR BY

ἀκοῆς πίστεως; **3.6** καθὼς Ἀβραὰμ ἐπίστευσεν τῷ
[THE] HEARING OF(WITH) FAITH? AS ABRAHAM BELIEVED -

θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.
GOD, AND IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS.

3.7 Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ
KNOW THEN THAT THE ONES OF FAITH, THESE ONES SONS

εἰσιν Ἀβραάμ. **3.8** προῖδούσα δὲ ἡ γραφὴ ὅτι
ARE OF ABRAHAM. ⁴HAVING FORESEEN ¹AND ²THE ³SCRIPTURE THAT

ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεός,
BY FAITH ²WOULD JUSTIFY ³THE ⁴NATIONS - ¹GOD,

προεηγγέλισατο τῷ Ἀβραάμ ὅτι
PREACHED THE GOOD NEWS BEFORE - TO ABRAHAM, -

Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη· **3.9** ὥστε
WILL BE BLESSED IN YOU ALL THE NATIONS; SO

οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ
THE ONES OF FAITH ARE BLESSED WITH THE BELIEVING

Ἀβραάμ. **3.10** ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν, ὑπὸ
ABRAHAM. FOR~AS MANY AS ²OF ³WORKS ⁴OF LAW ¹ARE, UNDER

κατάραν εἰσίν· γέγραπται γὰρ ὅτι Ἐπικατάρατος
A CURSE ARE; FOR~IT HAS BEEN WRITTEN, - CURSED [IS]

πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν
EVERYONE WHO DOES NOT ABIDE BY ALL THE THINGS HAVING BEEN WRITTEN IN

τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά. **3.11** ὅτι δὲ
THE BOOK OF THE LAW - TO DO THEM. NOW~THAT

ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ θεῷ δῆλον, ὅτι
BY LAW NO ONE IS BEING JUSTIFIED BEFORE - GOD [IS] CLEAR, BECAUSE,

3:6 Gen. 15:6 **3:8** Gen. 12:3; 18:18 **3:10** Deut. 27:26 LXX **3:11** Hab. 2:4

Ὁ δίκαιος ἐκ πίστεως ζήσεται. **3.12** ὁ δὲ νόμος
 THE JUST BY FAITH WILL LIVE; BUT~THE LAW
 οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ
 IS~NOT OF FAITH, BUT, THE ONE HAVING DONE THESE THINGS
 ζήσεται ἐν αὐτοῖς. **3.13** Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ
 WILL LIVE IN THEM. CHRIST REDEEMED~US FROM
 τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν
 THE CURSE OF THE LAW, HAVING BECOME ²ON BEHALF OF ³US
 κατάρα, ὅτι γέγραπται, Ἐπικατάρατος πᾶς ὁ
¹A CURSE, BECAUSE IT HAS BEEN WRITTEN, CURSED [IS] EVERYONE
 κρεμᾶμενος ἐπὶ ξύλου, **3.14** ἵνα εἰς τὰ ἔθνη ἡ
 HAVING HUNG ON A TREE, THAT TO THE NATIONS THE
 εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα
 BLESSING - OF ABRAHAM MIGHT COME IN(BY) CHRIST JESUS, THAT
 τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς
 THE PROMISE OF THE SPIRIT WE MIGHT RECEIVE THROUGH -
 πίστεως.
 FAITH.

3.15 Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως
 BROTHERS, ACCORDING TO MAN I SPEAK; EVEN
 ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ
³BY MAN ²HAVING BEEN CONFIRMED ¹A COVENANT NO ONE SETS ASIDE OR
 ἐπιδιατάσσεται. **3.16** τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ
 ADDS TO [IT]. - NOW TO ABRAHAM WERE SPOKEN THE
 ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. οὐ λέγει, Καὶ
 PROMISES AND TO THE SEED OF HIM. HE DOES NOT SAY, AND
 τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν ἀλλ' ὡς ἐφ'
 TO THE SEEDS, AS CONCERNING MANY, BUT AS CONCERNING
 ἑνός, Καὶ τῷ σπέρματί σου, ὅς ἐστιν Χριστός.
 ONE, AND TO THE SEED OF YOU, WHO IS CHRIST.

3.17 τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην
 AND~THIS I SAY: A COVENANT HAVING BEEN PREVIOUSLY CONFIRMED
 ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη
 BY - GOD ¹THE ⁴AFTER ⁵FOUR HUNDRED ⁶AND ⁷THIRTY ⁸YEARS
 γεγονῶς νόμος οὐκ ἀκυροῖ εἰς τὸ καταργῆσαι
³HAVING COME INTO BEING ²LAW DOES NOT ANNUL SO AS - TO ABOLISH

τὴν ἐπαγγελίαν. **3.18** εἰ γὰρ ἐκ νόμου ἡ
 THE PROMISE. FOR~IF BY LAW [IS] THE
 κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ
 INHERITANCE, [IT IS] NO LONGER BY PROMISE; - BUT
 Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ θεός. **3.19** Τί
 TO ABRAHAM ³BY ⁴PROMISE ²HAS GIVEN [IT] - ¹GOD. WHY

οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη,
 THEN THE LAW? ²THE ³TRANSGRESSIONS ¹FOR THE SAKE OF IT WAS ADDED,
 ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται,
 UNTIL - SHOULD COME THE SEED TO WHOM IT HAS BEEN PROMISED,

3:12 Lev. 18:5 **3:13** Deut. 21:23 **3:16** Gen. 12:7

"The one who is righteous will live by faith."^o ¹²But the law does not rest on faith; on the contrary, "Whoever does the works of the law^p will live by them."¹³ Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who hangs on a tree"—¹⁴in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.

¹⁵ Brothers and sisters,^q I give an example from daily life: once a person's will^r has been ratified, no one adds to it or annuls it. ¹⁶Now the promises were made to Abraham and to his off-spring;^s it does not say, "And to offsprings,"^r as of many; but it says, "And to your offspring,"^s that is, to one person, who is Christ. ¹⁷My point is this: the law, which came four hundred thirty years later, does not annul a covenant previously ratified by God, so as to nullify the promise. ¹⁸For if the inheritance comes from the law, it no longer comes from the promise; but God granted it to Abraham through the promise.

¹⁹ Why then the law? It was added because of transgressions, until the off-spring^s would come to whom the promise had been made;

^o Or *The one who is righteous through faith will live*

^p Gk *does them*

^q Gk *Brothers*

^r Or *covenant* (as in verse 17)

^s Gk *seed*

^t Gk *seeds*

and it was ordained through angels by a mediator. ²⁰Now a mediator involves more than one party; but God is one.

²¹Is the law then opposed to the promises of God? Certainly not! For if a law had been given that could make alive, then righteousness would indeed come through the law. ²²But the scripture has imprisoned all things under the power of sin, so that what was promised through faith in Jesus Christ^u might be given to those who believe.

²³Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. ²⁴Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. ²⁵But now that faith has come, we are no longer subject to a disciplinarian, ²⁶for in Christ Jesus you are all children of God through faith. ²⁷As many of you as were baptized into Christ have clothed yourselves with Christ. ²⁸There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. ²⁹And if you belong to Christ, then you are Abraham's offspring,^v heirs according to the promise.

^u Or *through the faith of Jesus Christ*
^v Gk *seed*

διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου.
HAVING BEEN ORDAINED THROUGH ANGELS BY [THE] HAND OF A MEDIATOR.

3.20 ὁ δὲ μεσίτης ἐνὸς οὐκ ἔστιν, ὁ δὲ θεὸς
NOW~THE MEDIATOR ³OF ONE ²NOT ¹IS, - BUT GOD

εἷς ἔστιν.
IS~ONE.

3.21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ];
[IS] THE LAW~THEREFORE AGAINST THE PROMISES - OF GOD?

μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος
MAY IT NEVER BE. FOR~IF A LAW~WAS GIVEN - BEING ABLE

ζωοποιῆσαι, ὥτως ἐκ νόμου ἂν ᾦν ἡ δικαιοσύνη·
TO GIVE LIFE, REALLY BY LAW WOULD HAVE BEEN - RIGHTEOUSNESS;

3.22 ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ
BUT ³CONSIGNEE ¹THE ²SCRIPTURE - ALL THINGS UNDER

ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ
SIN, THAT THE PROMISE BY FAITH OF(IN) JESUS

Χριστοῦ δοθῇ τοῖς πιστεύουσιν.
CHRIST MIGHT BE GIVEN TO THE ONES BELIEVING.

3.23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον
²BEFORE - ¹BUT ⁵CAME ³THE ⁴FAITH, UNDER LAW

ἐφρουρούμεθα συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν
WE WERE BEING KEPT, BEING CONFINED AS TO THE FAITH~BEING ABOUT

ἀποκαλυφθῆναι, **3.24** ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν
TO BE REVEALED; SO THAT THE LAW ³GUARDIAN ²OUR

γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως
¹HAS BEEN TO [LEAD US TO] CHRIST, THAT BY FAITH

δικαιωθῶμεν· **3.25** ἐλθούσης δὲ τῆς πίστεως οὐκέτι
WE MIGHT BE JUSTIFIED; ³HAVING COME ¹BUT - ²FAITH, ⁵NO LONGER

ὑπὸ παιδαγωγόν ἐσμεν.
⁶UNDER ⁷A GUARDIAN ⁴WE ARE.

3.26 Πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως
FOR~ALL SONS OF GOD YOU ARE THROUGH - FAITH

ἐν Χριστῷ Ἰησοῦ· **3.27** ὅσοι γὰρ εἰς Χριστόν
IN CHRIST JESUS; FOR~AS MANY AS INTO CHRIST

ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. **3.28** οὐκ ἐνι
WERE BAPTIZED, PUT ON~CHRIST. THERE IS~NOT

Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἐνι δούλος οὐδὲ ἐλεύθερος,
JEW NOR GREEK, THERE IS~NOT SLAVE NOR FREE,

οὐκ ἐνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἷς ἐστε
THERE IS~NOT MALE AND FEMALE; FOR~ALL YOU ARE~ONE MAN

ἐν Χριστῷ Ἰησοῦ. **3.29** εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ
IN CHRIST JESUS. AND~IF YOU [ARE] CHRIST'S, THEN -

Ἀβραὰμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν
OF ABRAHAM'S SEED YOU ARE, ²ACCORDING TO ³PROMISE

κληρονόμοι.
¹HEIRS.

CHAPTER 4

4.1 Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος
 NOW~I SAY, FOR [HOWEVER] MUCH TIME [AS] THE HEIR
 νήπιός ἐστιν, οὐδὲν διαφέρει δούλου κύριος
 IS~AN INFANT, HE DIFFERS~NOTHING FROM A SLAVE, [THOUGH] ²LORD (OWNER)
 πάντων ὧν, **4.2** ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶν καὶ
³OF ALL ¹BEING, BUT ²UNDER ³GUARDIANS ¹IS AND
 οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός.
 STEWARDS UNTIL THE TIME PREVIOUSLY APPOINTED BY THE FATHER.
4.3 οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ
 SO ALSO WE, WHEN WE WERE INFANTS, ²UNDER ³THE
 στοιχεῖα τοῦ κόσμου ἦμεθα δεδουλωμένοι.
⁴FUNDAMENTAL PRINCIPLES ⁵OF THE ⁶WORLD ¹WE HAD BEEN ENSLAVED;
4.4 ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν
 BUT~WHEN CAME THE FULLNESS OF THE TIME, ²SENT FORTH
 ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός,
 - ¹GOD THE SON OF HIM, HAVING COME FROM A WOMAN,
 γενόμενον ὑπὸ νόμον, **4.5** ἵνα τοὺς ὑπὸ νόμον
 HAVING COME UNDER LAW, THAT THE ONES UNDER LAW
 ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.
 HE MIGHT REDEEM, THAT ²THE ³SONSHIP ¹WE MIGHT RECEIVE.
4.6 Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ
 AND~BECAUSE YOU^a ARE SONS, ²SENT FORTH - ¹GOD THE
 πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν κρᾶζον,
 SPIRIT OF THE SON OF HIM INTO THE HEARTS OF US CRYING,
 Ἀββα ὁ πατήρ. **4.7** ὥστε οὐκέτι εἶ δοῦλος ἀλλὰ
 ABBA - FATHER. SO NO LONGER ARE YOU A SLAVE BUT
 υἱός· εἰ δὲ υἱὸς, καὶ κληρονόμος διὰ θεοῦ.
 A SON; AND~IF A SON, ALSO AN HEIR THROUGH GOD.
4.8 Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν ἐδουλεύσατε
 BUT THEN INDEED NOT KNOWING GOD YOU^a SERVED AS SLAVES
 τοῖς φύσει μὴ οὖσιν θεοῖς· **4.9** νῦν δὲ γνόντες
 THE ONES BY NATURE NOT BEING GODS; BUT~NOW HAVING KNOWN
 θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ, πῶς
 GOD, YET~RATHER HAVING BEEN KNOWN BY GOD, HOW
 ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ
 DO YOU^a TURN AGAIN TO THE WEAK AND IMPOVERISHED
 στοιχεῖα οἷς πάλιν ἄνωθεν δουλεύειν
 FUNDAMENTAL PRINCIPLES, TO WHICH AGAIN ³ANEW ²TO SERVE AS SLAVES
 θέλετε; **4.10** ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ
¹YOU^a WANT? YOU^a OBSERVE~DAYS AND MONTHS AND
 καιροὺς καὶ ἐνιαυτούς, **4.11** φοβοῦμαι ὑμᾶς μή πως
 SEASONS AND YEARS; I FEAR FOR YOU^a LEST SOMEHOW
 εἰκῇ κεκοπίακα εἰς ὑμᾶς.
 IN VAIN I HAVE LABORED FOR YOU^a.
4.12 Γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ὡς ὑμεῖς,
 BECOME AS I [AM], BECAUSE I ALSO [BECAME] AS YOU^a [ARE],

My point is this: heirs, as long as they are minors, are no better than slaves, though they are the owners of all the property; ²but they remain under guardians and trustees until the date set by the father. ³So with us; while we were minors, we were enslaved to the elemental spirits^w of the world. ⁴But when the fullness of time had come, God sent his Son, born of a woman, born under the law, ⁵in order to redeem those who were under the law, so that we might receive adoption as children. ⁶And because you are children, God has sent the Spirit of his Son into our^x hearts, crying, "Abba!" ⁷So you are no longer a slave but a child, and if a child then also an heir, through God.^z

⁸ Formerly, when you did not know God, you were enslaved to beings that by nature are not gods. ⁹Now, however, that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits?^a How can you want to be enslaved to them again? ¹⁰You are observing special days, and months, and seasons, and years. ¹¹I am afraid that my work for you may have been wasted.

¹² Friends,^b I beg you, become as I am, for I also have become as you are.

^w Or *the rudiments*

^x Other ancient authorities read *your*

^y Aramaic for *Father*

^z Other ancient authorities read *an heir of God through Christ*

^a Or *beggarly rudiments*

^b Gk *Brothers*

ἐστὶν Ἀγάρ. 4.25 τὸ δὲ Ἀγάρ Σινᾶ ὄρος ἐστὶν ἐν
IS HAGAR. 4THE 1NOW 2HAGAR 6SINAI 5MOUNT 3IS IN

τῇ Ἀραβίᾳ· συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλήμ,
- ARABIA; AND~CORRESPONDS TO THE NOW(PRESENT) JERUSALEM,

δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς. 4.26 ἡ δὲ ἄνω
FOR~SHE IS IN SLAVERY WITH THE CHILDREN OF HER. BUT~THE ABOVE

Ἱερουσαλήμ ἐλευθέρα ἐστίν, ἥτις ἐστὶν μήτηρ ἡμῶν·
JERUSALEM IS~FREE, WHO IS [THE] MOTHER OF US;

4.27 γέγραπται γάρ,
FOR~IT HAS BEEN WRITTEN,

Εὐφράνθητι, στείρα ἡ οὐ τίκτουσα,
REJOICE, [O] BARREN, THE ONE NOT GIVING BIRTH,

ῥῆξον καὶ βόησον, ἡ οὐκ ὠδίνουσα·
BREAK FORTH AND SHOUT, THE ONE NOT SUFFERING BIRTH PAINS;

ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ
BECAUSE MANY [ARE] THE CHILDREN OF THE DESOLATE RATHER THAN

τῆς ἐχούσης τον ἄνδρα.
THE ONE HAVING THE HUSBAND.

4.28 ὑμεῖς δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας
BUT~YOU*, BROTHERS, ACCORDING TO ISAAC, 3OF PROMISE

τέκνα ἐστέ. 4.29 ἀλλ' ὥσπερ τότε ὁ κατὰ
2CHILDREN 1ARE. BUT AS THEN THE ONE ACCORDING TO

σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ
FLESH HAVING BEEN BORN WAS PERSECUTING THE ONE [BORN] ACCORDING TO

πνεῦμα, οὕτως καὶ νῦν. 4.30 ἀλλὰ τί λέγει ἡ
SPIRIT, SO ALSO NOW. BUT WHAT SAYS THE

γραφῆ; Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς·
SCRIPTURE? CAST OUT THE MAIDSERVANT AND THE SON OF HER;

οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ
FOR NEVER WILL 5INHERIT 1THE 2SON 3OF THE 4MAIDSERVANT WITH

τοῦ υἱοῦ τῆς ἐλευθέρας. 4.31 διό, ἀδελφοί,
THE SON OF THE FREE WOMAN. THEREFORE, BROTHERS,

οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας.
WE ARE~NOT CHILDREN~OF A MAIDSERVANT BUT OF THE FREEWOMAN.

4:25 text: KJV ASV RSV NASB NIV TEV NJBmg NRSV. var. γὰρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ (for Sinai is a mountain in Arabia): ASVmg RSVmg TEVmg NEB NJB NRSVmg. 4:27 Isa. 54:1 4:30 Gen. 21:10

bearing children for slavery. 25Now Hagar is Mount Sinai in Arabia^c and corresponds to the present Jerusalem, for she is in slavery with her children. 26But the other woman corresponds to the Jerusalem above; she is free, and she is our mother. 27For it is written,

“Rejoice, you childless one, you who bear no children, burst into song and shout, you who endure no birth pangs; for the children of the desolate woman are more numerous than the children of the one who is married.”

28Now you,^d my friends,^e are children of the promise, like Isaac. 29But just as at that time the child who was born according to the flesh persecuted the child who was born according to the Spirit, so it is now also. 30But what does the scripture say? “Drive out the slave and her child; for the child of the slave will not share the inheritance with the child of the free woman.” 31So then, friends,^e we are children, not of the slave but of the free woman.

^c Other ancient authorities read *For Sinai is a mountain in Arabia*

^d Other ancient authorities read *we*

^e Gk *brothers*

CHAPTER 5

5.1 τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν·
FOR THE(THIS) FREEDOM 3US 1CHRIST 2FREED;

στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας
STAND FAST THEREFORE AND NOT AGAIN BY A YOKE OF SLAVERY

ἐνέχεσθε.
BE HELD.

5.2 Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν
BEHOLD I PAUL SAY TO YOU* THAT IF

περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.
YOU* ARE CIRCUMCISED, CHRIST 2YOU* 3NOTHING 1WILL PROFIT.

For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery.

2 Listen! I, Paul, am telling you that if you let yourselves be circumcised, Christ will be of no benefit to you.

You have done me no wrong. ¹³You know that it was because of a physical infirmity that I first announced the gospel to you; ¹⁴though my condition put you to the test, you did not scorn or despise me, but welcomed me as an angel of God, as Christ Jesus. ¹⁵What has become of the goodwill you felt? For I testify that, had it been possible, you would have torn out your eyes and given them to me. ¹⁶Have I now become your enemy by telling you the truth? ¹⁷They make much of you, but for no good purpose; they want to exclude you, so that you may make much of them. ¹⁸It is good to be made much of for a good purpose at all times, and not only when I am present with you. ¹⁹My little children, for whom I am again in the pain of childbirth until Christ is formed in you, ²⁰I wish I were present with you now and could change my tone, for I am perplexed about you.

²¹Tell me, you who desire to be subject to the law, will you not listen to the law? ²²For it is written that Abraham had two sons, one by a slave woman and the other by a free woman. ²³One, the child of the slave, was born according to the flesh; the other, the child of the free woman, was born through the promise. ²⁴Now this is an allegory: these women are two covenants. One woman, in fact, is Hagar, from Mount Sinai,

ἀδελφοί, δέομαι ὑμῶν. οὐδέν με ἡδίκησατε·
BROTHERS, I BEG OF YOU°. [IN] NOTHING YOU° INJURED~ME;

4.13 οἶδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς
AND~YOU° 'NOW THAT THROUGH WEAKNESS OF THE FLESH

εὐηγγελισάμην ὑμῖν τὸ πρότερον, **4.14** καὶ τὸν
I PREACHED THE GOOD NEWS TO YOU° AT THE FIRST, AND THE

πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε
TRIAL OF YOU° IN THE FLESH OF ME NOT YOU° DESPISED

οὐδὲ ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθέ με,
NOR LOATHED, BUT AS AN ANGEL OF GOD YOU° RECEIVED ME,

ὡς Χριστὸν Ἰησοῦν. **4.15** ποῦ οὖν ὁ μακαρισμὸς
AS CHRIST JESUS. WHERE THEN [IS] THE BLESSEDNESS

ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατόν τοὺς
OF YOU°? FOR~I TESTIFY TO YOU° THAT IF POSSIBLE THE

ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι.
EYES OF YOU° HAVING TORN OUT YOU° [WOULD] HAVE GIVEN [THEM] TO ME.

4.16 ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;
SO THAT AN ENEMY OF YOU° HAVE I BECOME SPEAKING TRUTH TO YOU°?

4.17 ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλείσαι ὑμᾶς
THEY ARE ZEALOUS OF YOU° NOT WELL, BUT ²TO EXCLUDE ³YOU°

θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε· **4.18** καλὸν δὲ
THEY DESIRE, THAT YOU° MAY BE ZEALOUS OF~THEM; BUT~[IT IS] GOOD

ζηλοῦσθαι ἐν καλῷ πάντοτε καὶ μὴ μόνον ἐν τῷ
TO BE ZEALOUS IN A GOOD THING ALWAYS AND NOT ONLY DURING

παρεῖναί με πρὸς ὑμᾶς. **4.19** τέκνα μου, οὓς πάλιν
MY PRESENCE WITH YOU°. CHILDREN OF ME, FOR WHOM AGAIN

ὠδίνω μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν·
I SUFFER BIRTH PAINS UNTIL CHRIST~IS FORMED IN YOU°;

4.20 ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι καὶ
NOW~I WAS DESIRING TO BE PRESENT WITH YOU° JUST NOW AND

ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.
TO CHANGE THE TONE OF ME, BECAUSE I AM PERPLEXED IN(ABOUT) YOU°.

4.21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι,
TELL ME, THE ONES ³UNDER ⁴LAW ¹DESIRING ²TO BE,

τὸν νόμον οὐκ ἀκούετε; **4.22** γέγραπται γὰρ ὅτι
THE LAW DO YOU° NOT HEAR? FOR~IT HAS BEEN WRITTEN, -

Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς παιδίσκης καὶ
ABRAHAM TWO SONS HAD, ONE OF THE MAIDSERVANT AND

ἓνα ἐκ τῆς ἐλευθέρας. **4.23** ἀλλ' ὁ μὲν ἐκ τῆς
ONE OF THE FREE WOMAN. BUT THE ONE - OF THE

παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς
MAIDSERVANT ACCORDING TO FLESH HAS BEEN BORN, AND~THE ONE OF THE

ἐλευθέρας δι' ἐπαγγελίας. **4.24** ἅτινά
FREE WOMAN THROUGH [THE] PROMISE. WHICH THINGS

ἐστὶν ἀλληγορούμενα· αὗται γὰρ εἰσὶν δύο διαθήκαι,
ARE ALLEGORIZED; FOR~THESE ARE TWO COVENANTS,

μία μὲν ἀπὸ ὄρους Σινᾶ εἰς δουλείαν γεννώσα, ἥτις
ONE - FROM MOUNT SINAI, ²TO ³SLAVERY ¹BRINGING FORTH, WHO

³Once again I testify to every man who lets himself be circumcised that he is obliged to obey the entire law. ⁴You who want to be justified by the law have cut yourselves off from Christ; you have fallen away from grace. ⁵For through the Spirit, by faith, we eagerly wait for the hope of righteousness. ⁶For in Christ Jesus neither circumcision nor uncircumcision counts for anything; the only thing that counts is faith working through love.

⁷You were running well; who prevented you from obeying the truth? ⁸Such persuasion does not come from the one who calls you. ⁹A little yeast leavens the whole batch of dough. ¹⁰I am confident about you in the Lord that you will not think otherwise. But whoever it is that is confusing you will pay the penalty.

¹¹But my friends,^g why am I still being persecuted if I am still preaching circumcision? In that case the offense of the cross has been removed. ¹²I wish those who unsettle you would castrate themselves!

¹³For you were called to freedom, brothers and sisters;^g only do not use your freedom as an opportunity for self-indulgence,^h but through love become slaves to one another. ¹⁴For the whole law is summed up in a single commandment, "You shall love your neighbor as yourself."

^fOr made effective

^gGk brothers

^hGk the flesh

5.3 μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ
AND-I TESTIFY AGAIN TO EVERY MAN BEING CIRCUMCISED

ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.
THAT HE IS-A DEBTOR ³WHOLE ²THE ⁴LAW ¹TO DO.

5.4 κατηργήθητε ἀπὸ Χριστοῦ, οἵτινες ἐν νόμῳ
YOU^{*} WERE ESTRANGED FROM CHRIST, WHOEVER BY LAW

δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε. **5.5** ἡμεῖς γὰρ
ARE BEING JUSTIFIED, - YOU^{*} FELL FROM-GRACE. FOR-WE

πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης
BY [THE] SPIRIT BY FAITH [THE] HOPE OF RIGHTEOUSNESS

ἀπεκδεχόμεθα. **5.6** ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε
EAGERLY AWAIT. FOR-IN CHRIST JESUS NEITHER

περιτομὴ τι ἰσχύει οὔτε ἀκροβυστία ἀλλὰ πίστις
CIRCUMCISION IS OF ANY FORCE NOR UNCIRCUMCISION, BUT FAITH

δι' ἀγάπης ἐνεργουμένη.
THROUGH LOVE WORKING.

5.7 Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψεν [τῇ]
YOU^{*} WERE RUNNING WELL; WHO HINDERED-YOU^{*} ³BY THE

ἀληθείᾳ μὴ πείθεσθαι; **5.8** ἡ πεισμονὴ οὐκ ἐκ
⁴TRUTH ¹NOT ²TO BE PERSUADED? THE[THIS] PERSUASION [IS] NOT OF

τοῦ καλοῦντος ὑμᾶς. **5.9** μικρὰ ζύμη ὅλον τὸ φύραμα
THE ONE CALLING YOU^{*}. A LITTLE LEAVEN ALL THE LUMP

ζυμοῖ. **5.10** ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι
LEAVENS. I HAVE CONFIDENCE IN YOU^{*} IN [THE] LORD THAT

οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταρασσὼν ὑμᾶς
²NOTHING ³OTHER ¹YOU^{*} WILL THINK; BUT-THE ONE TROUBLING YOU^{*}

βαστάσει τὸ κρίμα, ὅστις ἐὰν ᾖ. **5.11** ἐγὼ δέ,
WILL BEAR THE JUDGMENT, WHOEVER HE MAY BE. BUT-I,

ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι
BROTHERS, IF CIRCUMCISION STILL I PROCLAIM, WHY STILL

διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ
AM I BEING PERSECUTED? THEN HAS BEEN ABOLISHED THE STUMBLING BLOCK OF THE

σταυροῦ. **5.12** ὅφελον καὶ ἀποκόψονται οἱ
CROSS. I WOULD [THAT] EVEN ⁴WILL EMASCULATE THEMSELVES ¹THE ONES

ἀναστατοῦντες ὑμᾶς.
²TROUBLING ³YOU^{*}.

5.13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί.
FOR-YOU^{*} FOR FREEDOM WERE CALLED, BROTHERS;

μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί,
ONLY [USE] NOT THE FREEDOM FOR A PRETEXT FOR THE FLESH,

ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.
BUT THROUGH - LOVE SERVE AS SLAVES ONE ANOTHER.

5.14 ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται,
FOR-THE ENTIRE LAW IN ONE WORD[STATEMENT] HAS BEEN SUMMED UP,

ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.
IN THE [WORD], LOVE THE NEIGHBOR OF YOU AS YOURSELF.

5.15 εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε
BUT~IF ONE ANOTHER YOU° BITE AND DEVOUR, BEWARE

μὴ ὑπ' ἀλλήλων ἀναλωθῆτε.
LEST BY ONE ANOTHER YOU° ARE DESTROYED.

5.16 Λέγω δέ, πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν
BUT~I SAY, BY [THE] SPIRIT WALK AND [THE] LUST

σαρκὸς οὐ μὴ τελέσητε. **5.17** ἡ γὰρ σὰρξ
OF [THE] FLESH BY NO MEANS COULD YOU° PERFORM. FOR~THE FLESH

ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς
LUSTS AGAINST THE SPIRIT, AND~THE SPIRIT AGAINST THE

σαρκός, ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ
FLESH, FOR~THESE THINGS OPPOSE~EACH OTHER, SO THAT NOT

ἂ ἐὰν θέλητε ταῦτα ποιῆτε. **5.18** εἰ δὲ πνεύματι
WHATEVER YOU° DESIRE [CAN] THESE THINGS YOU° DO. BUT~IF BY [THE] SPIRIT

ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. **5.19** φανερά δέ ἐστιν
YOU° ARE LED, YOU° ARE~NOT UNDER LAW. ³MANIFEST ¹NOW ²ARE

τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία,
THE WORKS OF THE FLESH, WHICH ARE FORNICATION, IMPURITY,

ἀσέλγεια, **5.20** εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις,
LICENTIOUSNESS, IDOLATRY, SORCERY, ENMITIES, STRIFE,

ζῆλος, θυμοί, ἐριθείαι, διχοστασίαι, αἰρέσεις,
JEALOUSY, ANGER, SELFISHNESS, DIVISIONS, SECTS,

5.21 φθόνοι, μέθαι, κῶμοι καὶ τὰ ὅμοια τούτοις,
ENVYINGS, DRUNKENNESSES, CAROUSINGS AND THINGS LIKE THESE,

ἃ προλέγω ὑμῖν καθὼς προεῖπον ὅτι οἱ
[OF] WHICH I TELL ²BEFOREHAND ¹YOU° AS I SAID BEFORE THAT THE ONES

τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ
- SUCH THINGS PRACTISING [THE] KINGDOM OF GOD

οὐ κληρονομήσουσιν.
WILL NOT INHERIT.

5.22 Ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη χαρὰ
BUT~THE FRUIT OF THE SPIRIT IS LOVE, JOY,

εἰρήνη, μακροθυμία χρηστότης ἀγαθωσύνη, πίστις
PEACE, LONGSUFFERING, KINDNESS, GOODNESS, FAITH,

5.23 πραΰτης ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν
MEEKNESS, SELF-CONTROL; AGAINST - SUCH THINGS THERE IS~NOT

νόμος. **5.24** οἱ δὲ τοῦ Χριστοῦ [Ἰησοῦ] τὴν σάρκα
A LAW. BUT~THE ONES - OF CHRIST JESUS ²THE ³FLESH

ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.
¹CRUCIFIED WITH THE(ITS) PASSIONS AND THE(ITS) LUSTS.

5.25 εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν.
IF WE LIVE BY [THE] SPIRIT, ⁴WITH [THE] SPIRIT ²ALSO ¹WE SHOULD ³BE IN LINE.

5.26 μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι,
LET US NOT BECOME CONCEITED, PROVOKING~ONE ANOTHER,

ἀλλήλοις φθονοῦντες.
ENVYING~ONE ANOTHER.

¹⁵If, however, you bite and devour one another, take care that you are not consumed by one another.

¹⁶Live by the Spirit, I say, and do not gratify the desires of the flesh. ¹⁷For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. ¹⁸But if you are led by the Spirit, you are not subject to the law. ¹⁹Now the works of the flesh are obvious: fornication, impurity, licentiousness, ²⁰idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, ²¹envy, ⁱdrunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God.

²²By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, ²³gentleness, and self-control. There is no law against such things. ²⁴And those who belong to Christ Jesus have crucified the flesh with its passions and desires. ²⁵If we live by the Spirit, let us also be guided by the Spirit. ²⁶Let us not become conceited, competing against one another, envying one another.

ⁱ Other ancient authorities add *murder*

CHAPTER 6

My friends,^j if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted. ²Bear one another's burdens, and in this way you will fulfill^k the law of Christ. ³For if those who are nothing think they are something, they deceive themselves. ⁴All must test their own work; then that work, rather than their neighbor's work, will become a cause for pride. ⁵For all must carry their own loads.

⁶Those who are taught the word must share in all good things with their teacher.

⁷Do not be deceived; God is not mocked, for you reap whatever you sow. ⁸If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit. ⁹So let us not grow weary in doing what is right, for we will reap at harvest time, if we do not give up. ¹⁰So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith.

¹¹See what large letters I make when I am writing in my own hand! ¹²It is those who want to make a good showing in the flesh that try to compel you to be circumcised—

^j Gk. Brothers

^k Other ancient authorities read in this way fulfill

6.1 Ἀδελφοί, ἐὰν καὶ προλημφθῇ ἄνθρωπος ἐν τινι
BROTHERS, IF INDEED A MAN-IS OVERTAKEN IN SOME

παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν
TRANSGRESSION, YOU* THE SPIRITUAL ONES RESTORE -

τοιούτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτὸν μὴ
SUCH A ONE IN A SPIRIT OF MEEKNESS, WATCHING OUT FOR YOURSELF LEST

καὶ σὺ πειρασθῇς. **6.2** Ἀλλήλων τὰ βάρη βαστάζετε
ALSO YOU BE TEMPTED. ONE ANOTHER'S - BURDENS BEAR

καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ.
AND THUS YOU* WILL FULFILL THE LAW - OF CHRIST.

6.3 εἰ γὰρ δοκεῖ τις εἶναί τι μηδὲν ὄν,
FOR-IF ANYONE~THINKS TO BE SOMETHING, BEING~NOTHING,

φρεναπατᾷ ἑαυτὸν. **6.4** τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω
HE DECEIVES HIMSELF. BUT~THE WORK OF HIMSELF *LET³ PROVE

ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα
²EACH MAN, AND THEN IN HIMSELF ALONE THE BOAST

ἔξει καὶ οὐκ εἰς τὸν ἕτερον. **6.5** ἕκαστος γὰρ
HE WILL HAVE AND NOT IN THE OTHER MAN; FOR~EACH MAN

τὸ ἴδιον φορτίον βαστάσει. **6.6** Κοινωνεῖτω δὲ ὁ
HIS OWN LOAD WILL BEAR. ²LET⁷ SHARE ¹AND ³THE ONE

κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν
*BEING INSTRUCTED (IN) ⁵THE ⁶WORD WITH THE ONE INSTRUCTING IN ALL

ἀγαθοῖς. **6.7** Μὴ πλανᾶσθε, θεὸς οὐ μυκτηρίζεται.
GOOD THINGS. DO NOT BE LED ASTRAY; GOD IS NOT MOCKED.

ὃ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει.
FOR WHATEVER A MAN~SOWS, THIS ALSO HE WILL REAP;

6.8 ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς
BECAUSE THE ONE SOWING TO THE FLESH OF HIMSELF OF THE

σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ
FLESH WILL REAP CORRUPTION, BUT~THE ONE SOWING TO THE

πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. **6.9** τὸ
SPIRIT, OF THE SPIRIT WILL REAP LIFE ETERNAL. -

δὲ καλὸν ποιῶντες μὴ ἐγκακῶμεν, καιρῷ γὰρ ἰδίῳ
NOW (IN) WELL DOING LET US NOT BECOME WEARY, ³TIME ¹FOR ²IN ITS OWN

θερίσομεν μὴ ἐκλυόμενοι. **6.10** ἄρα οὖν ὥς
WE WILL REAP, NOT FAINTING. THEREFORE~THEN AS

καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας,
WE HAVE~OPPORTUNITY, WE SHOULD WORK THE GOOD TOWARDS ALL,

μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.
AND~ESPECIALLY TOWARDS THE HOUSEHOLD - OF FAITH.

6.11 Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ
SEE WITH WHAT LARGE LETTERS~TO YOU* I WROTE -

ἐμῇ χειρί. **6.12** ὅσοι θέλουσιν εὐπροσώπησαι
WITH MY OWN HAND. AS MANY AS DESIRE TO MAKE A GOOD SHOWING

ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι,
IN [THE] FLESH, THESE COMPEL YOU* TO BE CIRCUMCISED,

μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται.
ONLY THAT ²FOR THE ³CROSS - ⁴OF CHRIST ¹THEY BE NOT PERSECUTED.

6.13 οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον
FOR~NEITHER THE ONES BEING CIRCUMCISED ³THEMSELVES ²[THE] LAW

φυλάσσουσιν ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα
¹KEEP BUT THEY DESIRE YOU^o TO BE CIRCUMCISED, THAT

ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται. **6.14** ἐμοὶ δὲ
IN - YOUR^o FLESH THEY MAY BOAST. BUT~TO ME

μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ
MAY IT NOT BE TO BOAST EXCEPT IN THE CROSS OF THE

κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος
LORD OF US JESUS CHRIST, THROUGH WHOM TO ME [THE] WORLD

ἐσταύρωται καὶ γὰρ κόσμῳ. **6.15** οὔτε γὰρ περιτομή
HAS BEEN CRUCIFIED AND I TO THE WORLD. FOR~NEITHER CIRCUMCISION

τί ἐστιν οὔτε ἀκροβυστία ἀλλὰ καινὴ κτίσις. **6.16** καὶ
IS~ANYTHING NOR UNCIRCUMCISION BUT A NEW CREATION. AND

ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνην ἐπ'
AS MANY AS - ³RULE ²WITH THIS ¹WILL KEEP IN LINE, PEACE UPON

αὐτοὺς καὶ ἔλεος καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.
THEM AND MERCY, EVEN UPON THE ISRAEL - OF GOD.

6.17 Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω·
FOR THE REST, ⁴TROUBLES ⁵TO ME ²NO ONE ¹LET³GIVE;

ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου
FOR~I THE MARKS - OF JESUS IN THE BODY OF ME

βαστάζω.
BEAR.

6.18 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ
THE GRACE OF THE LORD OF US JESUS CHRIST [BE] WITH

τοῦ πνεύματος ὑμῶν, ἀδελφοί· ἀμήν.
THE SPIRIT OF YOU^o, BROTHERS; AMEN.

only that they may not be persecuted for the cross of Christ. ¹³Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. ¹⁴May I never boast of anything except the cross of our Lord Jesus Christ, by which¹ the world has been crucified to me, and I to the world. ¹⁵For^m neither circumcision nor uncircumcision is anything; but a new creation is everything! ¹⁶As for those who will follow this rule—peace be upon them, and mercy, and upon the Israel of God.

¹⁷ From now on, let no one make trouble for me; for I carry the marks of Jesus branded on my body.

¹⁸ May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters.ⁿ Amen.

¹Or through whom

^mOther ancient authorities add in Christ Jesus

ⁿGk brothers

The first of these is the *Journal of the American Medical Association* (JAMA), which is the largest and most influential of the medical journals. It is published by the American Medical Association (AMA) and is read by a wide range of medical professionals. The second is the *New England Journal of Medicine* (NEJM), which is also a highly influential journal. It is published by the Massachusetts Medical Society and is read by a wide range of medical professionals. The third is the *Lancet*, which is a British medical journal. It is published by the Lancet Publishing Group and is read by a wide range of medical professionals. The fourth is the *British Medical Journal* (BMJ), which is a British medical journal. It is published by the British Medical Association (BMA) and is read by a wide range of medical professionals. The fifth is the *Annals of Internal Medicine* (AIM), which is a medical journal. It is published by the American College of Physicians (ACP) and is read by a wide range of medical professionals. The sixth is the *Journal of the American Society of Nephrology* (JASN), which is a medical journal. It is published by the American Society of Nephrology (ASN) and is read by a wide range of medical professionals. The seventh is the *Journal of the American Society of Hypertension* (JASH), which is a medical journal. It is published by the American Society of Hypertension (ASH) and is read by a wide range of medical professionals. The eighth is the *Journal of the American Society of Geriatrics* (JAGS), which is a medical journal. It is published by the American Society of Geriatrics (ASG) and is read by a wide range of medical professionals. The ninth is the *Journal of the American Society of Geriatrics* (JAGS), which is a medical journal. It is published by the American Society of Geriatrics (ASG) and is read by a wide range of medical professionals. The tenth is the *Journal of the American Society of Geriatrics* (JAGS), which is a medical journal. It is published by the American Society of Geriatrics (ASG) and is read by a wide range of medical professionals.

1. *Chlorophyll a* (mg/g)
 2. *Chlorophyll b* (mg/g)
 3. *Chlorophyll a + b* (mg/g)
 4. *Chlorophyll a/b ratio*

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THE LETTER OF PAUL TO THE EPHESIANS

CHAPTER 1

ΠΡΟΣ ΕΦΕΣΙΟΥΣ

TO [THE] EPHESIANS

1.1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
PAUL AN APOSTLE OF CHRIST JESUS THROUGH

θελήματος θεοῦ τοῖς ἁγίοις τοῖς οὖσιν ᾠ[ἐν Ἐφέσῳ]ᾤ
[THE] WILL OF GOD TO THE SAINTS - BEING IN EPHESUS

καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ, 1.2 χάρις ὑμῖν καὶ
AND BELIEVERS IN CHRIST JESUS, GRACE TO YOU* AND

εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
PEACE FROM GOD [THE] FATHER OF US AND LORD JESUS

Χριστοῦ.

CHRIST.

1.3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν
BLESSED [BE] THE GOD AND FATHER OF THE LORD OF US,

Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ
JESUS CHRIST, THE ONE HAVING BLESSED US WITH EVERY

εὐλογία πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,
SPIRITUAL~BLESSING IN THE HEAVENLIES IN CHRIST,

1.4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς
EVEN AS HE CHOSE US IN HIM BEFORE [THE] FOUNDATION

κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον
OF [THE] WORLD [FOR] US~TO BE HOLY AND BLAMELESS IN [THE] SIGHT

αὐτοῦ ἐν ἀγάπῃ, 1.5 προορίσας ἡμᾶς εἰς υἱοθεσίαν
OF HIM, IN LOVE HAVING PREDESTINED US TO SONSHIP

διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν
THROUGH JESUS CHRIST TO HIM[SELF], ACCORDING TO THE

εὐδοκίαν τοῦ θελήματος αὐτοῦ, 1.6 εἰς ἔπαινον
GOOD PLEASURE OF THE WILL OF HIM, TO [THE] PRAISE

δόξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς
OF [THE] GLORY OF THE GRACE OF HIM [BY] WHICH HE FAVORED US

ἐν τῷ ἡγαπημένῳ. 1.7 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν
IN THE BELOVED ONE; IN WHOM WE HAVE - REDEMPTION

διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν
THROUGH THE BLOOD OF HIM, THE FORGIVENESS -

παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος
OF TRESPASSES, ACCORDING TO THE WEALTH OF THE GRACE

αὐτοῦ 1.8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ σοφίᾳ
OF HIM, WHICH HE LAVISHED IN(ON) US, IN ALL WISDOM

καὶ φρονήσει, 1.9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ
AND UNDERSTANDING, HAVING MADE KNOWN TO US THE MYSTERY OF THE

1:1 text: KJV ASV RSVmg NASB NIV NEB TEV NJBmg NRSV. omit: ASVmg RSV NASBmg NIVmg NEBmg TEVmg NJB NRSVmg.

Paul, an apostle of Christ Jesus by the will of God,

To the saints who are in Ephesus and are faithful^a in Christ Jesus:

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ^b before the foundation of the world to be holy and blameless before him in love. ⁵He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, ⁶to the praise of his glorious grace that he freely bestowed on us in the Beloved. ⁷In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace ⁸that he lavished on us. With all wisdom and insight ⁹he has made known to us the mystery of

^a Other ancient authorities lack in Ephesus, reading saints who are also faithful

^b Gk in him

his will, according to his good pleasure that he set forth in Christ,¹⁰ as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth.¹¹ In Christ we have also obtained an inheritance,^c having been destined according to the purpose of him who accomplishes all things according to his counsel and will,¹² so that we, who were the first to set our hope on Christ, might live for the praise of his glory.¹³ In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit;¹⁴ this^d is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory.

¹⁵ I have heard of your faith in the Lord Jesus and your love^e toward all the saints, and for this reason ¹⁶ I do not cease to give thanks for you as I remember you in my prayers. ¹⁷ I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him,¹⁸ so that, with the eyes of your heart enlightened, you may know what is the hope

^c Or *been made a heritage*

^d Other ancient authorities read *who*

^e Other ancient authorities lack *and your love*

θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν
WILL OF HIM, ACCORDING TO THE GOOD PLEASURE OF HIM WHICH

προέθετο ἐν αὐτῷ **1.10** εἰς οἰκονομίαν τοῦ
HE PURPOSED IN HIM FOR A STEWARDSHIP OF (BELONGING TO) THE

πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα
FULLNESS OF THE TIMES, TO SUM UP - ALL THINGS

ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ
IN - CHRIST, THE THINGS ON (IN) THE HEAVENS AND THE THINGS

ἐπὶ τῆς γῆς ἐν αὐτῷ. **1.11** ἐν ᾧ καὶ
ON THE EARTH, IN HIM; IN WHOM ALSO

ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν
WE WERE MADE AN INHERITANCE, HAVING BEEN PREDESTINED ACCORDING TO [THE] PLAN

τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλήν τοῦ
OF THE ONE - WORKING~ALL THINGS ACCORDING TO THE COUNSEL OF THE

θελήματος αὐτοῦ **1.12** εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον
WILL OF HIM, FOR - US~TO BE TO [THE] PRAISE

δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ.
OF [THE] GLORY OF HIM, THE ONES HAVING PREVIOUSLY HOPED IN - CHRIST;

1.13 ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς
IN WHOM ALSO YOU*, HAVING HEARD THE MESSAGE OF THE

ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ
TRUTH, THE GOOD NEWS OF THE SALVATION OF YOU*, IN WHOM

καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς
ALSO HAVING BELIEVED YOU* WERE SEALED WITH THE SPIRIT -

ἐπαγγελίας τῷ ἁγίῳ, **1.14** ὅς ἐστιν ἄρραβὼν τῆς
OF PROMISE - HOLY, WHICH IS AN EARNEST OF THE

κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς
INHERITANCE OF US, TO (UNTIL) [THE] REDEMPTION OF THE

περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.
POSSESSION, TO [THE] PRAISE OF THE GLORY OF HIM.

1.15 Διὰ τοῦτο καὶ γὰρ ἀκούσας τὴν καθ' ὑμᾶς
THEREFORE I ALSO HAVING HEARD [OF] THE AMONG YOU*

πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς
FAITH IN THE LORD JESUS AND THE LOVE - TO

πάντας τοὺς ἁγίους **1.16** οὐ παύομαι εὐχαριστῶν ὑπὲρ
ALL THE SAINTS, DO NOT CEASE GIVING THANKS FOR

ὑμῶν μνείαν ποιούμενος ἐπὶ τῶν προσευχῶν μου,
YOU* MAKING~MENTION [OF YOU*] AT (IN) THE PRAYERS OF ME,

1.17 ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
THAT THE GOD OF THE LORD OF US JESUS CHRIST, THE

πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ
FATHER - OF GLORY, MAY GIVE TO YOU* A SPIRIT OF WISDOM AND

ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ,
REVELATION IN A FULLER KNOWLEDGE OF HIM,

1.18 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας
HAVING BEEN ENLIGHTENED THE EYES OF THE HEART

[ὑμῶν] εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπίς τῆς
OF YOU* FOR - YOU*~TO KNOW WHAT IS THE HOPE OF THE

κλήσεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης τῆς
 CALLING OF HIM, WHAT [IS] THE WEALTH OF THE GLORY OF THE
 κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, **1.19** καὶ τί τὸ
 INHERITANCE OF HIM IN THE SAINTS, AND WHAT [IS] THE
 ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς
 SURPASSING GREATNESS OF THE POWER OF HIM TO US
 τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους
 THE ONES BELIEVING ACCORDING TO THE WORKING OF THE MIGHT
 τῆς ἰσχύος αὐτοῦ. **1.20** ἣν ἐνήργησεν ἐν τῷ Χριστῷ
 OF THE STRENGTH OF HIM, WHICH HE EXERTED IN - CHRIST
 ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ καθίσας ἐν
 HAVING RAISED HIM FROM [THE] DEAD AND HAVING SEATED [HIM] IN(ON)
 δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις **1.21** ὑπεράνω πάσης
 [THE] RIGHT OF HIM IN THE HEAVENLIES FAR ABOVE ALL
 ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ
 RULE AND AUTHORITY AND POWER AND LORDSHIP AND
 παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ
 EVERY NAME BEING NAMED, NOT ONLY IN -
 αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι· **1.22** καὶ
 THIS~AGE BUT ALSO IN THE COMING ONE; AND
 πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ καὶ
 HE SUBORDINATED~ALL THINGS UNDER THE FEET OF HIM AND
 αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ,
 GAVE~HIM [AS] HEAD OVER ALL THINGS TO THE CHURCH,
1.23 ἣτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ
 WHICH IS THE BODY OF HIM, THE FULLNESS OF THE ONE -
 πάντα ἐν πασὶν πληρουμένου.
²ALL ³WITH ⁴ALL ¹FILLING.

to which he has called you, what are the riches of his glorious inheritance among the saints, ¹⁹and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. ²⁰God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, ²¹far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. ²²And he has put all things under his feet and has made him the head over all things for the church, ²³which is his body, the fullness of him who fills all in all.

f Gk He

CHAPTER 2

2.1 Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ
 AND YOU* BEING DEAD IN THE TRESPASSES AND
 ταῖς ἁμαρτίαις ὑμῶν, **2.2** ἐν αἷς ποτε περιεπατήσατε
 THE SINS OF YOU*, IN WHICH ONCE YOU* WALKED
 κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν
 ACCORDING TO THE AGE - OF THIS~WORLD, ACCORDING TO THE
 ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ
 RULER OF THE AUTHORITY OF THE AIR, THE SPIRIT -
 νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· **2.3** ἐν
 NOW WORKING IN THE SONS - OF DISOBEDIENCE; AMONG
 οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ποτε ἐν ταῖς
 WHOM ALSO WE ALL CONDUCTED OURSELVES ONCE IN THE
 ἐπιθυμίαις τῆς σαρκὸς ἡμῶν ποιοῦντες τὰ θελήματα
 LUSTS OF THE FLESH OF US, PERFORMING THE DESIRES
 τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἡμεθα τέκνα φύσει
 OF THE FLESH AND OF THE THOUGHTS, AND WE WERE BY NATURE~CHILDREN

You were dead through the trespasses and sins ²in which you once lived, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient. ³All of us once lived among them in the passions of our flesh, following the desires of flesh and senses, and we were by nature children

of wrath, like everyone else. ⁴But God, who is rich in mercy, out of the great love with which he loved us ⁵even when we were dead through our trespasses, made us alive together with Christ⁸—by grace you have been saved—⁶and raised us up with him and seated us with him in the heavenly places in Christ Jesus, ⁷so that in the ages to come he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. ⁸For by grace you have been saved through faith, and this is not your own doing; it is the gift of God—⁹not the result of works, so that no one may boast. ¹⁰For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.

¹¹ So then, remember that at one time you Gentiles by birth,^h called “the uncircumcision” by those who are called “the circumcision”—a physical circumcision made in the flesh by human hands—¹²remember that you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. ¹³But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

⁸ Other ancient authorities read *in Christ*

^h Gk. *in the flesh*

ὀργῆς ὡς καὶ οἱ λοιποί· **2.4** ὁ δὲ θεὸς πλούσιος ὢν
OF WRATH AS ALSO THE REST; - BUT GOD BEING-RICH

ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν
IN MERCY, BECAUSE OF THE GREAT LOVE OF HIM [WITH] WHICH

ἠγάπησεν ἡμᾶς, **2.5** καὶ ὄντας ἡμᾶς νεκροὺς τοῖς
HE LOVED US, EVEN [WHEN] WE~WERE DEAD IN THE

παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ, — χάριτί
TRESPASSES, HE MADE [US] ALIVE WITH - CHRIST, — BY GRACE

ἐστε σεσφωσμένοι — **2.6** καὶ συνήγειρεν καὶ
YOU* HAVE BEEN SAVED — AND HE RAISED [US] WITH [HIM] AND

συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ,
SEATED US WITH [HIM] IN THE HEAVENLIES IN CHRIST JESUS,

2.7 ἵνα ἐνδείξηται ἐν τοῖς αἰώσιν τοῖς ἐπερχομένοις τὸ
THAT HE MIGHT DISPLAY IN THE ²AGES - ¹COMING THE

ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι
SURPASSING WEALTH OF THE GRACE OF HIM IN [HIS] KINDNESS

ἐφ’ ἡμᾶς ἐν Χριστῷ Ἰησοῦ. **2.8** τῇ γὰρ χάριτί
TOWARDS US IN CHRIST JESUS. - FOR BY GRACE

ἐστε σεσφωσμένοι διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ
YOU* HAVE BEEN SAVED THROUGH FAITH; AND THIS NOT OF

ὑμῶν, θεοῦ τὸ δῶρον· **2.9** οὐκ ἐξ ἔργων, ἵνα μὴ
YOUR[SELVES], [IT IS] GOD’S - GIFT; NOT OF WORKS, LEST

τις καυχῆσθαι. **2.10** αὐτοῦ γὰρ ἐσμεν ποίημα,
ANYONE SHOULD BOAST. ³HIS ¹FOR ²WE ARE ⁴MASTERPIECE,

κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς
HAVING BEEN CREATED IN CHRIST JESUS FOR GOOD~WORKS

οἷς προητοίμασεν ὁ θεός, ἵνα ἐν αὐτοῖς
WHICH ²PREVIOUSLY PREPARED - ¹GOD, THAT IN THEM

περιπατήσωμεν.
WE SHOULD WALK.

2.11 Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη
THEREFORE REMEMBER THAT ONCE YOU*, THE GENTILES

ἐν σαρκί· οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς
IN [THE] FLESH, THE ONES BEING CALLED UNCIRCUMCISION BY THE

λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, **2.12** ὅτι
[ONES] BEING CALLED CIRCUMCISION ²IN ³[THE] FLESH ¹[DONE] BY HAND, THAT

ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ,
YOU* WERE - AT THAT~TIME WITHOUT CHRIST,

ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ
HAVING BEEN ALIENATED FROM THE CITIZENSHIP - OF ISRAEL AND

ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ
STRANGERS OF THE COVENANTS OF THE PROMISE, ³HOPE ¹NOT

ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ. **2.13** νυνὶ δὲ ἐν
²HAVING AND WITHOUT GOD IN THE WORLD. BUT~NOW IN

Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτε ὄντες μακρὰν
CHRIST JESUS YOU*, THE ONES ONCE BEING FAR OFF

ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ.
HAVE BEEN BROUGHT NEAR BY THE BLOOD - OF CHRIST.

2.14 Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὃ ποιήσας
 FOR~HE IS THE PEACE OF US, THE ONE HAVING MADE
 τὰ ἀμφοτέρα· ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ
 THE TWO ONE AND ²THE ³MIDDLE WALL ⁴OF THE ⁵PARTITION
 λύσας, τὴν ἐχθραν ἐν τῇ σαρκὶ αὐτοῦ, **2.15** τὸν
¹HAVING BROKEN, THE HOSTILITY, IN THE FLESH OF HIM, THE
 νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, ἵνα
 LAW OF THE COMMANDMENTS IN ORDINANCES HAVING ANNULED, THAT
 τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον
²THE ³TWO ¹HE MIGHT CREATE IN HIMSELF INTO ONE NEW MAN,
 ποιῶν εἰρήνην **2.16** καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους
 MAKING PEACE, AND HE MIGHT RECONCILE THE TWO
 ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ,
 IN ONE BODY - TO GOD THROUGH THE CROSS,
 ἀποκτείνας τὴν ἐχθραν ἐν αὐτῷ. **2.17** καὶ ἐλθὼν
 HAVING KILLED THE HOSTILITY BY IT. AND HAVING COME
 εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην
 HE PREACHED PEACE TO YOU*, THE ONES FAR OFF, AND PEACE
 τοῖς ἐγγύς· **2.18** ὅτι δι' αὐτοῦ ἔχομεν τὴν
 TO THE ONES NEAR; BECAUSE THROUGH HIM ¹WE ³HAVE ⁴THE
 προσαγωγὴν οἱ ἀμφότεροι ἐν ἐνὶ πνεύματι πρὸς τὸν
⁵ACCESS - ²BOTH IN(BY) ONE SPIRIT TO THE
 πατέρα. **2.19** ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ
 FATHER. THEREFORE~THEN NO LONGER ARE YOU* STRANGERS AND
 πάροικοι ἀλλὰ ἐστὲ συμπολίται τῶν ἁγίων καὶ
 ALIENS BUT YOU* ARE FELLOW CITIZENS OF THE SAINTS AND
 οἰκεῖοι τοῦ θεοῦ, **2.20** ἐποικοδομηθέντες ἐπὶ
 MEMBERS OF [THE] HOUSEHOLD - OF GOD, HAVING BEEN BUILT UPON
 τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος
 THE FOUNDATION OF THE APOSTLES AND PROPHETS, ⁴BEING
 ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ, **2.21** ἐν ᾧ πάσα
⁵[THE] CORNERSTONE ³HIM[SELF] ¹CHRIST ²JESUS, IN WHOM ALL
 οἰκοδομὴ συναρμολογουμένη αὖξει εἰς ναὸν ἅγιον ἐν
 [THE] BUILDING BEING FITLY JOINED TOGETHER GROWS INTO A HOLY~SANCTUARY IN
 κυρίῳ, **2.22** ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς
 [THE] LORD, IN WHOM ALSO YOU* ARE BING BUILT TOGETHER INTO
 κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.
 A DWELLING PLACE - OF GOD IN SPIRIT.

¹⁴For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. ¹⁵He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, ¹⁶and might reconcile both groups to God in one bodyⁱ through the cross, thus putting to death that hostility through it.^j ¹⁷So he came and proclaimed peace to you who were far off and peace to those who were near; ¹⁸for through him both of us have access in one Spirit to the Father. ¹⁹So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, ²⁰built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone.^k ²¹In him the whole structure is joined together and grows into a holy temple in the Lord; ²²in whom you also are built together spiritually^l into a dwelling place for God.

ⁱ Or reconcile both of us in one body for God

^j Or in him, or in himself

^k Or keystone

^l Gk in the Spirit

CHAPTER 3

3.1 Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ
 FOR THIS CAUSE I PAUL THE PRISONER - OF CHRIST
 [Ἰησοῦ] ὑπὲρ ὑμῶν τῶν ἐθνῶν — **3.2** εἴ γε ἠκούσατε
 JESUS FOR YOU* - GENTILES — IF INDEED YOU* HEARD [OF]
 τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης
 THE STEWARDSHIP OF THE GRACE - OF GOD - HAVING BEEN GIVEN

This is the reason that I Paul am a prisoner for^m Christ Jesus for the sake of you Gentiles—²for surely you have already heard of the commission of God's grace that was given

^m Or of

me for you, ³and how the mystery was made known to me by revelation, as I wrote above in a few words, ^{4a}a reading of which will enable you to perceive my understanding of the mystery of Christ. ⁵In former generations this mysteryⁿ was not made known to humankind, as it has now been revealed to his holy apostles and prophets by the Spirit: ⁶that is, the Gentiles have become fellow heirs, members of the same body, and sharers in the promise in Christ Jesus through the gospel.

⁷Of this gospel I have become a servant according to the gift of God's grace that was given me by the working of his power. ⁸Although I am the very least of all the saints, this grace was given to me to bring to the Gentiles the news of the boundless riches of Christ, ⁹and to make everyone see^o what is the plan of the mystery hidden for ages in^p God who created all things; ¹⁰so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places. ¹¹This was in accordance with the eternal purpose that he has carried out in Christ Jesus our Lord, ¹²in whom we have access to God in boldness and confidence through faith in him.^q

ⁿ Gk *it*

^o Other ancient authorities read *to bring to light*

^p Or *by*

^q Or *the faith of him*

μοι εἰς ὑμᾶς, **3.3** [ὅτι] κατὰ ἀποκάλυψιν ἐγνωρίσθη
TO ME FOR YOU*, THAT ACCORDING TO REVELATION ³WAS MADE KNOWN

μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ, **3.4** πρὸς
⁴TO ME ¹THE ²MYSTERY, AS I WROTE BEFORE IN BRIEF, AS TO

ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσιν
WHICH ²YOU ARE ABLE ¹[BY] READING TO UNDERSTAND THE INSIGHT

μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ, **3.5** ὃ ἐτέrais
OF ME IN THE MYSTERY - OF CHRIST, WHICH IN OTHER

γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς
GENERATIONS WAS NOT MADE KNOWN TO THE SONS - OF MEN AS

νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ
NOW IT WAS(IS) REVEALED TO THE HOLY APOSTLES OF HIM AND

προφήταις ἐν πνεύματι, **3.6** εἶναι τὰ ἔθνη
PROPHETS IN(BY) [THE] SPIRIT, [THAT] ³[ARE] TO BE ¹THE ²GENTILES

συγκληρονόμα καὶ σύσσωμα καὶ συμμετόχα τῆς
JOINT-HEIRS AND A JOINT-BODY AND JOINT-PARTAKERS OF THE

ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου,
PROMISE IN CHRIST JESUS THROUGH THE GOOD NEWS,

3.7 οὗ ἐγενήθην διάκονος κατὰ τὴν δωρεὰν τῆς
OF WHICH I BECAME A MINISTER ACCORDING TO THE GIFT OF THE

χάριτος τοῦ θεοῦ τῆς δοθείσης μοι κατὰ τὴν
GRACE - OF GOD - HAVING BEEN GIVEN TO ME ACCORDING TO THE

ἐνέργειαν τῆς δυνάμεως αὐτοῦ. **3.8** ἐμοὶ τῷ
WORKING OF THE POWER OF HIM. TO ME THE

ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη, τοῖς
LESS THAN THE LEAST OF ALL SAINTS WAS GIVEN - THIS~GRACE, ²TO THE

ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ
³GENTILES ¹TO PREACH THE UNSEARCHABLE WEALTH -

Χριστοῦ **3.9** καὶ ᾧ φωτίσαι [πάντας] τίς ἡ
OF CHRIST AND TO ENLIGHTEN ALL MEN [AS TO] WHAT [IS] THE

οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν
STEWARDSHIP OF THE MYSTERY - HAVING BEEN HIDDEN FROM THE

αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι, **3.10** ἵνα
AGES IN - GOD, THE ONE - HAVING CREATED~ALL THINGS, THAT

γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις
MIGHT BE MADE KNOWN NOW TO THE RULERS AND THE AUTHORITIES

ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ
IN THE HEAVENLIES THROUGH THE CHURCH THE

πολυποίκιλος σοφία τοῦ θεοῦ, **3.11** κατὰ πρόθεσιν
MANY-FACETED WISDOM - OF GOD, ACCORDING TO [THE] PLAN

τῶν αἰώνων ἣν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ
OF THE AGES WHICH HE MADE IN - CHRIST JESUS THE

κυρίῳ ἡμῶν, **3.12** ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ
LORD OF US, IN WHOM WE HAVE - BOLDNESS AND

προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.
ACCESS IN CONFIDENCE THROUGH THE FAITH OF(IN) HIM.

3:9 text: KJV ASV RSV NIV TEV NRSV. var. φωτίσαι (to bring to light): ASVmg NASB NEB NJB.

3.13 διὸ αἰτούμαι μὴ ἐγκακεῖν ἐν ταῖς
THEREFORE I ASK [YOU°] NOT TO DESPAIR AT (CONCERNING) THE

θλίψεσιν μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν.
AFFLICTIONS OF ME FOR YOU°, WHICH IS (FOR) YOUR°~GLORY.

3.14 Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν
FOR THIS CAUSE I BEND THE KNEES OF ME TO THE

πατέρα, **3.15** ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ
FATHER, FROM WHOM EVERY FAMILY IN [THE] HEAVENS AND

ἐπὶ γῆς ὀνομάζεται, **3.16** ἵνα δῶ ὑμῖν κατὰ
ON EARTH IS NAMED, THAT HE MAY GRANT YOU° ACCORDING TO

τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι
THE WEALTH OF THE GLORY OF HIM TO BECOME MIGHTILY EMPOWERED

διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,
THROUGH THE SPIRIT OF HIM IN THE INNER MAN,

3.17 κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν
[FOR] 2TO MAKE [HIS] HOME - 1CHRIST THROUGH - FAITH IN

ταῖς καρδίαις ὑμῶν, ἐν ἀγάπῃ ἐρριζωμένοι καὶ
THE HEARTS OF YOU°, IN LOVE HAVING BEEN ROOTED AND

τεθεμελιωμένοι, **3.18** ἵνα ἐξισχύσητε
HAVING BEEN FOUNDED, THAT YOU° MIGHT BE EXTRA-STRONG

καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις τί τὸ
TO GRASP TOGETHER WITH ALL THE SAINTS WHAT [IS] THE

πλάτος καὶ μῆκος καὶ ὕψος καὶ βάθος,
BREADTH AND LENGTH AND HEIGHT AND DEPTH [OF HIS LOVE],

3.19 γινῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην
AND~TO KNOW 1THE 4SURPASSING - 5KNOWLEDGE 2LOVE

τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ
- 3OF CHRIST, THAT YOU° MAY BE FILLED TO ALL THE FULLNESS -

θεοῦ.
OF GOD.

3.20 Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι
NOW~TO THE ONE BEING ABLE BEYOND ALL THINGS TO DO

ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν
SUPERABUNDANTLY [ABOVE] [THE THINGS] WHICH WE ASK OR THINK

κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,
ACCORDING TO THE POWER - WORKING IN US,

3.21 αὐτῷ ἢ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ
TO HIM [BE] THE GLORY IN THE CHURCH AND IN CHRIST

Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων,
JESUS TO ALL THE GENERATIONS OF THE AGE OF THE AGES,

ἀμήν.
AMEN.

¹³I pray therefore that you^r may not lose heart over my sufferings for you; they are your glory.

14 For this reason I bow my knees before the Father,⁵ ¹⁵from whom every family^r in heaven and on earth takes its name. ¹⁶I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, ¹⁷and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. ¹⁸I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, ¹⁹and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

20 Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, ²¹to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.

^r Or /

⁵ Other ancient authorities add *of our Lord Jesus Christ*

^r Gk *fatherhood*

CHAPTER 4

I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, ²with all humility and gentleness, with patience, bearing with one another in love, ³making every effort to maintain the unity of the Spirit in the bond of peace. ⁴There is one body and one Spirit, just as you were called to the one hope of your calling, ⁵one Lord, one faith, one baptism, ⁶one God and Father of all, who is above all and through all and in all.

⁷But each of us was given grace according to the measure of Christ's gift.

⁸Therefore it is said,

"When he ascended on high he made captivity itself a captive; he gave gifts to his people."

⁹(When it says, "He ascended," what does it mean but that he had also descended¹⁰ into the lower parts of the earth? ¹⁰He who descended is the same one who ascended far above all the heavens, so that he might fill all things.) ¹¹The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, ¹²to equip the saints for

¹⁴Other ancient authorities add *first*

4.1 Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ
THEREFORE~I ENCOURAGE YOU*, I THE PRISONER IN [THE] LORD,

ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε,
TO WALK~WORTHY OF THE CALLING BY WHICH YOU* WERE CALLED,

4.2 μετὰ πάσης ταπεινοφροσύνης καὶ πραΰτητος, μετὰ
WITH ALL HUMILITY OF MIND AND MEEKNESS, WITH

μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,
LONGSUFFERING, FORBEARING ONE ANOTHER IN LOVE,

4.3 σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν
BEING EAGER TO KEEP THE ONENESS OF THE SPIRIT IN

τῷ συνδέσμῳ τῆς εἰρήνης· **4.4** ἐν σῶμα καὶ ἐν
THE UNITING BOND - OF PEACE; [AS THERE IS] ONE BODY AND ONE

πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς
SPIRIT, AS ALSO YOU* WERE CALLED IN(WITH) ONE HOPE OF THE

κλήσεως ὑμῶν· **4.5** εἷς κύριος, μία πίστις, ἐν
CALLING OF YOU*; ONE LORD, ONE FAITH, ONE

βάπτισμα, **4.6** εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ
BAPTISM, ONE GOD AND FATHER OF ALL, THE ONE OVER

πάντων καὶ διὰ πάντων καὶ ἐν πάσιν.
ALL AND THROUGH ALL AND IN ALL.

4.7 Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ
³ONE ¹BUT ²TO EACH ⁴OF US WAS GIVEN - GRACE ACCORDING TO THE

μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. **4.8** διὸ λέγει,
MEASURE OF THE GIFT - OF CHRIST. WHEREFORE IT SAYS,

Ἀναβὰς εἰς ὕψος ἡχμαλώτευσεν
HAVING ASCENDED TO [THE] HEIGHT HE LED CAPTIVE

αἰχμαλωσίαν,
CAPTIVITY,

ἔδωκεν δόματα τοῖς ἀνθρώποις.
HE GAVE GIFTS - TO MEN.

4.9 τὸ δὲ Ἀνέβη τί ἐστίν, εἰ μὴ ὅτι καὶ
NOW~[AS TO] THE "HE ASCENDED" WHAT IS[IT] EXCEPT THAT ALSO

κατέβη εἰς τὰ κατώτερα [μέρη] τῆς γῆς; **4.10** ὁ
HE DESCENDED INTO THE LOWER PARTS OF THE EARTH? THE ONE

καταβὰς αὐτός ἐστιν καὶ ὁ ἀναβὰς ὑπεράνω
HAVING DESCENDED IS~HIMSELF ALSO THE ONE HAVING ASCENDED FAR ABOVE

πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. **4.11** καὶ
ALL THE HEAVENS, THAT HE MIGHT FILL - ALL THINGS. AND

αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας,
HE GAVE SOME - APOSTLES, AND~SOME PROPHETS,

τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ
AND~SOME EVANGELISTS, AND~SOME SHEPHERDS AND

διδασκάλους, **4.12** πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς
TEACHERS, FOR THE EQUIPPING OF THE SAINTS TO

ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ
 [THE] WORK OF MINISTRY, TO [THE] BUILDING UP OF THE BODY -
 Χριστοῦ, **4.13** μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν
 OF CHRIST, UNTIL ¹WE ³ARRIVE - ²ALL ⁴AT THE
 ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ
 UNITY OF THE FAITH AND [AT] THE FULLER KNOWLEDGE OF THE SON
 τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον
 - OF GOD, AT A MAN OF COMPLETE MATURITY, AT [THE] MEASURE
 ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, **4.14** ἵνα
 OF [THE] STATURE OF THE FULLNESS - OF CHRIST, THAT
 μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ
 NO LONGER WE SHOULD BE INFANTS, TOSSED BY WAVES AND
 περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ
 CARRIED AROUND BY EVERY WIND - OF TEACHING, BY THE
 κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν
 CUNNING - OF MEN, WITH CRAFTINESS [LEADING] TO THE
 μεθοδεῖαν τῆς πλάνης, **4.15** ἀληθεύοντες δὲ ἐν ἀγάπῃ
 SCHEMING - OF DECEPTION, BUT~HOLDING TO TRUTH IN LOVE
 αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ,
 LET US GROW UP INTO HIM [IN] ALL THINGS, WHO IS THE HEAD,
 Χριστός, **4.16** ἐξ οὗ πᾶν τὸ σῶμα
 CHRIST, OUT FROM WHOM ALL THE BODY
 συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης
 BEING FITLY JOINED TOGETHER AND BEING UNITED THROUGH EVERY
 ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ
 JOINT OF THE SUPPLY, ACCORDING TO [THE] WORKING IN [THE] MEASURE
 ἐνὸς ἐκάστου μέρους τὴν αὐξήσιν τοῦ σώματος
 OF EACH~SINGLE PART ²THE ³GROWTH ⁴OF THE ⁵BODY
 ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.
¹MAKES UNTO [THE] BUILDING UP OF ITSELF IN LOVE.
4.17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ,
 THIS THEREFORE I SAY AND TESTIFY IN [THE] LORD,
 μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ ἔθνη
 NO LONGER [ARE] YOU^o TO WALK[LIVE] AS ALSO THE GENTILES
 περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν,
 WALK[LIVE] IN [THE] FUTILITY OF THE MINDS OF THEM,
4.18 ἐσκοτωμένοι τῇ διανοίᾳ ὄντες,
²DARKENED ³IN THE[IR] ⁴UNDERSTANDING ¹BEING,
 ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ διὰ τὴν
 HAVING BEEN ALIENATED FROM THE LIFE - OF GOD BECAUSE OF THE
 ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν
 IGNORANCE - EXISTING IN THEM, BECAUSE OF THE HARDNESS
 τῆς καρδίας αὐτῶν, **4.19** οἵτινες ἀπηλγηκότες
 OF THE HEARTS OF THEM, WHO HAVING PUT AWAY REMORSE
 ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν
 GAVE~THEMSELVES - TO LEWDNESS FOR [THE] PRACTISE
 ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. **4.20** ὑμεῖς δὲ
 OF EVERY [KIND OF]~IMPURITY WITH GREEDINESS. BUT~YOU^o

the work of ministry, for building up the body of Christ, ¹³until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. ¹⁴We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. ¹⁵But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, ¹⁶from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.

17 Now this I affirm and insist on in the Lord: you must no longer live as the Gentiles live, in the futility of their minds. ¹⁸They are darkened in their understanding, alienated from the life of God because of their ignorance and hardness of heart. ¹⁹They have lost all sensitivity and have abandoned themselves to licentiousness, greedy to practice every kind of impurity. ²⁰That is not

the way you learned Christ!

²¹For surely you have heard about him and were taught in him, as truth is in Jesus.

²²You were taught to put away your former way of life, your old self, corrupt and deluded by its lusts, ²³and to be renewed in the spirit of your minds, ²⁴and to clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness.

²⁵So then, putting away falsehood, let all of us speak the truth to our neighbors, for we are members of one another. ²⁶Be angry but do not sin; do not let the sun go down on your anger, ²⁷and do not make room for the devil. ²⁸Thieves must give up stealing; rather let them labor and work honestly with their own hands, so as to have something to share with the needy. ²⁹Let no evil talk come out of your mouths, but only what is useful for building up,^v as there is need, so that your words may give grace to those who hear. ³⁰And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption. ³¹Put away from you all bitterness and wrath and anger

^v Other ancient authorities read *building up faith*

οὐχ οὕτως ἐμάθετε τὸν Χριστόν, **4.21** εἴ γε
DID NOT SO LEARN - CHRIST, IF INDEED

αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς
YOU^o HEARD~HIM AND ²IN ³HIM ¹WERE TAUGHT AS

ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, **4.22** ἀποθέσθαι ὑμᾶς
TRUTH~IS IN - JESUS, [FOR] YOU^o~TO PUT OFF

κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν
AS CONCERNING THE(YOUR^o) FORMER MANNER OF LIFE THE OLD

ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας
MAN, THE ONE BEING CORRUPTED ACCORDING TO THE LUSTS

τῆς ἀπάτης, **4.23** ἀνανεοῦσθαι δὲ τῷ πνεύματι
- OF DECEIT, AND~TO BE RENEWED BY THE SPIRIT

τοῦ νοὸς ὑμῶν **4.24** καὶ ἐνδύσασθαι τὸν καινὸν
[CONTROLLING] THE MIND OF YOU^o, AND TO PUT ON THE NEW

ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν
MAN, THE ONE ²ACCORDING TO ³GOD ¹HAVING BEEN CREATED IN

δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.
RIGHTEOUSNESS AND SANCTITY OF THE TRUTH.

4.25 Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν
WHEREFORE HAVING PUT OFF - FALSEHOOD LET US SPEAK TRUTH

ἐκαστος μετὰ τοῦ πλησίου αὐτοῦ, ὅτι ἐσμὲν
EACH ONE WITH THE NEIGHBOR OF HIM, BECAUSE WE ARE

ἀλλήλων μέλη. **4.26** ὀργίζεσθε καὶ μὴ ἁμαρτάνετε·
MEMBERS~ONE OF ANOTHER. BE ANGRY AND DO NOT SIN;

ὁ ἥλιος μὴ ἐπιδυνέτω ἐπὶ [τῷ] παροργισμῷ ὑμῶν,
³THE ⁴SUN ²NOT ¹LET ⁵SET ON THE ANGER OF YOU^o,

4.27 μηδὲ δίδετε τόπον τῷ διαβόλῳ. **4.28** ὁ
NEITHER GIVE PLACE TO THE DEVIL. THE ONE

κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω
STEALING NO LONGER LET HIM STEAL, BUT~RATHER LET HIM LABOR

ἐργαζόμενος ταῖς [ἰδίαις] χερσὶν τὸ ἀγαθόν, ἵνα
WORKING - WITH HIS OWN HANDS [AT] SOMETHING GOOD, THAT

ἔχη μεταδιδόναι τῷ χρεῖαν ἔχοντι.
HE MAY HAVE [SOMETHING] TO SHARE WITH THE ONE HAVING~NEED.

4.29 πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν
EVERY(ANY) CORRUPT~WORD FROM THE MOUTH OF YOU^o

μὴ ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς πρὸς
SHOULD NOT PROCEED, BUT IF ANY GOOD [WORD] [LET IT BE] FOR

οἰκοδομὴν τῆς χρείας, ἵνα δῶ χάριν
EDIFICATION [IN ACCORDANCE WITH] THE NEED, THAT IT MAY GIVE GRACE

τοῖς ἀκούουσιν. **4.30** καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ
TO THE ONES HEARING. AND DO NOT GRIEVE THE ²SPIRIT -

ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν
¹HOLY - OF GOD, BY WHOM YOU^o WERE SEALED FOR [THE] DAY

ἀπολυτρώσεως. **4.31** πᾶσα πικρία καὶ θυμὸς καὶ ὀργή
OF REDEMPTION. [LET] ALL BITTERNESS AND ANGER AND WRATH

καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν
 AND CLAMOR AND SLANDER BE REMOVED FROM YOU°, WITH
 πάσῃ κακίᾳ. **4.32** γίνεσθε [δὲ] εἰς ἀλλήλους χρηστοί,
 ALL EVIL. AND~BE ²TO ³ONE ANOTHER ¹KIND,
 εὐσπλαγχνοί, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς
 TENDERHEARTED, FORGIVING EACH OTHER, AS ALSO - GOD
 ἐν Χριστῷ ἐχαρίσατο ὑμῖν.
 IN(BY) CHRIST FORGAVE YOU°.

and wrangling and slander, together with all malice, ³²and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you.^w

^w Other ancient authorities read *us*

CHAPTER 5

5.1 γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ ὡς τέκνα ἀγαπητὰ
 BE THEREFORE IMITATORS - OF GOD AS BELOVED~CHILDREN
5.2 καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς
 AND WALK IN LOVE, AS ALSO - CHRIST
 ἠγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν
 LOVED US AND GAVE UP HIMSELF ON BEHALF OF US
 προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὄσμῃν
 [AS] AN OFFERING AND SACRIFICE - TO GOD FOR A FRAGRANCE
 εὐωδίας. **5.3** πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ
 OF SWEET SMELL. BUT~FORNICATION AND ALL~IMPURITY OR
 πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς
 GREEDINESS LET IT NOT BE NAMED AMONG YOU°, AS
 πρέπει ἀγίοις, **5.4** καὶ αἰσχροτήης καὶ μωρολογίας ἢ
 IS PROPER [FOR] SAINTS, ALSO INDECENCY AND FOOLISH TALKING OR
 εὐτραπελία, ἃ οὐκ ἀνήκουν, ἀλλὰ μᾶλλον εὐχαριστία.
 COARSE JESTING, WHICH ARE NOT FITTING, BUT RATHER THANKSGIVING.
5.5 τοῦτο γὰρ ἴστε γινώσκοντες, ὅτι πᾶς πόρνος ἢ
 FOR~THIS YOU° KNOW [BY] RECOGNIZING THAT EVERY FORNICATOR OR
 ἀκάθαρτος ἢ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης,
 IMPURE PERSON OR COVETOUS PERSON, THAT IS, AN IDOLATER,
 οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ
 DOES NOT HAVE AN INHERITANCE IN THE KINGDOM - OF CHRIST
 καὶ θεοῦ.
 AND OF GOD.

¹Therefore be imitators of God, as beloved children, ²and live in love, as Christ loved us^x and gave himself up for us, a fragrant offering and sacrifice to God.

³But fornication and impurity of any kind, or greed, must not even be mentioned among you, as is proper among saints. ⁴Entirely out of place is obscene, silly, and vulgar talk; but instead, let there be thanksgiving. ⁵Be sure of this, that no fornicator or impure person, or one who is greedy (that is, an idolater), has any inheritance in the kingdom of Christ and of God.

⁶Let no one deceive you with empty words, for because of these things the wrath of God comes on those who are disobedient. ⁷Therefore do not be associated with them. ⁸For once you were darkness, but now in the Lord you are light. Live as children of light—⁹for the

^x Other ancient authorities read *you*

5.6 Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ
²NO ONE ⁴YOU° ¹LET ³DECEIVE WITH EMPTY WORDS; ²BECAUSE OF
 ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς
³THESE THINGS ¹FOR COMES THE WRATH - OF GOD UPON THE SONS
 τῆς ἀπειθείας. **5.7** μὴ οὖν γίνεσθε συμμέτοχοι
 - OF DISOBEDIENCE. ³NOT ¹THEREFORE ²BE JOINT-PARTAKERS
 αὐτῶν· **5.8** ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν
 WITH THEM; FOR~YOU° WERE ONCE DARKNESS, BUT~NOW LIGHT IN
 κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε **5.9** — ὁ γὰρ
 [THE] LORD; AS CHILDREN OF LIGHT WALK — FOR~THE

fruit of the light is found in all that is good and right and true. ¹⁰Try to find out what is pleasing to the Lord. ¹¹Take no part in the unfruitful works of darkness, but instead expose them. ¹²For it is shameful even to mention what such people do secretly; ¹³but everything exposed by the light becomes visible, ¹⁴for everything that becomes visible is light. Therefore it says,

“Sleeper, awake!
Rise from the dead,
and Christ will shine on
you.”

¹⁵Be careful then how you live, not as unwise people but as wise, ¹⁶making the most of the time, because the days are evil. ¹⁷So do not be foolish, but understand what the will of the Lord is. ¹⁸Do not get drunk with wine, for that is debauchery; but be filled with the Spirit, ¹⁹as you sing psalms and hymns and spiritual songs among yourselves, singing and making melody to the Lord in your hearts, ²⁰giving thanks to God the Father at all times and for everything in the name of our Lord Jesus Christ.

²¹Be subject to one another out of reverence for Christ.

καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ
FRUIT OF THE LIGHT [IS] IN ALL GOODNESS AND

δικαιοσύνη καὶ ἀληθεία — **5.10** δοκιμάζοντες τί ἐστὶν
RIGHTEOUSNESS AND TRUTH — PROVING WHAT IS

εὐάρεστον τῷ κυρίῳ, **5.11** καὶ μὴ συγκοινωνεῖτε τοῖς
WELL-PLEASING TO THE LORD, AND DO NOT PARTICIPATE IN THE

ἔργοις τοῖς ἀκάρποις τοῦ σκοτοῦς, μᾶλλον δὲ καὶ
²WORKS - ¹UNFRUITFUL - OF DARKNESS, BUT~RATHER EVEN

ἐλέγχετε. **5.12** τὰ γὰρ κρυφῇ γινόμενα ὑπ’ αὐτῶν
EXPOSE [THEM]. FOR~[AS TO] THE THINGS IN SECRET BEING DONE BY THEM

αἰσχρὸν ἐστὶν καὶ λέγειν, **5.13** τὰ δὲ πάντα
IT IS~SHAMEFUL EVEN TO SPEAK [OF THEM], - BUT EVERYTHING

ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦνται,
BEING EXPOSED BY THE LIGHT BECOMES VISIBLE,

5.14 πᾶν γὰρ τὸ φανερούμενον φῶς ἐστὶν. διὸ
FOR~EVERY(ANY)THING - BECOMING VISIBLE IS~LIGHT. THEREFORE

λέγει,
IT SAYS,

Ἐγείρε, ὁ καθεύδων,
ARISE, THE ONE SLEEPING,

καὶ ἀνάστα ἐκ τῶν νεκρῶν,
AND RISE UP FROM THE DEAD,

καὶ ἐπιφαύσει σοι ὁ Χριστός.
AND ²WILL SHINE ON ³YOU - ¹CHRIST.

5.15 Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε μὴ ὡς
SEE THEREFORE HOW~CAREFULLY YOU~WALK NOT AS

ἄσοφοι ἀλλ’ ὡς σοφοί, **5.16** ἐξαγοραζόμενοι τὸν
UNWISE BUT AS WISE, REDEEMING THE

καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν. **5.17** διὰ τοῦτο
TIME, BECAUSE THE DAYS ARE~EVIL. THEREFORE

μὴ γίνεσθε ἄφρονες, ἀλλὰ συνίετε τί τὸ θέλημα
DO NOT BE FOOLISH, BUT UNDERSTAND WHAT THE WILL

τοῦ κυρίου. **5.18** καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ
OF THE LORD [IS]. AND DO NOT BECOME DRUNK WITH WINE, IN WHICH

ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι,
IS DISSIPATION, BUT BE FILLED IN(BY) [THE] SPIRIT,

5.19 λαλοῦντες ἑαυτοῖς [ἐν] ψαλμοῖς καὶ ὕμνοις καὶ
SPEAKING TO ONE ANOTHER IN PSALMS AND HYMNS AND

ὠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ
SPIRITUAL~SONGS, SINGING AND MAKING MELODY IN THE HEART(S)

ὑμῶν τῷ κυρίῳ, **5.20** εὐχαριστοῦντες πάντοτε ὑπὲρ
OF YOU~ TO THE LORD, GIVING THANKS ALWAYS FOR

πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
ALL THINGS IN [THE] NAME OF THE LORD OF US JESUS CHRIST

τῷ θεῷ καὶ πατρί.
- TO GOD EVEN [THE] FATHER;

5.21 Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ,
BEING SUBMISSIVE TO ONE ANOTHER IN [THE] FEAR OF CHRIST,

5.22 αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ,
THE WIVES TO THEIR OWN HUSBANDS AS TO THE LORD,

5.23 ὅτι ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναικὸς ὡς καὶ
BECAUSE A HUSBAND IS HEAD OF THE WIFE AS ALSO

ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ
- CHRIST [IS] HEAD OF THE CHURCH, [BEING] HIMSELF [THE] SAVIOR

τοῦ σώματος· **5.24** ἀλλὰ ὡς ἡ ἐκκλησία
OF THE BODY. BUT AS THE CHURCH

ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες
IS SUBMISSIVE - TO CHRIST, SO ALSO THE WIVES

τοῖς ἀνδράσιν ἐν παντί. **5.25** Οἱ ἄνδρες, ἀγαπᾶτε
TO THE(IR) HUSBANDS IN EVERYTHING. THE HUSBANDS, LOVE

τὰς γυναῖκας, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν
THE(YOUR*) WIVES, AS ALSO - CHRIST LOVED THE

ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς,
CHURCH AND GAVE UP~HIMSELF ON BEHALF OF HER,

5.26 ἵνα αὐτὴν ἀγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ
THAT HE MIGHT SANCTIFY~HER HAVING CLEANSED [HER] BY THE WASHING OF THE

ὑδάτος ἐν ῥήματι, **5.27** ἵνα παραστήσῃ αὐτὸς ἑαυτῷ
WATER IN [THE] WORD, THAT HE~MIGHT PRESENT ³TO HIMSELF

ἑνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσιν σπίλον ἢ ρυτίδα
*AGLORIOUS - ²CHURCH, NOT HAVING SPOT OR WRINKLE

ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾗ ἁγία καὶ
OR ANY - SUCH THINGS, BUT THAT SHE MAY BE HOLY AND

ἄμωμος. **5.28** οὕτως ὀφείλουσιν [καὶ] οἱ ἄνδρες
BLEMISHLESS. SO OUGHT ALSO THE HUSBANDS

ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα.
TO LOVE - THEIR OWN WIVES(WIFE) AS - THEIR OWN BODIES(BODY).

ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ.
THE ONE LOVING - HIS OWN WIFE LOVES~HIMSELF.

5.29 οὐδεὶς γὰρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν ἀλλὰ
FOR~NO ONE EVER - HIS OWN FLESH HATED BUT

ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν
NOURISHES AND CHERISHES IT, AS ALSO - CHRIST [TO] THE

ἐκκλησίαν, **5.30** ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ.
CHURCH, BECAUSE WE ARE~MEMBERS OF THE BODY OF HIM.

5.31 ἀντὶ τούτου καταλείψει ἄνθρωπος [τὸν] πατέρα
BECAUSE OF THIS A MAN~WILL LEAVE THE(HIS) FATHER

καὶ [τὴν] μητέρα καὶ προσκολληθήσεται πρὸς τὴν
AND THE(HIS) MOTHER AND WILL BE JOINED TO THE

γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.
WIFE OF HIM, AND ³WILL BE ¹THE ²TWO - ONE~FLESH.

5.32 τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς
- THIS~MYSTERY IS~GREAT; BUT~I SPEAK AS TO

Χριστὸν καὶ εἰς τὴν ἐκκλησίαν. **5.33** πλὴν καὶ
CHRIST AND AS TO THE CHURCH. NEVERTHELESS ALSO

22 Wives, be subject to your husbands as you are to the Lord. ²³For the husband is the head of the wife just as Christ is the head of the church, the body of which he is the Savior. ²⁴Just as the church is subject to Christ, so also wives ought to be, in everything, to their husbands.

25 Husbands, love your wives, just as Christ loved the church and gave himself up for her, ²⁶in order to make her holy by cleansing her with the washing of water by the word, ²⁷so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind—yes, so that she may be holy and without blemish. ²⁸In the same way, husbands should love their wives as they do their own bodies. He who loves his wife loves himself. ²⁹For no one ever hates his own body, but he nourishes and tenderly cares for it, just as Christ does for the church, ³⁰because we are members of his body.^y ³¹“For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh.”

³²This is a great mystery, and I am applying it to Christ and the church.

³³Each of you, however,

^y Other ancient authorities add *of his flesh and of his bones*

should love his wife as himself, and a wife should respect her husband.

ὕμεις οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως
YOU², ONE BY ONE, ³EACH - ⁴HIS OWN ⁵WIFE ¹SO
ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ ἵνα φοβῆται τὸν
²LET ⁶LOVE ⁷AS ⁸HIMSELF, AND ~THE WIFE THAT SHE RESPECTS THE(HER)
ἄνδρα.
HUSBAND.

CHAPTER 6

Children, obey your parents in the Lord,² for this is right. ²“Honor your father and mother”—this is the first commandment with a promise: ³“so that it may be well with you and you may live long on the earth.”

⁴ And, fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

⁵ Slaves, obey your earthly masters with fear and trembling, in singleness of heart, as you obey Christ; ⁶not only while being watched, and in order to please them, but as slaves of Christ, doing the will of God from the heart. ⁷Render service with enthusiasm, as to the Lord and not to men and women, ⁸knowing that whatever good we do, we will receive the same again from the Lord, whether we are slaves or free.

⁹ And, masters, do the same to them. Stop threatening them, for you know that

² Other ancient authorities lack in the Lord

6.1 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν [ἐν
THE CHILDREN, OBEY THE PARENTS OF YOU² IN
κυρίῳ]· τοῦτο γάρ ἐστιν δίκαιον. **6.2** τίμα τὸν πατέρα
[THE] LORD; FOR ~THIS IS RIGHT. HONOR THE FATHER
σου καὶ τὴν μητέρα, ἣτις ἐστὶν ἐντολὴ πρώτη
OF YOU AND THE(YOUR) MOTHER, WHICH IS [THE] FIRST ~COMMANDMENT
ἐν ἐπαγγελίᾳ, **6.3** ἵνα εὖ σοι γένηται καὶ ἔσῃ
WITH A PROMISE, THAT ²WELL ³WITH YOU ¹IT MAY BE AND YOU WILL BE
μακροχρόνιος ἐπὶ τῆς γῆς. **6.4** Καὶ οἱ πατέρες,
A LONG TIME ON THE EARTH. AND THE FATHERS,
μὴ παροργίζετε τὰ τέκνα ὑμῶν ἀλλὰ ἐκτρέφετε αὐτὰ
DO NOT MAKE ANGRY THE CHILDREN OF YOU² BUT NURTURE THEM
ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου.
IN [THE] TRAINING AND ADMONITION OF [THE] LORD.
6.5 Οἱ δούλοι, ὑπακούετε τοῖς κατὰ σάρκα
THE SLAVES, OBEY ¹THE(YOUR²) ³ACCORDING TO ⁴FLESH
κυρίοις μετὰ φόβου καὶ τρόμου ἐν ἀπλότῃ τῆς
²MASTERS WITH FEAR AND TREMBLING IN SINGLENES OF THE
καρδίας ὑμῶν ὡς τῷ Χριστῷ, **6.6** μὴ κατ'
HEART OF YOU² AS - TO CHRIST, NOT BY WAY OF
ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι ἀλλ' ὡς δούλοι
EYE-SERVICE AS MEN-PLEASERS BUT AS SLAVES
Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς,
OF CHRIST DOING THE WILL - OF GOD FROM [THE] SOUL,
6.7 μετ' εὐνοίας δουλεύοντες ὡς τῷ κυρίῳ καὶ οὐκ
WITH GOOD WILL DOING SERVICE AS TO THE LORD AND NOT
ἀνθρώποις, **6.8** εἰδότες ὅτι ἕκαστος ἐάν τι
TO MEN, KNOWING THAT EACH MAN WHATEVER
ποιήσῃ ἀγαθόν, τοῦτο κομίσεται παρὰ κυρίου εἴτε
GOOD THING ~HE DOES, THIS HE WILL RECEIVE FROM [THE] LORD WHETHER
δούλος εἴτε ἐλεύθερος. **6.9** Καὶ οἱ κύριοι, τὰ αὐτὰ
A SLAVE OR A FREEMAN. AND THE MASTERS, THE SAME THINGS
ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν, εἰδότες ὅτι
DO TOWARDS THEM, FORBEARING - THREATENING, KNOWING THAT

6:2-3 Exod. 20:12; Deut. 5:16

καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς καὶ
 BOTH THEIR AND YOUR^o - LORD IS IN [THE] HEAVENS AND
 προσωποληψία οὐκ ἔστιν παρ' αὐτῷ.
 RESPECT OF PERSONS THERE IS-NOT WITH HIM.

6.10 Τοῦ λοιποῦ, ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν
 [FOR] THE REST, BE CONTINUALLY EMPOWERED IN [THE] LORD AND IN

τῷ κράτει τῆς ἰσχύος αὐτοῦ. **6.11** ἐνδύσασθε τὴν
 THE MIGHT OF THE STRENGTH OF HIM. PUT ON THE

πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στῆναι
 WHOLE ARMOR - OF GOD FOR - YOU^o~TO BE ABLE TO STAND

πρὸς τὰς μεθοδείας τοῦ διαβόλου· **6.12** ὅτι οὐκ
 AGAINST THE SCHEMES OF THE DEVIL; ¹BECAUSE ⁵NOT

ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σὰρκα ἀλλὰ
⁴IS ⁶TO US ²THE ³WRESTLING AGAINST BLOOD AND FLESH, BUT

πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς
 AGAINST THE RULERS, AGAINST THE AUTHORITIES, AGAINST THE

κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ
 WORLD POWERS - OF THIS~DARKNESS, AGAINST THE SPIRITUAL FORCES

τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. **6.13** διὰ τοῦτο
 - OF EVIL IN THE HEAVENLIES. THEREFORE

ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε
 TAKE UP THE WHOLE ARMOR - OF GOD, THAT YOU^o MAY BE ABLE

ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ
 TO WITHSTAND IN THE ²DAY - ¹EVIL AND

ἅπαντα κατεργασάμενοι στῆναι. **6.14** στήτε οὖν
 HAVING DONE~ALL TO STAND. STAND THEREFORE

περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ καὶ
 HAVING GIRDED THE WAIST OF YOU^o WITH TRUTH AND

ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης **6.15** καὶ
 HAVING PUT ON THE BREASTPLATE - OF RIGHTEOUSNESS AND

ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ
 HAVING PUT SHOES ON THE(YOUR^o) FEET WITH [THE] FIRM FOOTING OF THE

εὐαγγελίου τῆς εἰρήνης, **6.16** ἐν πάσιν
 GOOD NEWS - OF PEACE, WITH ALL [THESE] THINGS

ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ
 HAVING TAKEN UP THE SHIELD - OF FAITH, BY WHICH

δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ [τὰ]
 YOU^o WILL BE ABLE ²ALL ³THE ⁵DARTS ⁶OF THE ⁷EVIL ONE -

πεπυρωμένα σβέσαι· **6.17** καὶ τὴν περικεφαλαίαν τοῦ
⁴FLAMING ¹TO QUENCH; AND ²THE ³HELMET -

σωτηρίου δέξασθε καὶ τὴν μάχαιραν τοῦ πνεύματος,
⁴OF SALVATION ¹TAKE AND THE SWORD OF THE SPIRIT,

ὃ ἐστιν ῥῆμα θεοῦ. **6.18** διὰ πάσης προσευχῆς
 WHICH IS [THE] WORD OF GOD, BY MEANS OF ALL PRAYER

καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν
 AND PETITION PRAYING AT EVERY TIME IN

πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ
 SPIRIT, AND TO THIS VERY THING KEEPING WATCH WITH ALL

both of you have the same Master in heaven, and with him there is no partiality.

10 Finally, be strong in the Lord and in the strength of his power. ¹¹Put on the whole armor of God, so that you may be able to stand against the wiles of the devil. ¹²For our^a struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places.

¹³Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. ¹⁴Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. ¹⁵As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. ¹⁶With all of these,^b take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. ¹⁷Take the helmet of salvation, and the sword of the Spirit, which is the word of God.

18 Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always

^a Other ancient authorities read *your*

^b Or *In all circumstances*

persevere in supplication for all the saints. ¹⁹Pray also for me, so that when I speak, a message may be given to me to make known with boldness the mystery of the gospel,^c ²⁰for which I am an ambassador in chains. Pray that I may declare it boldly, as I must speak.

²¹ So that you also may know how I am and what I am doing, Tychicus will tell you everything. He is a dear brother and a faithful minister in the Lord. ²²I am sending him to you for this very purpose, to let you know how we are, and to encourage your hearts.

²³ Peace be to the whole community,^d and love with faith, from God the Father and the Lord Jesus Christ.

²⁴ Grace be with all who have an undying love for our Lord Jesus Christ.^e

^c Other ancient authorities lack of the gospel

^d Gk. to the brothers

^e Other ancient authorities add Amen

προσκαρτερήσῃ καὶ δεήσῃ περὶ πάντων τῶν ἁγίων
PERSEVERANCE AND PETITION CONCERNING ALL THE SAINTS

6.19 καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν
AND FOR ME, THAT TO ME MAY BE GIVEN UTTERANCE IN

ἀνοίξει τοῦ στόματός μου, ἐν παρρησίᾳ γνωρίσαι
OPENING THE MOUTH OF ME, IN BOLDNESS TO MAKE KNOWN

τὸ μυστήριον τοῦ εὐαγγελίου, **6.20** ὑπὲρ οὗ
THE MYSTERY OF THE GOSPEL, ON BEHALF OF WHICH

πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι
I AM AN AMBASSADOR IN CHAIN(S), THAT IN IT I MAY BE BOLD

ὥς δεῖ με λαλῆσαι.
AS IT IS NECESSARY [FOR] ME TO SPEAK.

6.21 Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί
NOW~THAT ³MAY KNOW ²ALSO ¹YOU⁰ THE THINGS ABOUT ME, WHAT

πράσσω, πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ
I AM DOING, ALL THINGS ¹⁰WILL MAKE KNOWN ¹¹TO YOU⁰ ¹TYCHICUS ²THE

ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ,
³BELOVED ⁴BROTHER ⁵AND ⁶FAITHFUL ⁷MINISTER ⁸IN ⁹[THE] LORD,

6.22 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα
WHOM I SENT TO YOU⁰ FOR THIS VERY THING, THAT

γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς
YOU⁰ MAY KNOW THE THINGS CONCERNING US AND HE MAY ENCOURAGE THE

καρδίας ὑμῶν.
HEARTS OF YOU⁰.

6.23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως
PEACE TO THE BROTHERS AND LOVE WITH FAITH

ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ. **6.24** ἡ
FROM GOD [THE] FATHER AND LORD JESUS CHRIST. -

χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν
GRACE [BE] WITH ALL THE ONES LOVING THE LORD OF US

Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.
JESUS CHRIST WITH AN INCORRUPTIBLE [LOVE].

THE LETTER OF PAUL TO THE PHILIPPIANS

CHAPTER 1

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ

TO [THE] PHILIPPIANS

1.1 Παῦλος καὶ Τιμόθεος δούλοι Χριστοῦ Ἰησοῦ
PAUL AND TIMOTHY, SLAVES OF CHRIST JESUS,

πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν
TO ALL THE SAINTS IN CHRIST JESUS - BEING IN

Φιλίπποις σὺν ἐπισκόποις καὶ διακόνους, 1.2 χάρις
PHILIPPI WITH [THE] OVERSEERS AND DEACONS, GRACE

ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου
TO YOU^a AND PEACE FROM GOD [THE] FATHER OF US AND LORD

Ἰησοῦ Χριστοῦ.
JESUS CHRIST.

1.3 Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνεΐᾳ
I THANK THE GOD OF ME AT EVERY - REMEMBRANCE

ὑμῶν 1.4 πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ
OF YOU^a, ALWAYS IN EVERY SUPPLICATION OF ME ON BEHALF OF

πάντων ὑμῶν, μετὰ χαρᾶς τὴν δέησιν ποιούμενος,
YOU^a~ALL, WITH JOY ²THE ³SUPPLICATION ¹MAKING,

1.5 ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ τῆς
IN VIEW OF THE PARTICIPATION OF YOU^a IN THE GOSPEL FROM THE

πρώτης ἡμέρας ἄχρι τοῦ νῦν, 1.6 πεποιθὼς
FIRST DAY UNTIL - NOW, HAVING BECOME CONFIDENT OF

αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν
THIS VERY THING, THAT THE ONE HAVING BEGUN IN YOU^a

ἔργον ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας Χριστοῦ Ἰησοῦ.
A GOOD~WORK WILL COMPLETE [IT] UNTIL [THE] DAY OF CHRIST JESUS;

1.7 καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ
EVEN AS IT IS RIGHT FOR ME TO THINK~THIS ON BEHALF OF

πάντων ὑμῶν διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ
YOU^a~ALL BECAUSE - ²HAVE ³ME ⁴IN ⁵THE(YOUR^a) ⁶HEART

ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ
¹YOU^a, BOTH~IN THE BONDS OF ME AND IN THE DEFENSE

καὶ βεβαιώσει τοῦ εὐαγγελίου συγκοινωνοὺς μου τῆς
AND VINDICATION OF THE GOOD NEWS ⁴PARTAKERS ⁵OF MY -

χάριτος πάντας ὑμᾶς ὄντας. 1.8 μάρτυς γάρ μου ὁ
⁶GRACE ²ALL ¹YOU^a ³BEING. ³WITNESS ¹FOR ²MY -

θεὸς ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις
[IS] GOD HOW I YEARN FOR YOU^a~ALL IN [THE] BOWELS(AFFECTIONS)

Χριστοῦ Ἰησοῦ. 1.9 καὶ τοῦτο προσεύχομαι, ἵνα ἡ
OF CHRIST JESUS. AND THIS I PRAY, THAT THE

Paul and Timothy, servants^a of Christ Jesus,

To all the saints in Christ Jesus who are in Philippi, with the bishops^b and deacons:^c

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 I thank my God every time I remember you, ⁴constantly praying with joy in every one of my prayers for all of you, ⁵because of your sharing in the gospel from the first day until now. ⁶I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ. ⁷It is right for me to think this way about all of you, because you hold me in your heart,^d for all of you share in God's grace^e with me, both in my imprisonment and in the defense and confirmation of the gospel. ⁸For God is my witness, how I long for all of you with the compassion of Christ Jesus. ⁹And this is my prayer,

^a Gk slaves

^b Or overseers

^c Or overseers and helpers

^d Or because I hold you in my heart

^e Gk in grace

that your love may overflow more and more with knowledge and full insight ¹⁰to help you to determine what is best, so that in the day of Christ you may be pure and blameless, ¹¹having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise of God.

¹²I want you to know, beloved, /that what has happened to me has actually helped to spread the gospel, ¹³so that it has become known throughout the whole imperial guard⁸ and to everyone else that my imprisonment is for Christ; ¹⁴and most of the brothers and sisters, /having been made confident in the Lord by my imprisonment, dare to speak the word^h with greater boldness and without fear.

¹⁵Some proclaim Christ from envy and rivalry, but others from goodwill. ¹⁶These proclaim Christ out of love, knowing that I have been put here for the defense of the gospel; ¹⁷the others proclaim Christ out of selfish ambition, not sincerely but intending to increase my suffering in my imprisonment. ¹⁸What does it matter? Just this, that Christ is proclaimed in every way, whether out of false motives or true; and in that I rejoice.

Yes, and I will continue to rejoice, ¹⁹for I know that

^fGk *brothers*

⁸Gk *whole praetorium*

^hOther ancient authorities read *word of God*

ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύη ἐν
LOVE OF YOU¹⁰ YET MORE AND MORE MAY INCREASE IN

ἐπιγνώσει καὶ πάσῃ αἰσθήσει 1:10 εἰς τὸ
DEEPER KNOWLEDGE AND ALL PERCEPTION, FOR -

δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ᾗτε
YOU¹¹~TO APPROVE THE THINGS BEING SUPERIOR, THAT YOU¹² MAY BE

εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,
PURE AND BLAMELESS IN [THE] DAY OF CHRIST,

1.11 πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ
HAVING BEEN FILLED [WITH] [THE] FRUIT OF RIGHTEOUSNESS - THROUGH

Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον θεοῦ.
JESUS CHRIST TO [THE] GLORY AND PRAISE OF GOD.

1.12 Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι
⁴TO KNOW ¹NOW ³YOU² ²I WANT, BROTHERS, THAT

τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ
THE THINGS CONCERNING ME ²EVEN MORE ³TO ⁴AN ADVANCEMENT ⁵OF THE

εὐαγγελίου ἐλήλυθεν, 1.13 ὥστε τοὺς δεσμούς μου
⁶GOOD NEWS ¹HAVE COME, SO THAT THE BONDS OF ME

φανeroὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ
²MANIFEST ³IN ⁴CHRIST ¹TO HAVE BECOME IN ALL THE PRAETORIUM

καὶ τοῖς λοιποῖς πᾶσιν, 1.14 καὶ τοὺς πλείονας τῶν
AND TO ²THE ³REST ¹ALL, AND - MOST OF THE

ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς
BROTHERS IN [THE] LORD HAVING BECOME CONFIDENT [WITH RESPECT] TO THE

δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν
BONDS OF ME [ARE] MORE READILY [WILLING] TO DARE ⁴FEARLESSLY ²THE

λόγον λαλεῖν.

³WORD ¹TO SPEAK.

1.15 Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν,
SOME INDEED EVEN BECAUSE OF ENVY AND STRIFE,

τινὲς δὲ καὶ δι' εὐδοκίαν τὸν
BUT~SOME INDEED BECAUSE OF GOOD INTENTION -

Χριστὸν κηρύσσουσιν· 1.16 οἱ μὲν ἐξ ἀγάπης,
PROCLAIM~CHRIST; [THESE] ONES - OUT OF LOVE,

εἰδότες ὅτι εἰς ἀπολογίαὶ τοῦ εὐαγγελίου κείμεναι,
KNOWING THAT FOR A DEFENSE OF THE GOOD NEWS I AM APPOINTED,

1.17 οἱ δὲ ἐξ ἐριθείας τὸν
BUT~[THOSE OTHER] ONES OUT OF RIVALRY -

Χριστὸν καταγγέλλουσιν, οὐχ ἁγνῶς, οἰόμενοι
PREACH~CHRIST, NOT PURELY, SUPPOSING

θλίψιν ἐγείρειν τοῖς δεσμοῖς μου. 1.18 τί γάρ;
TO RAISE[STIR] UP~TROUBLE [AS I AM] IN THE BONDS OF ME. WHAT THEN?

πλὴν ὅτι παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ,
ONLY THAT IN EVERY WAY, WHETHER IN PRETENSE OR IN TRUTH,

Χριστὸς καταγγέλλεται, καὶ ἐν τούτῳ χαίρω. ἀλλὰ
CHRIST IS PREACHED, AND IN THIS I REJOICE. AND

καὶ χαρήσομαι, 1.19 οἶδα γὰρ ὅτι τοῦτό μοι
IN ADDITION I WILL REJOICE, FOR~I KNOW THAT THIS FOR ME

ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως
WILL TURN OUT FOR [MY] DELIVERANCE THROUGH - YOUR° PRAYERS

καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ
AND [THE] BOUNTIFUL SUPPLY OF THE SPIRIT OF JESUS CHRIST

1.20 κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι
ACCORDING TO THE EARNEST EXPECTATION AND HOPE OF ME, THAT

ἐν οὐδενὶ αἰσχυνθήσομαι ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς
IN NOTHING I WILL BE PUT TO SHAME BUT WITH ALL COURAGE AS

πάντοτε καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ
ALWAYS EVEN NOW CHRIST~WILL BE MAGNIFIED IN THE

σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.
BODY OF ME, WHETHER THROUGH LIFE OR THROUGH DEATH.

1.21 ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν
FOR~TO ME - TO LIVE(LIVING) [IS] CHRIST AND - TO DIE(DYING)

κέρδος. **1.22** εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι
[IS] GAIN. BUT~IF [IT MEANS] - TO LIVE IN [THE] FLESH, THIS FOR ME

καρπὸς ἔργου, καὶ τί αἰρήσομαι οὐ γνωρίζω.
[IS] FRUIT OF LABOR, AND WHAT I WILL CHOOSE I DO NOT KNOW.

1.23 συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν
NOW~I AM HARD-PRESSED FROM - TWO [SIDES], ²THE ³DESIRE

ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι,
¹HAVING - - TO DEPART AND ²WITH ³CHRIST ¹TO BE,

πολλῷ [γὰρ] μᾶλλον κρεῖσσον· **1.24** τὸ δὲ ἐπιμένειν
FOR~MUCH MUCH BETTER [THIS IS]; - BUT TO REMAIN

[ἐν] τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς. **1.25** καὶ
IN THE FLESH [IS] MORE NECESSARY FOR THE SAKE OF YOU°. AND

τοῦτο πεποιθὼς οἶδα ὅτι μενῶ καὶ
THIS HAVING BEEN PERSUADED OF I KNOW THAT I WILL REMAIN AND

παραμενῶ πάσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ
WILL CONTINUE WITH YOU°~ALL FOR - YOUR° PROGRESS AND

χαρὰν τῆς πίστεως, **1.26** ἵνα τὸ καύχημα ὑμῶν
JOY OF THE FAITH, THAT THE BOAST OF YOU°

περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς
MAY INCREASE IN CHRIST JESUS IN ME THROUGH - MY

παρουσίας πάλιν πρὸς ὑμᾶς.
PRESENCE AGAIN WITH YOU°.

1.27 Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ
ONLY WORTHILY OF THE GOOD NEWS - OF CHRIST

πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν
CONDUCT [YOUR°] CITIZENSHIP, THAT WHETHER HAVING COME AND HAVING SEEN

ὑμᾶς εἴτε ἀπὼν ἀκούω τὰ περὶ ὑμῶν, ὅτι
YOU° OR BEING ABSENT I MAY HEAR [OF] THE THINGS CONCERNING YOU°, THAT

στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες
YOU° ARE STANDING IN ONE SPIRIT, WITH ONE SOUL CONTENDING

τῇ πίστει τοῦ εὐαγγελίου **1.28** καὶ μὴ πτυρόμενοι
FOR THE FAITH OF THE GOOD NEWS AND NOT BEING FRIGHTENED

ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, ἥτις ἐστὶν
IN ANYTHING BY THE ONES OPPOSING, WHICH IS

through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance. ²⁰It is my eager expectation and hope that I will not be put to shame in any way, but that by my speaking with all boldness, Christ will be exalted now as always in my body, whether by life or by death. ²¹For to me, living is Christ and dying is gain. ²²If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. ²³I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; ²⁴but to remain in the flesh is more necessary for you. ²⁵Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, ²⁶so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

²⁷Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, ²⁸and are in no way intimidated by your opponents. For them this is

evidence of their destruction, but of your salvation. And this is God's doing. ²⁹For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well—³⁰since you are having the same struggle that you saw I had and now hear that I still have.

αὐτοῖς ἔνδειξις ἀπωλείας, ὑμῶν δὲ σωτηρίας, καὶ
A PROOF~TO THEM OF [THEIR] DESTRUCTION, BUT ~OF YOUR* SALVATION, AND
τοῦτο ἀπὸ θεοῦ· **1.29** ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ
THIS FROM GOD; BECAUSE TO YOU* IT WAS GIVEN - ON BEHALF
Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεῦειν ἀλλὰ καὶ τὸ
OF CHRIST, NOT ONLY - ²IN ³HIM ¹TO BELIEVE BUT ALSO -
ὑπὲρ αὐτοῦ πάσχειν, **1.30** τὸν αὐτὸν ἀγῶνα ἔχοντες,
ON BEHALF OF HIM TO SUFFER, THE SAME STRUGGLE HAVING,
οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.
WHICH YOU* SAW IN ME AND NOW HEAR [TO BE] IN ME.

CHAPTER 2

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, ²make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. ³Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. ⁴Let each of you look not to your own interests, but to the interests of others. ⁵Let the same mind be in you that wasⁱ in Christ Jesus,

⁶ who, though he was in the form of God, did not regard equality with God as something to be exploited,

⁷ but emptied himself, taking the form of a slave, being born in human likeness.

And being found in human form,

⁸ he humbled himself and became obedient to the point of death—even death on a cross.

⁹ Therefore God also highly exalted him and gave him the

ⁱ Or *that you have*

2.1 Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ
²IF [THERE IS] ³ANY ¹THEREFORE ⁴ENCOURAGEMENT IN CHRIST, IF
τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ
ANY CONSOLATION OF LOVE, IF ANY FELLOWSHIP OF [THE] SPIRIT, IF
τις σπλάγχνα καὶ οἰκτιρμοί, **2.2** πληρώσατέ μου τὴν
ANY BOWELS(AFFECTION) AND COMPASSIONS, ¹MAKE ⁴COMPLETE ²MY -
χαρὰν ἵνα τὸ αὐτὸ φρονήτε, τὴν αὐτὴν ἀγάπην
³JOY THAT THE SAMETHING YOU* THINK, THE SAME LOVE
ἔχοντες, σύμψυχοι, τὸ ἐν φρονούντες,
HAVING, [AS] ONES JOINED IN SOUL, THE ONE THING THINKING,
2.3 μηδὲν κατ' ἐριθείαν μηδὲ κατὰ
[DOING] NOTHING ACCORDING TO RIVALRY NEITHER ACCORDING TO
κενοδοξίαν ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι
EMPTY CONCEIT BUT - IN HUMILITY, ONE ANOTHER~ESTEEMING
ὑπερέχοντας ἑαυτῶν, **2.4** μὴ τὰ ἑαυτῶν ἕκαστος
ABOVE THEMSELVES, ¹NOT ⁴THE THINGS ⁵OF THEMSELVES ²EVERY PERSON
σκοποῦντες ἀλλὰ [καὶ] τὰ ἑτέρων ἕκαστοι.
³LOOKING AT, BUT ²ALSO ³[AT] THE THINGS ⁴OF OTHERS ¹EACH PERSON.
2.5 τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ
[LET] THIS THINK[ING BE] IN YOU* WHICH [WAS] ALSO IN CHRIST
Ἰησοῦ, **2.6** ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ
JESUS, WHO IN [THE] FORM OF GOD EXISTING ²NOT
ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα θεῷ, **2.7** ἀλλὰ
⁷A THING TO BE GRASPED ¹DID ³REGARD - ⁴TO BE ⁵EQUAL ⁶WITH GOD, BUT
ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών, ἐν ὁμοιώματι
HE POURED OUT~HIMSELF, [THE] FORM OF A SLAVE TAKING, ²IN ³[THE] LIKENESS
ἀνθρώπων γενόμενος· καὶ σχήματι εὔρεθεις ὡς
⁴OF MEN ¹HAVING BEEN BORN; AND HAVING BEEN FOUND~IN APPEARANCE AS
ἄνθρωπος **2.8** ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος
A MAN, HE HUMBLED HIMSELF HAVING BECOME OBEDIENT
μέχρι θανάτου, θανάτου δὲ σταυροῦ. **2.9** διὸ καὶ
UNTO DEATH, AND [THAT]~A DEATH OF(BY) A CROSS. WHEREFORE ALSO
ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἐχαρίσατο αὐτῷ τὸ
- GOD EXALTED~HIM AND GAVE TO HIM THE

ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, **2.10** ἵνα ἐν τῷ ὀνόματι
NAME - ABOVE EVERY NAME, THAT IN(AT) THE NAME

Ἰησοῦ πᾶν γόνυ κάμψη ἐπουρανίων καὶ ἐπιγείων
OF JESUS EVERY KNEE SHOULD BEND, OF [BEINGS] IN HEAVEN AND ON EARTH

καὶ καταχθονίων **2.11** καὶ πᾶσα γλῶσσα
AND UNDER THE EARTH, AND EVERY TONGUE

ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν
SHOULD CONFESS, - [THE] LORD [IS] JESUS CHRIST TO [THE] GLORY

θεοῦ πατρός.
OF GOD [THE] FATHER.

2.12 Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε,
THEREFORE, MY~BELOVED, AS ALWAYS YOU~ OBEYED,

μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῶ
NOT AS IN THE PRESENCE OF ME ONLY BUT NOW MUCH

μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου
MORE IN THE ABSENCE OF ME, WITH FEAR AND TREMBLING

τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε· **2.13** θεὸς γάρ
- YOUR~ OWN SALVATION WORK OUT. FOR~ GOD

ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ
IS THE ONE WORKING IN YOU~ BOTH - TO WILL AND -

ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. **2.14** πάντα ποιεῖτε
TO WORK ON BEHALF OF THE(HIS) GOOD PLEASURE. ALL THINGS DO

χωρὶς γογγυσμῶν καὶ διαλογισμῶν, **2.15** ἵνα γένησθε
WITHOUT GRUMBLINGS AND ARGUMENTS, THAT YOU~ MAY BE

ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα
BLAMELESS AND PURE, ²CHILDREN ³OF GOD ¹WITHOUT BLEMISH

μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν
IN [THE] MIDST OF A GENERATION CROOKED AND HAVING BEEN PERVERTED, AMONG

οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, **2.16** λόγον
WHOM YOU~ SHINE AS LUMINARIES IN [THE] WORLD, [THE] WORD

ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ,
OF LIFE HOLDING [FORTH], FOR ABOAST TO ME IN [THE] DAY OF CHRIST,

ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα.
THAT NOT IN VAIN I RAN NOR IN VAIN LABORED.

2.17 ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ
BUT IF INDEED I AM POURED OUT [AS A DRINK OFFERING] UPON THE SACRIFICE

καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ
AND PRIESTLY SERVICE OF THE FAITH OF YOU~, I REJOICE AND

συγχαίρω πᾶσιν ὑμῖν· **2.18** τὸ δὲ αὐτὸ καὶ
REJOICE TOGETHER WITH YOU~-ALL; AND~[IN] THE SAME [WAY] ALSO

ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.
YOU~ REJOICE AND REJOICE TOGETHER WITH ME.

2.19 Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως
I HOPE - IN [THE] LORD JESUS ³TIMOTHY ¹SOON

πέμψαι ὑμῖν, ἵνα καγὼ εὐψυχῶ γνοὺς τὰ
²TO SEND TO YOU~, THAT I ALSO MAY BE CHEERED UP KNOWING THE THINGS

περὶ ὑμῶν. **2.20** οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις
CONCERNING YOU~. FOR~NO ONE I HAVE LIKEMINDED, WHO

name
that is above every
name,

¹⁰so that at the name of
Jesus

every knee should
bend,

in heaven and on earth
and under the earth,

¹¹and every tongue should
confess

that Jesus Christ is
Lord,

to the glory of God the
Father.

¹²Therefore, my
beloved, just as you have
always obeyed me, not only
in my presence, but much
more now in my absence,
work out your own salvation
with fear and trembling;

¹³for it is God who is at work
in you, enabling you both to
will and to work for his good
pleasure.

¹⁴Do all things without
murmuring and arguing,
¹⁵so that you may be
blameless and innocent,
children of God without
blemish in the midst of a
crooked and perverse
generation, in which you
shine like stars in the world.

¹⁶It is by your holding fast to
the word of life that I can
boast on the day of Christ
that I did not run in vain or
labor in vain. ¹⁷But even if I
am being poured out as a
libation over the sacrifice
and the offering of your
faith, I am glad and rejoice
with all of you— ¹⁸and in
the same way you also must
be glad and rejoice with me.

¹⁹I hope in the Lord
Jesus to send Timothy to
you soon, so that I may be
cheered by news of you. ²⁰I
have no one like him who

will be genuinely concerned for your welfare. ²¹All of them are seeking their own interests, not those of Jesus Christ. ²²But Timothy's^j worth you know, how like a son with a father he has served with me in the work of the gospel. ²³I hope therefore to send him as soon as I see how things go with me; ²⁴and I trust in the Lord that I will also come soon.

²⁵Still, I think it necessary to send to you Epaphroditus—my brother and co-worker and fellow soldier, your messenger^k and minister to my need; ²⁶for he has been longing for^l all of you, and has been distressed because you heard that he was ill. ²⁷He was indeed so ill that he nearly died. But God had mercy on him, and not only on him but on me also, so that I would not have one sorrow after another. ²⁸I am the more eager to send him, therefore, in order that you may rejoice at seeing him again, and that I may be less anxious. ²⁹Welcome him then in the Lord with all joy, and honor such people, ³⁰because he came close to death for the work of Christ,^m risking his life to make up for those services that you could not give me.

^jGk his

^kGk apostle

^lOther ancient authorities read *longing to see*

^mOther ancient authorities read *of the Lord*

γνησίως τὰ περὶ ὑμῶν μεριμνήσει· **2.21** οἱ
GENUINELY ²THE THINGS ³CONCERNING ⁴YOU^o ¹WILL CARE FOR; -

πάντες γὰρ τὰ ἐαυτῶν ζητοῦσιν, οὐ τὰ
FOR~ALL THE THINGS OF THEMSELVES SEEK; NOT THE THINGS

Ἰησοῦ Χριστοῦ. **2.22** τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε,
OF JESUS CHRIST; BUT~THE PROVEN WORTH OF HIM YOU^o KNOW,

ὅτι ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ
BECAUSE AS A CHILD~WITH A FATHER ²WITH ³ME ¹HE SERVED IN THE

εὐαγγέλιον. **2.23** τοῦτον μὲν οὖν ἐλπίζω πέμψαι
GOSPEL. THIS ONE - THEREFORE I HOPE TO SEND

ὡς ἂν ἀφίδω τὰ περὶ ἐμέ ἐξαυτῆς·
²WHENEVER ³I SEE ⁴[HOW] THE THINGS ⁵CONCERNING ⁶ME [WILL GO] ¹IMMEDIATELY;

2.24 πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως
BUT~I HAVE CONFIDENCE IN [THE] LORD THAT INDEED ²MYSELF ⁴QUICKLY

ἐλεύσομαι.

¹I³WILL COME.

2.25 Ἀναγκαῖον δὲ ἡγήσάμην Ἐπαφρόδιτον τὸν
³NECESSARY ¹BUT ²I CONSIDERED [IT] ⁷EPAPHRODITUS ⁸THE

ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ
⁹BROTHER ¹⁰AND ¹¹CO~WORKER ¹²AND ¹³FELLOW~SOLDIER ¹⁴OF ME, ¹⁵BUT~YOUR^o

ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου, πέμψαι
¹⁶APOSTLE ¹⁷AND ¹⁸PRIESTLY MINISTER ¹⁹OF THE ²⁰NEED ²¹OF ME, ⁴TO SEND

πρὸς ὑμᾶς, **2.26** ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς
⁵TO ⁶YOU^o, SINCE HE WAS~YEARNING AFTER YOU^o~ALL

καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἡσθένησεν.
AND [WAS] BEING HOMESICK, BECAUSE YOU^o HEARD THAT HE WAS SICK.

2.27 καὶ γὰρ ἡσθένησεν παραπλήσιον θανάτῳ· ἀλλὰ ὁ
FOR~INDEED HE WAS SICK COMING NEAR TO DEATH; BUT -

θεὸς ἠλέησεν αὐτόν, οὐκ αὐτὸν δὲ μόνον ἀλλὰ
GOD HAD MERCY [ON] HIM, ²NOT ³[ON] HIM ¹AND ONLY BUT

καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ.
ALSO [ON] ME, LEST SORROW UPON SORROW I SHOULD HAVE.

2.28 σπουδαιοτέρως οὖν ἐπεμψα αὐτόν, ἵνα ἰδόντες
MORE EAGERLY THEREFORE I SENT HIM, THAT HAVING SEEN

αὐτὸν πάλιν χαρήτε· καὶ γὰρ ἡσθιότερος ὢ.
HIM AGAIN YOU^o MAY REJOICE AND I MAY BE~LESS SORROWFUL.

2.29 προσδέχεσθε οὖν αὐτὸν ἐν κυρίῳ μετὰ πάσης
THEREFORE~RECEIVE HIM IN [THE] LORD WITH ALL

χαρᾶς καὶ τοὺς τοιούτους ἐντίμους ἔχετε, **2.30** ὅτι
JOY AND - ²SUCH ONES ³IN ESTEEM ¹HOLD, BECAUSE

διὰ τὸ ἔργον Χριστοῦ μέχρι θανάτου ἡγγίσει·
ON ACCOUNT OF THE WORK OF CHRIST ²TO ³DEATH ¹HE CAME NEAR

παραβολευσάμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ
HAVING RISKED THE(HIS) LIFE, THAT HE MIGHT FILL UP -

ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.
YOUR^o DEFICIENCY - ²TO ³ME ¹OF SERVICE.

CHAPTER 3

3.1 Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ.
[AS TO] THE REST, BROTHERS OF ME, REJOICE IN [THE] LORD.
τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρόν,
THE SAME THINGS TO WRITE TO YOU FOR ME - [IS] NOT TROUBLESOME,
ὑμῖν δὲ ἀσφαλές.
BUT FOR YOU [IS] A SAFEGUARD.

3.2 Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς
WATCH OUT [FOR] THE DOGS, WATCH OUT [FOR] THE EVIL
ἐργάτας, βλέπετε τὴν κατατομήν. **3.3** ἡμεῖς γάρ
WORKERS, WATCH OUT [FOR] THE MUTILATORS. FOR WE
ἐσμεν ἡ περιτομή, οἱ πνεύματι θεοῦ λατρεύοντες
ARE THE CIRCUMCISION, THE ONES BY [THE] SPIRIT OF GOD WORSHIPING
καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ
AND BOASTING IN CHRIST JESUS AND NOT IN [THE] FLESH
πεποιθότες, **3.4** καίπερ ἐγὼ ἔχων πεποίθησιν
HAVING CONFIDENCE, EVEN THOUGH I [COULD BE] HAVING CONFIDENCE
καὶ ἐν σαρκί. εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν
ALSO IN [THE] FLESH; IF ANY THINKS OTHER PERSON TO HAVE CONFIDENCE IN
σαρκί, ἐγὼ μᾶλλον· **3.5** περιτομῇ ὀκταήμερος, ἐκ
[THE] FLESH, I MORE; AS TO CIRCUMCISION [ON THE] EIGHTH DAY, OF
γένους Ἰσραὴλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐξ
[THE] RACE OF ISRAEL, [THE] TRIBE OF BENJAMIN, A HEBREW OF
Ἑβραίων, κατὰ νόμον Φαρισαῖος, **3.6** κατὰ
HEBREWS, ACCORDING TO [THE] LAW A PHARISEE, ACCORDING TO
ζήλος διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην
ZEAL PERSECUTING THE CHURCH, ACCORDING TO RIGHTEOUSNESS
τὴν ἐν νόμῳ γενόμενος ἄμεμπτος. **3.7** [ἀλλὰ] ἅτινα
- IN [THE] LAW, HAVING BECOME BLAMELESS. BUT WHAT THINGS
ἦν μοι κέρδη, ταῦτα ἡγήμαι διὰ τὸν
WERE GAINS TO ME, THESE I HAVE CONSIDERED ON ACCOUNT OF -
Χριστὸν ζημίαν. **3.8** ἀλλὰ μενούργε καὶ ἡγοῦμαι
CHRIST LOSS. BUT EVEN MORE SO I CONSIDER
πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς
ALL THINGS TO BE LOSS ON ACCOUNT OF THE EXCELLENCY OF THE
γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, δι' ὃν
KNOWLEDGE OF CHRIST JESUS THE LORD OF ME, ON ACCOUNT OF WHOM
τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα, ἵνα
- ALL THINGS I SUFFERED LOSS, AND I CONSIDER [THEM] REFUSE, THAT
Χριστὸν κερδήσω **3.9** καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων
I MAY GAIN CHRIST AND BE FOUND IN HIM, NOT HAVING
ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν
MY OWN RIGHTEOUSNESS THE ONE OF [THE] LAW BUT THE [RIGHTEOUSNESS]
διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην
THROUGH FAITH OF (IN) CHRIST, THE OF GOD RIGHTEOUSNESS

Finally, my brothers and sisters,^a rejoice^o in the Lord.

To write the same things to you is not troublesome to me, and for you it is a safeguard.

2 Beware of the dogs, beware of the evil workers, beware of those who mutilate the flesh!^p 3 For it is we who are the circumcision, who worship in the Spirit of God^q and boast in Christ Jesus and have no confidence in the flesh—⁴even though I, too, have reason for confidence in the flesh.

If anyone else has reason to be confident in the flesh, I have more: ⁵circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; ⁶as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

7 Yet whatever gains I had, these I have come to regard as loss because of Christ. ⁸More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ ⁹and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ,^r the righteousness from God

^a Gk. *my brothers*

^o Or *farewell*

^p Gk. *the mutilation*

^q Other ancient authorities read *worship God in spirit*

^r Or *through the faith of Christ*

based on faith. ¹⁰I want to know Christ^s and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, ¹¹if somehow I may attain the resurrection from the dead.

12 Not that I have already obtained this or have already reached the goal;⁹ but I press on to make it my own, because Christ Jesus has made me his own. ¹³Beloved,^u I do not consider that I have made it my own;^v but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, ¹⁴I press on toward the goal for the prize of the heavenly^w call of God in Christ Jesus. ¹⁵Let those of us then who are mature be of the same mind; and if you think differently about anything, this too God will reveal to you. ¹⁶Only let us hold fast to what we have attained.

17 Brothers and sisters,^u join in imitating me, and observe those who live according to the example you have in us. ¹⁸For many live as enemies of the cross of Christ; I have often told you of them, and now I tell you even with tears. ¹⁹Their end is destruction; their god is the belly; and their glory is in their shame; their minds are set on earthly things.

²⁰But our citizenship^x is in

^s Gk *him*

^t Or *have already been made perfect*

^u Gk *Brothers*

^v Other ancient authorities read *my own yet*

^w Gk *upward*

^x Or *commonwealth*

ἐπὶ τῇ πίστει, 3.10 τοῦ γινῶναι αὐτὸν καὶ τὴν
[BASED] UPON - FAITH, - TO KNOW HIM AND THE

δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ [τὴν] κοινωνίαν
POWER OF THE RESURRECTION OF HIM AND THE FELLOWSHIP

[τῶν] παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ
OF THE SUFFERINGS OF HIM BEING CONFORMED TO THE DEATH

αὐτοῦ, 3.11 εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν
OF HIM, IF SOMEHOW I MAY ATTAIN TO THE RESURRECTION

τὴν ἐκ νεκρῶν.
- FROM [THE] DEAD.

3.12 Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι,
NOT THAT ALREADY I OBTAINED OR ALREADY HAVE BEEN PERFECTED,

διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ
BUT~I PURSUE IF INDEED I MAY LAY HOLD OF THAT FOR WHICH ALSO

κατελήμφθην ὑπὸ Χριστοῦ [Ἰησοῦ]. 3.13 ἀδελφοί, ἐγὼ
I WAS LAID HOLD OF BY CHRIST JESUS. BROTHERS, ¹¹

ἐμαυτὸν οὐ λογίζομαι κατεληφέναι· ἐν δέ, τὰ
³MYSELF ²DO NOT CONSIDER TO HAVE LAID HOLD; BUT~ONE THING, ²THE THINGS

μὲν ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν
- ³BEHIND ¹FORGETTING ⁶TO THE THINGS ⁴AND ⁷BEFORE

ἐπεκτεινόμενος, 3.14 κατὰ σκοπὸν διώκω εἰς τὸ
⁵STRETCHING FORWARD, ACCORDING TO [THE] GOAL I PURSUE FOR THE

βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ
PRIZE OF THE HIGH CALLING - OF GOD IN CHRIST

Ἰησοῦ. 3.15 Ὅσοι οὖν τέλειοι,
JESUS. THEREFORE~AS MANY AS [WOULD BE] PERFECT,

τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ
LET US THINK~THIS; AND IF ANYTHING DIFFERENT YOU^o THINK, EVEN

τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει· 3.16 πλὴν εἰς ὃ
THIS - GOD WILL REVEAL~TO YOU^o; NEVERTHELESS TO WHAT

ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν.
WE ATTAINED, BY THE SAME [RULE] [WE ARE] TO FOLLOW.

3.17 Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ
²IMITATORS TOGETHER ³OF ME ¹BE, BROTHERS, AND

σκοπεῖτε τοὺς οὕτω περιπατοῦντας καθὼς ἔχετε
NOTICE THE ONES THUS WALKING AS YOU^o HAVE

τύπον ἡμᾶς. 3.18 πολλοὶ γὰρ περιπατοῦσιν οὓς
US~[AS] AN EXAMPLE. FOR~MANY WALK [OF] WHOM

πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω,
OFTEN I WAS TELLING YOU^o, AND~NOW ALSO WEEPING I SAY,

τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, 3.19 ὧν
[THEY ARE] THE ENEMIES OF THE CROSS - OF CHRIST, WHOSE

τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία καὶ
- END [IS] DESTRUCTION, WHOSE - GOD [IS] THE[IR] BELLY AND

ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ
THE[IR] GLORY IN THE SHAME OF THEM, THE ONES -

ἐπίγεια φρονοῦντες. 3.20 ἡμῶν γὰρ τὸ πολίτευμα ἐν
THINKING~EARTHLY THINGS. FOR~OUR - CITIZENSHIP IN

οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα
 [THE] HEAVENS EXISTS, FROM WHERE ALSO WE EAGERLY AWAIT~A SAVIOR,
 κύριον Ἰησοῦν Χριστόν, **3.21** ὃς μετασχηματίσει τὸ
 [THE] LORD JESUS CHRIST, WHO WILL TRANSFIGURE THE
 σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι
 BODY OF THE HUMILIATION OF US [INTO] CONFORMITY WITH THE BODY
 τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι
 OF THE GLORY OF HIM ACCORDING TO THE WORKING OF THE POWER
 αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα.
 OF HIM EVEN TO SUBJECT TO HIM[SELF] - ALL THINGS.

heaven, and it is from there that we are expecting a Savior, the Lord Jesus Christ. ²¹He will transform the body of our humiliation^y that it may be conformed to the body of his glory,^z by the power that also enables him to make all things subject to himself.

^y Or *our humble bodies*

^z Or *his glorious body*

CHAPTER 4

4.1 Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι,
 SO THEN, BROTHERS OF ME, BELOVED AND LONGED FOR,
 χαρὰ καὶ στέφανός μου, οὕτως στήκετε ἐν κυρίῳ,
 [THE] JOY AND CROWN OF ME, SO STAND [FIRM] IN [THE] LORD,
 ἀγαπητοί.
 BELOVED.

¹Therefore, my brothers and sisters,^a whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved.

2 I urge Euodia and I urge Syntyche to be of the same mind in the Lord. ³Yes, and I ask you also, my loyal companion,^b help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life.

4.2 Εὐοδίαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ
 I APPEAL TO~EUODIA AND I APPEAL TO~SYNTYCHE ²THE
 αὐτὸ φρονεῖν ἐν κυρίῳ. **4.3** ναὶ ἐρωτῶ καὶ σέ,
³SAME THING ¹TO THINK IN [THE] LORD. YES I ASK ALSO YOU,
 γνήσιε σύζυγε, συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ
 TRUE YOKE-FELLOW, ASSIST THEM, WHO IN THE
 εὐαγγελίῳ συνήθλησάν μοι μετὰ καὶ Κλήμεντος καὶ
 GOSPEL CONTENDED ALONGSIDE ME WITH BOTH CLEMENT AND
 τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν
 THE REST OF [THE] CO-WORKERS OF ME, WHOSE - NAMES [ARE] IN
 βίβλῳ ζωῆς. **4.4** Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν
 [THE] BOOK OF LIFE. REJOICE IN [THE] LORD ALWAYS; AGAIN
 ἐρῶ, χαίρετε. **4.5** τὸ ἐπιεικὲς ὑμῶν γνωσθήτω
 I WILL SAY, REJOICE. THE REASONABLENESS OF YOU^c LET IT BE KNOWN
 πᾶσιν ἀνθρώποις. ὁ κύριος ἐγγύς. **4.6** μηδὲν
 TO ALL MEN. THE LORD [IS] NEAR. [IN] NOTHING
 μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει
 BE ANXIOUS, BUT IN EVERYTHING - BY PRAYER AND - BY PETITION
 μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς
 WITH THANKSGIVING THE REQUESTS OF YOU^c LET BE MADE KNOWN TO
 τὸν θεόν. **4.7** καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα
 - GOD. AND THE PEACE - OF GOD - SURPASSING
 πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ
 ALL UNDERSTANDING WILL GUARD THE HEARTS OF YOU^c AND THE
 νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.
 THOUGHTS OF YOU^c IN CHRIST JESUS.

4 Rejoice^c in the Lord always; again I will say, Rejoice.^c ⁵Let your gentleness be known to everyone. The Lord is near. ⁶Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. ⁷And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

8 Finally, beloved,^d whatever is true,

^a Gk *my brothers*

^b Or *loyal Syzygus*

^c Or *Farewell*

^d Gk *brothers*

4.8 Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ,
 [AS TO] THE REST, BROTHERS, WHATEVER THINGS ARE TRUE,

whatever is honorable,
whatever is just, whatever is
pure, whatever is pleasing,
whatever is commendable,
if there is any excellence and
if there is anything worthy of
praise, think about^e these
things. ⁹Keep on doing the
things that you have learned
and received and heard and
seen in me, and the God of
peace will be with you.

¹⁰I rejoice^f in the Lord
greatly that now at last you
have revived your concern
for me; indeed, you were
concerned for me, but had
no opportunity to show it.^g
¹¹Not that I am referring to
being in need; for I have
learned to be content with
whatever I have. ¹²I know
what it is to have little, and
I know what it is to have
plenty. In any and all
circumstances I have learned
the secret of being well-fed
and of going hungry, of
having plenty and of being
in need. ¹³I can do all things
through him who strength-
ens me. ¹⁴In any case, it was
kind of you to share my
distress.

¹⁵You Philippians indeed
know that in the early days
of the gospel, when I left
Macedonia, no church
shared with me in the matter
of giving and receiving,
except you alone. ¹⁶For even
when I was in Thessalonica,
you sent me help for my
needs more than once. ¹⁷Not
that I seek the gift, but I seek
the profit that accumulates to
your account. ¹⁸I have been
paid in full and have more

^e Gk. *take account of*

^f Gk. *I rejoiced*

^g Gk. *lacks to show it*

ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα
WHATEVER HONORABLE, WHATEVER RIGHTEOUS, WHATEVER PURE, WHATEVER

προσφιλή, ὅσα εὐφήμα, εἴ τις ἀρετὴ καὶ εἴ τις
LOVELY, WHATEVER WELL-SPOKEN OF, IF ANY VIRTUE AND IF ANY

ἔπαινος, ταῦτα λογίσεσθε· 4.9 ἃ καὶ ἐμάθετε
PRAISE, THESE THINGS TAKE ACCOUNT OF; WHICH THINGS BOTH YOU^g LEARNED

καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί,
AND YOU^g RECEIVED AND YOU^g HEARD AND YOU^g SAW IN ME,

ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ'
THESE PRACTISE; AND THE GOD - OF PEACE WILL BE WITH

ὑμῶν.
YOU^g.

4.10 Ἐχάρην δὲ ἐν κυρίῳ μέγας ὅτι ἤδη ποτὲ
I REJOICED - IN [THE] LORD GREATLY THAT NOW AT LAST

ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, ἐφ' ᾧ καὶ
YOU^g BLOSSOMED ANEW - ²OF ³ME ¹[SO AS] TO THINK, AS TO WHOM INDEED

ἐφρονεῖτε, ἡκαιρεῖσθε δέ. 4.11 οὐχ ὅτι καθ'
YOU^g WERE THINKING, BUT WERE LACKING OPPORTUNITY. NOT THAT ²ACCORDING TO

ὑστέρησιν λέγω, ἐγὼ γὰρ ἔμαθον ἐν οἷς
³LACK ¹I SPEAK, FOR~I LEARNED IN WHATEVER [CIRCUMSTANCES]

εἰμι αὐτάρκης εἶναι. 4.12 οἶδα καὶ ταπεινούσθαι,
I AM TO BE~CONTENT. I KNOW BOTH TO BE HUMBLD,

οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν
AND~I KNOW [HOW] TO ABOUND; IN EVERYTHING AND IN ALL THINGS

μεμύημαι, καὶ χορτάζεσθαι καὶ πεινᾶν καὶ
I HAVE LEARNED [THE] SECRET, BOTH TO BE FILLED AND TO HUNGER, BOTH

περισσεύειν καὶ ὑστερεῖσθαι· 4.13 πάντα ἰσχύω ἐν
TO ABOUND AND TO HAVE LACK; I CAN DO~ALL THINGS IN

τῷ ἐνδυναμοῦντί με. 4.14 πλὴν καλῶς ἐποιήσατε
THE ONE EMPOWERING ME. NEVERTHELESS YOU^g DID~WELL

συγκοινωνήσαντές μου τῇ θλίψει.
[IN] HAVING BECOME PARTNERS WITH [ME] OF MY - AFFLICTION.

4.15 Οἶδατε δὲ καὶ ὑμεῖς, Φιλιππηῖοι, ὅτι ἐν
³KNOW ¹AND ⁴ALSO ²YOU^g, PHILIPPIANS, THAT IN

ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ
[THE] BEGINNING OF THE GOSPEL, WHEN I WENT OUT FROM

Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς
MACEDONIA, NOT ONE ³ME ¹CHURCH ²SHARED WITH IN

λόγον δόσεως καὶ λήμψεως εἰ μὴ ὑμεῖς μόνοι,
AN ACCOUNTING OF EXPENDITURES AND RECEIPTS EXCEPT YOU^g ONLY,

4.16 ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δις εἰς
BECAUSE INDEED IN THESSALONICA BOTH ONCE AND TWICE TO

τὴν χρεῖαν μοι ἐπέμψατε. 4.17 οὐχ ὅτι ἐπιζητῶ τὸ
THE NEED OF ME YOU^g SENT. NOT THAT I SEEK THE

δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς
GIFT, BUT I SEEK THE FRUIT - INCREASING TO

λόγον ὑμῶν. 4.18 ἀπέχω δὲ πάντα καὶ περισσεύω·
[THE] ACCOUNT OF YOU^g. BUT~I HAVE ALL THINGS AND I ABOUND;

πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου τὰ
I HAVE BEEN FILLED HAVING RECEIVED FROM EPAPHRODITUS THE THINGS

παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν δεκτὴν,
FROM YOU°, A FRAGRANT~ODOR, AN ACCEPTABLE~SACRIFICE,

εὐάρεστον τῷ θεῷ. **4.19** ὁ δὲ θεός μου πληρώσει
WELL-PLEASING - TO GOD. AND~THE GOD OF ME WILL FILL

πάσαν χρείαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ ἐν
EVERY NEED OF YOU° ACCORDING TO THE WEALTH OF HIM IN

δόξῃ ἐν Χριστῷ Ἰησοῦ. **4.20** τῷ δὲ θεῷ καὶ πατρὶ
GLORY IN CHRIST JESUS. NOW~TO THE GOD AND FATHER

ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.
OF US [BE] THE GLORY INTO THE AGES OF THE AGES, AMEN.

4.21 Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ.
GREET EVERY SAINT IN CHRIST JESUS;

ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί.
°GREET °YOU° °THE °WITH °ME °BROTHERS.

4.22 ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ
°GREET °YOU° °ALL °THE °SAINTS, AND~ESPECIALLY

οἱ ἐκ τῆς Καίσαρος οἰκίας. **4.23** ἡ χάρις τοῦ
THE ONES OF - CAESAR'S HOUSEHOLD. THE GRACE OF THE

κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.
LORD JESUS CHRIST [BE] WITH THE SPIRIT OF YOU°.

than enough; I am fully satisfied, now that I have received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God. ¹⁹And my God will fully satisfy every need of yours according to his riches in glory in Christ Jesus. ²⁰To our God and Father be glory forever and ever. Amen.

²¹ Greet every saint in Christ Jesus. The friends^h who are with me greet you. ²²All the saints greet you, especially those of the emperor's household.

²³ The grace of the Lord Jesus Christ be with your spirit.ⁱ

^h Gk *brothers*

ⁱ Other ancient authorities add *Amen*

1. The first step is to identify the problem. This involves understanding the current situation and the goals that need to be achieved.

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

205 CHRIST (88) WITH THE SPIRIT
 206 Χριστός μετὰ τοῦ πνεύματος ἁγίου
 207 COVERS HOUSHOOD THE GRAVE OF THE
 208 τῆς Κεκολλητοῦ σκεπάζει 423 ἢ Χριστὸς τοῦ
 209 YOU, ALL THE SAINTS AND BAPTIZED
 210 ἀποστόλων Χριστοῦ πάντες ἐκλεκτοὶ τοῦ
 211 YOU WITH ME BROTH-HERS
 212 τὰς ἐκλεκτὰς οἱ ἐν ἐμοὶ ἀδελφοί
 213 EVERY SAINT IN CHRIST IESUS
 214 ΠΑΝΤΕΣ ἁγιοὶ ἐν Χριστῷ Ἰησοῦ
 215 THE CORY INTO THE AGES OF THE AGES AMEN
 216 δοξα εἰς τοὺς αἰῶνας τῶν αἰῶνων ἀμήν
 217 CHRIST IESUS NOW TO THE GOD AND FATHER
 218 Χριστῷ Ἰησοῦ 420 τῷ θεῷ καὶ πατρί
 219 DEVOUL ACCORDING TO THE WEATH OF HIM
 220 ἡμεῖς ὑμῶν κατὰ τὸ πνεῦμα ἀποκαλύπτει
 221 10800 TWO THE GOD OF ALL WEALTH
 222 τῷ θεῷ 422 ὁ θεὸς πάντων πλοῦτων
 223 A FATHERLY GOODNESS AND A FATHERLY
 224 ὡς πατρὶς εὐδοκία καὶ πατρὶς

[illegible]

THE LETTER OF PAUL TO THE COLOSSIANS

CHAPTER 1

ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ
TO [THE] COLOSSIANS

1.1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
PAUL AN APOSTLE OF CHRIST JESUS THROUGH
θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς 1.2 τοῖς ἐν
[THE] WILL OF GOD AND TIMOTHY THE BROTHER, TO THE ²IN
Κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ,
³COLOSSAE ¹SAINTS AND FAITHFUL BROTHERS IN CHRIST,
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν.
GRACE TO YOU⁴ AND PEACE FROM GOD [THE] FATHER OF US.
1.3 Εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν
WE GIVE THANKS - TO GOD [THE] FATHER OF THE LORD OF US
Ἰησοῦ Χριστοῦ πάντοτε περὶ ὑμῶν προσευχόμενοι,
JESUS CHRIST. ²ALWAYS ³CONCERNING ⁴YOU⁵ ¹PRAYING,
1.4 ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ
HAVING HEARD [OF] THE FAITH OF YOU⁶ IN CHRIST JESUS AND
τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους
THE LOVE WHICH YOU⁷ HAVE TO ALL THE SAINTS
1.5 διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν
ON ACCOUNT OF THE HOPE - BEING LAID UP FOR YOU⁸ IN
τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς
THE HEAVENS, WHICH YOU⁹ HEARD BEFORE IN THE WORD OF THE
ἀληθείας τοῦ εὐαγγελίου 1.6 τοῦ παρόντος εἰς ὑμᾶς,
TRUTH OF THE GOOD NEWS - COMING TO YOU¹⁰,
καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶν καρποφορούμενον
AS ALSO IN ALL THE WORLD IT IS BEARING FRUIT
καὶ αὐξανόμενον καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας
AND GROWING, AS ALSO IN YOU¹¹, FROM [THE] DAY~IN WHICH
ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν
YOU¹² HEARD [IT] AND KNEW THE GRACE - OF GOD IN
ἀληθείᾳ· 1.7 καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ
REALITY; AS YOU¹³ LEARNED FROM EPAPHRAS THE
ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστιν πιστὸς ὑπὲρ
BELOVED FELLOW SLAVE OF US, WHO IS A FAITHFUL ³FOR
ὑμῶν¹⁴ διάκονος τοῦ Χριστοῦ, 1.8 ὁ καὶ δηλώσας ἡμῖν
⁴YOU¹⁵ ¹MINISTER - ²OF CHRIST, WHO ALSO REVEALED TO US
τὴν ὑμῶν ἀγάπην ἐν πνεύματι.
- YOUR¹⁶ LOVE IN [THE] SPIRIT.
1.9 Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν,
THEREFORE WE~ALSO, FROM [THE] DAY~WHICH WE HEARD,

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,

2 To the saints and faithful brothers and sisters^a in Christ in Colossae:

Grace to you and peace from God our Father.

3 In our prayers for you we always thank God, the Father of our Lord Jesus Christ,⁴ for we have heard of your faith in Christ Jesus and of the love that you have for all the saints,⁵ because of the hope laid up for you in heaven. You have heard of this hope before in the word of the truth, the gospel⁶ that has come to you. Just as it is bearing fruit and growing in the whole world, so it has been bearing fruit among yourselves from the day you heard it and truly comprehended the grace of God.

⁷This you learned from Epaphras, our beloved fellow servant.^b He is a faithful minister of Christ on your^c behalf, ⁸and he has made known to us your love in the Spirit.

9 For this reason, since the day we heard it,

^a Gk brothers

^b Gk slave

^c Other ancient authorities read our

we have not ceased praying for you and asking that you may be filled with the knowledge of God's^d will in all spiritual wisdom and understanding,¹⁰ so that you may lead lives worthy of the Lord, fully pleasing to him, as you bear fruit in every good work and as you grow in the knowledge of God.

¹¹May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully ¹²giving thanks to the Father, who has enabled^e you^f to share in the inheritance of the saints in the light. ¹³He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, ¹⁴in whom we have redemption, the forgiveness of sins.^g

¹⁵He is the image of the invisible God, the firstborn of all creation; ¹⁶for in^h him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. ¹⁷He himself is before all things, and in^h him all things hold together. ¹⁸He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. ¹⁹For in him

^d Gk. his

^e Other ancient authorities read *called*

^f Other ancient authorities read *us*

^g Other ancient authorities add *through his blood*

^h Or *by*

οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι,
DO NOT CEASE ²FOR ³YOU^{*} ¹PRAYING AND ASKING

ἵνα πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος
THAT YOU^{*} MAY BE FILLED [WITH] THE KNOWLEDGE OF THE WILL

αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ,
OF HIM IN ALL WISDOM AND SPIRITUAL~UNDERSTANDING,

1.10 περιπατῆσαι ἀξίως τοῦ κυρίου εἰς πᾶσαν
TO WALK WORTHY OF THE LORD IN EVERY [WAY]

ἀρεσκείαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ
PLEASING [TO HIM], IN EVERY GOOD~WORK BEARING FRUIT AND

αὐξανόμενοι τῇ ἐπίγνωσει τοῦ θεοῦ, **1.11** ἐν πάσῃ
GROWING IN THE KNOWLEDGE - OF GOD, WITH ALL

δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης
POWER BEING EMPOWERED ACCORDING TO THE MIGHT OF THE GLORY

αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν. μετὰ
OF HIM FOR ALL ENDURANCE AND LONG-SUFFERING; WITH

χαρᾶς **1.12** εὐχαριστοῦν τῷ πατρὶ τῷ ἱκανώσαντι
JOY GIVING THANKS TO THE FATHER, THE ONE HAVING QUALIFIED

ὑμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ
YOU^{*} FOR THE SHARE OF THE ALLOTMENT OF THE SAINTS IN THE

φωτί· **1.13** ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ
LIGHT; WHO RESCUED US FROM THE AUTHORITY -

σκότους καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ
OF DARKNESS AND TRANSFERRED [US] INTO THE KINGDOM OF THE SON

τῆς ἀγάπης αὐτοῦ, **1.14** ἐν ᾧ ἔχομεν τὴν
- OF HIS~LOVE, IN WHOM WE HAVE THE

ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν· **1.15** ὅς ἐστιν
REDEMPTION, THE FORGIVENESS - OF SINS; WHO IS

εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης
[THE] IMAGE OF THE ²GOD - ¹INVISIBLE, [THE] FIRSTBORN OF ALL

κτίσεως, **1.16** ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν
CREATION, BECAUSE IN HIM WERE CREATED - ALL THINGS IN

τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὀρατὰ καὶ τὰ
THE HEAVENS AND ON THE EARTH, THE VISIBLE THINGS AND THE

ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ
INVISIBLE THINGS, WHETHER THRONES OR LORDSHIPS WHETHER RULERS

εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν
OR AUTHORITIES; - ALL THINGS THROUGH HIM AND FOR HIM

ἐκτίσται· **1.17** καὶ αὐτός ἐστιν πρὸ πάντων καὶ τὰ
HAVE BEEN CREATED; AND HE IS BEFORE ALL THINGS AND -

πάντα ἐν αὐτῷ συνέστηκεν, **1.18** καὶ αὐτός ἐστιν
ALL THINGS IN HIM HAVE BEEN HELD TOGETHER AND HE IS

ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας· ὅς ἐστιν
THE HEAD OF THE BODY, THE CHURCH; WHO IS

ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν
[ITS] BEGINNING, [THE] FIRSTBORN FROM THE DEAD, THAT ²MIGHT BE ⁴IN

πᾶσιν αὐτὸς πρωτεύων, **1.19** ὅτι ἐν αὐτῷ
⁵EVERYTHING ¹HE ³HOLDING THE FIRST PLACE, BECAUSE IN HIM

εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι **1.20** καὶ δι'
⁴WAS PLEASED ¹ALL ²THE ³FULLNESS ⁵TO DWELL AND THROUGH
 αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν,
 HIM TO RECONCILE - ALL THINGS TO HIM[SELF],
 εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ,
 HAVING MADE PEACE THROUGH THE BLOOD OF THE CROSS OF HIM,
 [δι' αὐτοῦ] εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ
 THROUGH HIM, WHETHER THE THINGS ON THE EARTH OR THE THINGS
 ἐν τοῖς οὐρανοῖς.
 IN THE HEAVENS.

1.21 Καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ
 AND YOU^{*} ONCE HAVING BEEN ALIENATED AND
 ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς,
 ENEMIES IN THE MIND BY - ²WORKS - ¹EVIL,
1.22 νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς
 YET-NOW HE RECONCILED IN THE BODY OF THE FLESH
 αὐτοῦ διὰ τοῦ θανάτου παραστήσαι ὑμᾶς ἁγίους
 OF HIM THROUGH THE(HIS) DEATH TO PRESENT YOU^{*} HOLY
 καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ,
 AND BLAMELESS AND WITHOUT REPROACH BEFORE HIM,
1.23 εἴ γε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ
 IF INDEED YOU^{*} REMAIN IN THE FAITH HAVING BEEN FOUNDED AND
 ἐδραῖοι καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ
 ESTABLISHED AND NOT MOVING AWAY FROM THE HOPE OF THE
 εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν
 GOOD NEWS WHICH YOU^{*} HEARD, - [IT] HAVING BEEN PROCLAIMED IN
 πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν. οὗ ἐγενόμην ἐγὼ
 ALL CREATION - UNDER THE HEAVEN, OF WHICH ³BECAME ¹I
 Παῦλος διάκονος.
²PAUL ⁴A MINISTER.

1.24 Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν καὶ
 NOW I REJOICE IN THE(MY) SUFFERINGS ON BEHALF OF YOU^{*} AND
 ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ
 I FILL UP THE THINGS LACKING OF THE AFFLICTIONS -
 Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ,
 OF CHRIST IN THE FLESH OF ME ON BEHALF OF THE BODY OF HIM,
 ὃ ἐστὶν ἡ ἐκκλησία, **1.25** ἧς ἐγενόμην ἐγὼ
 WHICH IS THE CHURCH, OF WHICH I~BECAME
 διάκονος κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν
 A MINISTER ACCORDING TO THE STEWARDSHIP - OF GOD -
 δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ
 HAVING BEEN GIVEN TO ME FOR YOU^{*}, TO COMPLETE THE WORD(MESSAGE) -
 θεοῦ, **1.26** τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν
 OF GOD, THE MYSTERY - HAVING BEEN HIDDEN FROM THE
 αἰώνων καὶ ἀπὸ τῶν γενεῶν — νῦν δὲ ἐφανερώθη
 AGES AND FROM THE GENERATIONS — BUT~NOW WAS MADE MANIFEST
 τοῖς ἁγίοις αὐτοῦ, **1.27** οἷς ἠθέλησεν ὁ θεὸς
 TO THE SAINTS OF HIM, TO WHOM ²WANTED - ¹GOD

all the fullness of God was pleased to dwell, ²⁰and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

²¹ And you who were once estranged and hostile in mind, doing evil deeds, ²²he has now reconciledⁱ in his fleshly body^j through death, so as to present you holy and blameless and irreproachable before him— ²³provided that you continue securely established and steadfast in the faith, without shifting from the hope promised by the gospel that you heard, which has been proclaimed to every creature under heaven. I, Paul, became a servant of this gospel.

²⁴ I am now rejoicing in my sufferings for your sake, and in my flesh I am completing what is lacking in Christ's afflictions for the sake of his body, that is, the church. ²⁵I became its servant according to God's commission that was given to me for you, to make the word of God fully known, ²⁶the mystery that has been hidden throughout the ages and generations but has now been revealed to his saints. ²⁷To them God chose

ⁱ Other ancient authorities read you have now been reconciled

^j Gk. in the body of his flesh

to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.²⁸ It is he whom we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ.²⁹ For this I toil and struggle with all the energy that he powerfully inspires within me.

γνωρίσαι τί τὸ πλοῦτος τῆς δόξης τοῦ
TO MAKE KNOWN WHAT [IS] THE WEALTH OF THE GLORY -
μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὃ ἐστὶν Χριστὸς
OF THIS~MYSTERY AMONG THE GENTILES, WHICH IS CHRIST
ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης· 1.28 ὃν ἡμεῖς
IN YOU*, THE HOPE - OF GLORY; WHOM WE
καταγγέλλομεν νουθετοῦντες πάντα ἄνθρωπον καὶ
ANNOUNCE, WARNING EVERY MAN AND
διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα
TEACHING EVERY MAN IN ALL WISDOM, THAT
παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ·
WE MAY PRESENT EVERY MAN MATURE IN CHRIST;
1.29 εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν
FOR WHICH ALSO I LABOR, STRIVING ACCORDING TO THE
ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν
WORKING OF HIM - WORKING IN ME WITH
δυνάμει.
POWER.

CHAPTER 2

For I want you to know how much I am struggling for you, and for those in Laodicea, and for all who have not seen me face to face.² I want their hearts to be encouraged and united in love, so that they may have all the riches of assured understanding and have the knowledge of God's mystery, that is, Christ himself,^k in whom are hidden all the treasures of wisdom and knowledge.⁴ I am saying this so that no one may deceive you with plausible arguments.⁵ For though I am absent in body, yet I am with you in spirit, and I rejoice to see your

^k Other ancient authorities read of the mystery of God, both of the Father and of Christ

2.1 Θέλω γὰρ ὑμᾶς εἰδέναι ἥλικον ἀγῶνα ἔχω ὑπὲρ
FOR~I WANT YOU* TO KNOW HOW GREAT A STRUGGLE I HAVE FOR
ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ ὅσοι οὐχ ἑώρακαν
YOU* AND THE ONES IN LAODICEA AND AS MANY AS HAVE NOT SEEN
τὸ πρόσωπόν μου ἐν σαρκί, 2.2 ἵνα παρακληθῶσιν αἱ
THE FACE OF ME IN [THE] FLESH, THAT MAY BE ENCOURAGED THE
καρδίαι αὐτῶν συμβιβασθέντες ἐν ἀγάπῃ καὶ εἰς
HEARTS OF THEM, HAVING BEEN UNITED TOGETHER IN LOVE AND IN
πᾶν πλοῦτος τῆς πληροφορίας τῆς συνέσεως,
ALL WEALTH OF THE FULL ASSURANCE - OF UNDERSTANDING,
εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ,
[RESULTING] IN [THE] KNOWLEDGE OF THE MYSTERY - OF GOD,
Χριστοῦ,⁷ 2.3 ἐν ᾧ εἰσιν πάντες οἱ θησαυροὶ τῆς
[NAMELY] CHRIST, IN WHOM ARE ALL THE ² TREASURES -
σοφίας καὶ γνώσεως ἀπόκρυφοι. 2.4 Τοῦτο λέγω, ἵνα
³ OF WISDOM ⁴ AND ⁵ KNOWLEDGE ¹ HIDDEN. THIS I SAY SO THAT
μηδεὶς ὑμᾶς παραλογίζεται ἐν πιθανολογίᾳ.
NO ONE MAY DELUDE~YOU* WITH PERSUASIVE SPEECH.
2.5 εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι
FOR~IF INDEED IN THE FLESH I AM ABSENT, BUT IN THE SPIRIT
σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν
² WITH ³ YOU* ¹ I AM, REJOICING AND SEEING YOUR* - ORDER

2:2 text: ASV RSV NASB NIV NEB TEV NRSV. var. του μυστηρίου του θεου ο εστιν Χριστος (the mystery of God which is Christ): ASVmg. var. του μυστηρίου του θεου πατρος του Χριστου (the mystery of God [the] Father, Christ--or, the mystery of God, [the] Father of Christ): TEVmg NJBmg. var. του μυστηρίου του θεου και πατρος και του Χριστου (the mystery of God and of [the] Father and of Christ): KJV NIVmg TEVmg NJBmg NRSVmg. var. του μυστηρίου του θεου (the mystery of God): TEVmg NJB. του μυστηρίου του Χριστου (the mystery of Christ): NJBmg.

καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.
AND THE FIRMNESS - ³IN ⁴CHRIST ²FAITH ¹OF YOUR^{*}.

2.6 Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν
AS THEREFORE YOU^{*} RECEIVED - CHRIST JESUS THE

κύριον, ἐν αὐτῷ περιπατεῖτε, **2.7** ῥριζωμένοι καὶ
LORD, IN HIM WALK, HAVING BEEN ROOTED AND

ἐποικοδομούμενοι ἐν αὐτῷ καὶ βεβαιούμενοι τῇ
BEING BUILT UP IN HIM AND BEING FIRMLY FOUNDED IN THE

πίστει καθὼς ἐδιδάχθητε, περισσεύοντες ἐν εὐχαριστίᾳ.
FAITH AS YOU^{*} WERE TAUGHT, ABOUNDING IN THANKSGIVING.

2.8 βλέπετε μὴ τις ὑμᾶς ἔσται ὁ συλαγωγῶν
BEWARE LEST ²ANYONE[OF] ³YOU^{*} ¹THERE BE - BEING TAKEN CAPTIVE

διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν
THROUGH - PHILOSOPHY AND EMPTY DECEIT ACCORDING TO THE

παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα
TRADITION - OF MEN, ACCORDING TO THE ELEMENTARY PRINCIPLES

τοῦ κόσμου καὶ οὐ κατὰ Χριστόν· **2.9** ὅτι ἐν
OF THE WORLD AND NOT ACCORDING TO CHRIST; BECAUSE IN

αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος
HIM DWELLS ALL THE FULLNESS OF THE GODHEAD

σωματικῶς, **2.10** καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι, ὅς
BODILY, AND YOU^{*} ARE ²IN ³HIM ¹HAVING BEEN MADE FULL, WHO

ἐστὶν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας. **2.11** ἐν
IS THE HEAD OF ALL RULE AND AUTHORITY. IN

ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ ἐν
WHOM ALSO YOU^{*} WERE CIRCUMCISED WITH A CIRCUMCISION NOT MADE WITH HANDS IN

τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός, ἐν τῇ
THE PUTTING OFF OF THE BODY OF THE FLESH, IN THE

περιτομῇ τοῦ Χριστοῦ, **2.12** συνταφέντες αὐτῷ ἐν
CIRCUMCISION - OF CHRIST, HAVING BEEN BURIED TOGETHER WITH HIM IN

τῷ βαπτισμῷ, ἐν ᾧ καὶ συνηγέρθητε διὰ
THE(HIS) BAPTISM, WITH WHOM ALSO YOU^{*} WERE RAISED TOGETHER THROUGH

τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ
THE(YOUR^{*}) FAITH OF(IN) THE WORKING - OF GOD -

ἐγείραντος αὐτὸν ἐκ νεκρῶν· **2.13** καὶ ὑμᾶς
HAVING RAISED HIM FROM [THE] DEAD; AND YOU^{*}

νεκροὺς ὄντας [ἐν] τοῖς παραπτώμασιν καὶ τῇ
BEING~DEAD IN THE TRESPASSES AND THE

ἀκροβυστία τῆς σαρκὸς ὑμῶν, συνεζωοποίησεν ὑμᾶς
UNCIRCUMCISION OF THE FLESH OF YOU^{*}, HE MADE ALIVE TOGETHER YOU^{*}

σὺν αὐτῷ, χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα.
WITH HIM, HAVING FORGIVEN US ALL THE TRESPASSES,

2.14 ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς
HAVING WIPE OUT ¹THE ⁵AGAINST ⁶US ²HANDWRITING ³IN THE

δόγμασιν ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἦρκεν
⁴ORDINANCES, WHICH WAS CONTRARY TO US, AND HE HAS TAKEN~IT

ἐκ τοῦ μέσου προσηλώσας αὐτὸ τῷ σταυρῷ·
OUT OF THE MIDST(WAY) [BY] HAVING NAILED IT TO THE CROSS;

morale and the firmness of your faith in Christ.

6 As you therefore have received Christ Jesus the Lord, continue to live your lives¹ in him, ⁷rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.

8 See to it that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe,^m and not according to Christ. ⁹For in him the whole fullness of deity dwells bodily, ¹⁰and you have come to fullness in him, who is the head of every ruler and authority.

¹¹In him also you were circumcised with a spiritual circumcision,ⁿ by putting off the body of the flesh in the circumcision of Christ; ¹²when you were buried with him in baptism, you were also raised with him through faith in the power of God, who raised him from the dead. ¹³And when you were dead in trespasses and the uncircumcision of your flesh, God^o made you^p alive together with him, when he forgave us all our trespasses, ¹⁴erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross.

¹ Gk. to walk

^m Or the rudiments of the world

ⁿ Gk. a circumcision made without hands

^o Gk. he

^p Other ancient authorities read made us; others, made

¹⁵He disarmed^q the rulers and authorities and made a public example of them, triumphing over them in it.

¹⁶Therefore do not let anyone condemn you in matters of food and drink or of observing festivals, new moons, or sabbaths. ¹⁷These are only a shadow of what is to come, but the substance belongs to Christ. ¹⁸Do not let anyone disqualify you, insisting on self-abasement and worship of angels, dwelling^r on visions,^s puffed up without cause by a human way of thinking,^t ¹⁹and not holding fast to the head, from whom the whole body, nourished and held together by its ligaments and sinews, grows with a growth that is from God.

²⁰If with Christ you died to the elemental spirits of the universe,^u why do you live as if you still belonged to the world? Why do you submit to regulations, ²¹“Do not handle, Do not taste, Do not touch”? ²²All these regulations refer to things that perish with use; they are simply human commands and teachings. ²³These have indeed an appearance of wisdom in promoting self-imposed piety, humility, and severe treatment of the body, but they are of no value in checking self-indulgence.^v

^q Or *divested himself of*

^r Other ancient authorities read *not dwelling*

^s Meaning of Gk uncertain

^t Gk *by the mind of his flesh*

^u Or *the rudiments of the world*

^v Or *are of no value, serving only to indulge the flesh*

2.15 ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας
HAVING DISARMED THE RULERS AND THE AUTHORITIES

ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς
HE MADE A SHOW [OF THEM] IN PUBLIC, HAVING TRIUMPHED [OVER] THEM

ἐν αὐτῷ.
IN (BY) IT.

2.16 Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει καὶ
THEREFORE~[LET] NOT ANYONE JUDGE~YOU* IN EATING AND

ἐν πόσει ἢ ἐν μέρει ἑορτῆς ἢ νεομηνίας ἢ
IN DRINKING OR IN RESPECT TO A FEAST OR A NEW MOON OR

σαββάτων· **2.17** ἃ ἐστὶν σκιά τῶν μελλόντων, τὸ δὲ
SABBATHS; WHICH IS(ARE) A SHADOW OF THE COMING THINGS, BUT~THE

σῶμα τοῦ Χριστοῦ. **2.18** μηδεὶς ὑμᾶς καταβραβεύετω
REALITY - [IS] OF CHRIST. [LET] NO ONE DEPRIVE YOU* OF THE PRIZE

θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν
[BY] DELIGHTING IN HUMILITY AND VENERATION OF THE

ἀγγέλων, ἃ ἐόρακεν[†] ἐμβατεύων,
ANGELS, ²THINGS WHICH ³HE HAS SEEN ¹DELVING INTO,

εἰκῇ φυσιούμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ,
BEING VAINLY PUFFED UP BY THE MIND OF THE FLESH OF HIM,

2.19 καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ
AND NOT HOLDING THE HEAD, OUT FROM WHOM ALL THE

σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον
BODY THROUGH THE JOINTS AND LIGAMENTS BEING FULLY SUPPLIED

καὶ συμβιβαζόμενον αὖξει τὴν αὖξιν τοῦ θεοῦ.
AND BEING UNITED TOGETHER GROWS WITH THE GROWTH - OF GOD.

2.20 Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν
SINCE YOU* DIED WITH CHRIST FROM THE

στοιχείων τοῦ κόσμου, τί ὥς ζῶντες ἐν
ELEMENTARY PRINCIPLES OF THE WORLD, WHY AS[THOUGH] LIVING IN

κόσμῳ δογματίζεσθε; **2.21** Μὴ ἅψῃ μηδὲ
[THE] WORLD DO YOU* SUBJECT YOURSELVES TO ORDINANCES? DO NOT TOUCH NOR

γεύσῃ μηδὲ θίγῃς, **2.22** ἃ ἐστὶν πάντα εἰς
TASTE NOR HANDLE, WHICH THINGS ARE ALL [DESTINED] TO

φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ
DETERIORATION - WITH USE, ACCORDING TO THE COMMANDMENTS AND

διδασκαλίας τῶν ἀνθρώπων, **2.23** ἃτινὰ ἐστὶν
TEACHINGS - OF MEN, WHICH THINGS ARE

λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθηρησκίᾳ καὶ
²AN APPEARANCE - ¹HAVING OF WISDOM IN SELF-IMPOSED RELIGION AND

ταπεινοφροσύνῃ [καὶ] ἀφειδίᾳ σώματος, οὐκ ἐν
HUMILITY AND SEVERE TREATMENT OF [THE] BODY, NOT IN(OF)

τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκός.
ANY~VALUE AGAINST [THE] INDULGENCE OF THE FLESH.

2:18 text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. α μη εορακεν (things which he has not seen): KJV ASVmg NJBmg.

CHAPTER 3

3.1 Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω
 IF THEREFORE YOU* WERE RAISED WITH - CHRIST, THE THINGS ABOVE
 ζητεῖτε, οὗ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ
 SEEK, WHERE - CHRIST ¹IS ³IN(AT) ⁴[THE] RIGHT (HAND) -
 θεοῦ καθήμενος· **3.2** τὰ ἄνω φρονεῖτε, μὴ τὰ
⁵OF GOD ²SITTING; ²THE THINGS ³ABOVE ¹THINK [ABOUT], NOT THE THINGS
 ἐπὶ τῆς γῆς. **3.3** ἀπεθάνετε γάρ καὶ ἡ ζωὴ ὑμῶν
 ON THE EARTH. FOR-YOU* DIED AND THE LIFE OF YOU*
 κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ· **3.4** ὅταν ὁ
 HAS BEEN HIDDEN WITH - CHRIST IN - GOD; WHEN -
 Χριστὸς φανερωθῇ, ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς σὺν
 CHRIST IS MANIFESTED, THE LIFE OF YOU*, THEN ALSO YOU* WITH
 αὐτῷ φανερωθήσεσθε ἐν δόξῃ.
 HIM WILL BE MANIFESTED IN GLORY.
3.5 Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς,
 THEREFORE~PUT TO DEATH THE(YOUR*) MEMBERS - ON THE EARTH,
 πορνείαν ἀκαθαρσίαν πάθος ἐπιθυμίαν κακὴν, καὶ τὴν
 FORNICATION, UNCLEANNES, PASSION, EVIL~DESIRE, AND -
 πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρία, **3.6** δι'
 COVETOUSNESS, WHICH IS IDOLATRY, BECAUSE OF
 ἃ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ [ἐπὶ τοὺς υἱοὺς
 WHICH THINGS COMES THE WRATH - OF GOD ON THE SONS
 τῆς ἀπειθείας]. **3.7** ἐν οἷς καὶ ὑμεῖς
 - OF DISOBEDIENCE; AMONG WHOM ALSO YOU*
 περιπατήσατέ ποτε, ὅτε ἐζήτε ἐν τούτοις·
 WALKED ONCE, WHEN YOU* WERE LIVING IN THESE THINGS;
3.8 νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργήν,
 BUT-NOW ³PUT AWAY ²ALSO ¹YOU* ALL~THE[SE] THINGS, WRATH,
 θυμόν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ
 ANGER, MALICE, BLASPHEMY, INDECENT LANGUAGE FROM THE
 στόματος ὑμῶν· **3.9** μὴ ψεύδεσθε εἰς ἀλλήλους,
 MOUTH OF YOU*; DO NOT LIE TO ONE ANOTHER,
 ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς
 HAVING PUT OFF THE OLD MAN WITH THE
 πράξεσιν αὐτοῦ **3.10** καὶ ἐνδυσάμενοι τὸν νέον τὸν
 PRACTISES OF HIM AND HAVING PUT ON THE NEW [MAN], THE ONE
 ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα
 BEING RENEWED IN KNOWLEDGE IN ACCORDANCE WITH [THE] IMAGE
 τοῦ κτίσαντος αὐτόν, **3.11** ὅπου οὐκ ἐν Ἑλλήν καὶ
 OF THE ONE HAVING CREATED HIM, WHERE THERE IS NOT GREEK AND
 Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης,
 JEW, CIRCUMCISION AND UNCIRCUMCISION, BARBARIAN, SCYTHIAN,

So if you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. ²Set your minds on things that are above, not on things that are on earth, ³for you have died, and your life is hidden with Christ in God. ⁴When Christ who is your^w life is revealed, then you also will be revealed with him in glory.

⁵ Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry). ⁶On account of these the wrath of God is coming on those who are disobedient.^x ⁷These are the ways you also once followed, when you were living that life.^y ⁸But now you must get rid of all such things—anger, wrath, malice, slander, and abusive^z language from your mouth. ⁹Do not lie to one another, seeing that you have stripped off the old self with its practices ¹⁰and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. ¹¹In that renewal^a there is no longer Greek and Jew, circumcised and uncircumcised, barbarian,

^w Other authorities read *our*

^x Other ancient authorities lack *on those who are disobedient* (Gk *the children of disobedience*)

^y Or *living among such people*

^z Or *filthy*

^a Gk *its creator*, ¹¹where

3:4 text: ASVmg NIV TEV NJB NRSV. var. *ημων* (of us): KJV ASV RSV NASB NEB NJBmg NRSVmg.

3:6 text: KJV ASV RSVmg NASBmg NIVmg TEV NJB NRSV. omit: ASVmg RSV NASB NIV NEB TEVmg NJBmg NRSVmg.

Scythian, slave and free; but Christ is all and in all!

¹² As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience.

¹³ Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord^b has forgiven you, so you also must forgive. ¹⁴ Above all, clothe yourselves with love, which binds everything together in perfect harmony.

¹⁵ And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful.

¹⁶ Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God.^d ¹⁷ And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

¹⁸ Wives, be subject to your husbands, as is fitting in the Lord. ¹⁹ Husbands, love your wives and never treat them harshly.

²⁰ Children, obey your parents in everything, for this is your acceptable duty in the Lord.

^b Other ancient authorities read *just as Christ*

^c Other ancient authorities read *of God, or of the Lord*

^d Other ancient authorities read *to the Lord*

δούλος, ἐλεύθερος, ἀλλὰ [τὰ] πάντα καὶ ἐν πᾶσιν
SLAVE, FREEMAN, BUT - ²ALL THINGS ³AND ⁴IN ⁵ALL

Χριστός.

¹CHRIST [IS].

3.12 Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι
PUT ON THEREFORE, AS CHOSEN ONES - OF GOD, HOLY

καὶ ἡγαπημένοι, σπλάγχνα οἰκτιρμοῦ χρηστότητα
AND BELOVED, BOWELS(FEELINGS) OF COMPASSION, KINDNESS,

ταπεινοφροσύνην πραύτητα μακροθυμίαν,
HUMILITY, MEEKNESS, LONG-SUFFERING,

3.13 ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς ἐάν
FORBEARING ONE ANOTHER AND FORGIVING EACH OTHER IF

τις πρὸς τινα ἔχη μομφήν· καθὼς καὶ ὁ κύριος
ANYONE AGAINST ANYONE MAY HAVE A COMPLAINT; AS ALSO THE LORD

ἐχαρίσατο ὑμῖν, οὕτως καὶ ὑμεῖς· **3.14** ἐπὶ πᾶσιν
FORGAVE YOU,° SO ALSO YOU° [SHOULD DO]. ²TO ³ALL

δὲ τούτοις τὴν τῆς ἀγάπην, ὃ ἐστὶν σύνδεσμος τῆς
¹AND ⁴THESE THINGS - [ADD] LOVE, WHICH IS A BOND -

τελειότητος. **3.15** καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβευέτω
OF PERFECTION. AND ²THE ³PEACE - ⁴OF CHRIST ¹LET ⁵ARBITRATE

ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε
IN THE HEARTS OF YOU°, TO WHICH [PEACE] ALSO YOU° WERE CALLED

ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε. **3.16** ὁ λόγος
IN ONE BODY; AND BE-THANKFUL. ²THE ³WORD

τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ
- ⁴OF CHRIST ¹LET ⁵DWELL IN YOU° RICHLY, IN ALL

σοφία διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς, ψαλμοῖς
WISDOM TEACHING AND ADMONISHING ONE ANOTHER, WITH PSALMS,

ὕμνοις ᾠδαῖς πνευματικαῖς ἐν [τῇ] χάριτι ᾄδοντες ἐν
HYMNS, SPIRITUAL~SONGS ²WITH - ³GRACE ¹SINGING IN

ταῖς καρδίαις ὑμῶν τῷ θεῷ· **3.17** καὶ πᾶν ὃ τι ἐὰν
THE HEARTS OF YOU° - TO GOD; AND EVERYTHING WHATEVER

ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι
YOU° DO IN WORD OR IN WORK, [DO] ALL THINGS IN [THE] NAME

κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ δι'
OF [THE] LORD JESUS, GIVING THANKS - TO GOD [THE] FATHER THROUGH

αὐτοῦ.

HIM.

3.18 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν ὡς
THE WIVES, SUBJECT YOURSELVES TO THE(YOUR°) HUSBANDS AS

ἀνῆκεν ἐν κυρίῳ. **3.19** Οἱ ἄνδρες, ἀγαπᾶτε τὰς
IS PROPER IN [THE] LORD. THE HUSBANDS, LOVE THE(YOUR°)

γυναῖκας καὶ μὴ πικραίνεσθε πρὸς αὐτάς.
WIVES AND DO NOT BE BITTER AGAINST THEM.

3.20 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν κατὰ
THE CHILDREN, OBEY THE(YOUR°) PARENTS IN

πάντα, τοῦτο γὰρ εὐάρεστόν ἐστιν ἐν κυρίῳ.
ALL THINGS, FOR~THIS IS~WELL~PLEASING IN [THE] LORD.

3.21 Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ
THE FATHERS, DO NOT PROVOKE THE CHILDREN OF YOU*, LEST

ἀθυμώσιν.

THEY BE DISHEARTENED.

3.22 Οἱ δούλοι, ὑπακούετε κατὰ πάντα τοῖς
THE SLAVES, OBEY IN ALL THINGS ¹THE(YOUR*)

κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλίᾳ ὡς
³ACCORDING TO ⁴FLESH ²MASTERS, NOT WITH EYESERVICE AS

ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότητι καρδίας φοβούμενοι
MEN-PLEASERS, BUT IN SINGLENESSE OF HEART, FEARING

τὸν κύριον. **3.23** ὃ ἐὰν ποιήτε, ἐκ ψυχῆς ἐργάζεσθε
THE LORD. WHATEVER YOU* DO, FROM [THE] SOUL WORK

ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις, **3.24** εἰδότες ὅτι
AS TO THE LORD AND NOT TO MEN, KNOWING THAT

ἀπὸ κυρίου ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς
FROM [THE] LORD YOU* WILL RECEIVE THE RECOMPENSE OF THE

κληρονομίας. τῷ κυρίῳ Χριστῷ δουλεύετε.
INHERITANCE. ²THE ³LORD ⁴CHRIST ¹YOU* SERVE;

3.25 ὁ γὰρ ἀδικῶν κομίζεται ὃ ἡδίκησεν, καὶ
FOR~THE ONE DOING WRONG WILL BE REPAID [FOR] WHAT HE DID WRONG, AND

οὐκ ἔστιν προσωποληψία.
THERE IS~NO RESPECT OF PERSONS.

²¹Fathers, do not provoke your children, or they may lose heart. ²²Slaves, obey your earthly masters^e in everything, not only while being watched and in order to please them, but wholeheartedly, fearing the Lord.^e ²³Whatever your task, put yourselves into it, as done for the Lord and not for your masters,^f ²⁴since you know that from the Lord you will receive the inheritance as your reward; you serve^g the Lord Christ. ²⁵For the wrongdoer will be paid back for whatever wrong has been done, and there is no partiality.

^e In Greek the same word is used for *master* and *Lord*

^f Gk *not for men*

^g Or *you are slaves of, or be slaves of*

CHAPTER 4

4.1 Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα
THE MASTERS, THAT WHICH [IS] JUST AND EQUAL

τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς
²TO THE(YOUR*) ³SLAVES ¹GIVE, KNOWING THAT ALSO YOU*

ἔχετε κύριον ἐν οὐρανῷ.
HAVE A LORD(MASTER) IN HEAVEN.

4.2 Τῇ προσευχῇ προσκατερείτε. γρηγοροῦντες ἐν
- IN PRAYER PERSEVERE, KEEPING WATCH IN

αὐτῇ ἐν εὐχαριστίᾳ, **4.3** προσευχόμενοι ἅμα καὶ
IT WITH THANKSGIVING, PRAYING TOGETHER ALSO

περὶ ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ
CONCERNING US, THAT - GOD MAY OPEN FOR US A DOOR OF(FOR) THE

λόγου λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι'
MESSAGE, TO SPEAK THE MYSTERY - OF CHRIST, ON ACCOUNT OF

ὃ καὶ δέδεμαι, **4.4** ἵνα φανερώσω αὐτὸ ὡς
WHICH ALSO I HAVE BEEN BOUND, THAT I MAY MANIFEST IT AS

δεῖ με λαλῆσαι. **4.5** Ἐν σοφίᾳ περιπατεῖτε
IT IS NECESSARY [FOR] ME TO SPEAK. IN WISDOM WALK

πρὸς τοὺς ἔξω τὸν καιρὸν ἐξαγοραζόμενοι. **4.6** ὁ
TOWARD THE ONES OUTSIDE, ²THE ³TIME ¹REDEEMING. THE

λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι
SPEECH OF YOU* [MAY IT BE] ALWAYS WITH GRACE, WITH SALT

¹Masters, treat your slaves justly and fairly, for you know that you also have a Master in heaven.

²Devote yourselves to prayer, keeping alert in it with thanksgiving. ³At the same time pray for us as well that God will open to us a door for the word, that we may declare the mystery of Christ, for which I am in prison, ⁴so that I may reveal it clearly, as I should.

⁵Conduct yourselves wisely toward outsiders, making the most of the time.^h ⁶Let your speech always be gracious, seasoned with salt,

^h Or *opportunity*

so that you may know how you ought to answer everyone.

⁷ Tychicus will tell you all the news about me; he is a beloved brother, a faithful minister, and a fellow servantⁱ in the Lord. ⁸ I have sent him to you for this very purpose, so that you may know how we are^j and that he may encourage your hearts; ⁹ he is coming with Onesimus, the faithful and beloved brother, who is one of you. They will tell you about everything here.

¹⁰ Aristarchus my fellow prisoner greets you, as does Mark the cousin of Barnabas, concerning whom you have received instructions—if he comes to you, welcome him. ¹¹ And Jesus who is called Justus greets you. These are the only ones of the circumcision among my co-workers for the kingdom of God, and they have been a comfort to me. ¹² Epaphras, who is one of you, a servantⁱ of Christ Jesus, greets you. He is always wrestling in his prayers on your behalf, so that you may stand mature and fully assured in everything that God wills. ¹³ For I testify for him that he has worked hard for you and for those in Laodicea and in Hierapolis. ¹⁴ Luke, the beloved physician, and Demas greet you. ¹⁵ Give my greetings to the brothers and sisters^k in Laodicea, and to Nympha and the church

ⁱ Gk. *slave*

^j Other authorities read *that I may know how you are*

^k Gk. *brothers*

ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.
HAVING BEEN SEASONED, TO KNOW HOW IT IS NECESSARY [FOR] YOU¹ ³ONE ²EACH
¹TO ANSWER.

4.7 Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς
²THE THINGS ³ABOUT ⁴ME ¹ALL ⁶WILL MAKE KNOWN ⁷TO YOU⁵ ⁵TYCHICUS,
ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ
THE BELOVED BROTHER AND FAITHFUL MINISTER AND
σύνδουλος ἐν κυρίῳ, **4.8** ὃν ἔπεμψα πρὸς ὑμᾶς εἰς
FELLOW-SLAVE IN [THE] LORD, WHOM I SENT TO YOU¹ FOR
αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ
THIS~VERY THING THAT YOU¹ MIGHT KNOW THE THINGS CONCERNING US AND
παρακαλέσῃ τὰς καρδίας ὑμῶν, **4.9** σὺν Ὀνησίμῳ τῷ
HE MIGHT ENCOURAGE THE HEARTS OF YOU¹, WITH ONESIMUS, THE
πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν.
FAITHFUL AND BELOVED BROTHER, WHO IS OF YOU¹;
πάντα ὑμῖν γνωρίσουσιν τὰ ὧδε.
¹ALL ⁵TO YOU¹ ⁴THEY WILL MAKE KNOWN ²THE THINGS ³HERE.

4.10 Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός
²GREET ³YOU¹ ¹ARISTARCHUS, THE FELLOW-PRISONER
μου καὶ Μάρκος ὁ ἀνεψιὸς Βαρναβᾶ (περὶ οὗ
OF ME, AND MARK THE COUSIN OF BARNABAS CONCERNING WHOM
ἐλάβετε ἐντολάς, ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε
YOU¹ RECEIVED COMMANDS, IF HE SHOULD COME TO YOU¹, RECEIVE
αὐτόν) **4.11** καὶ Ἰησοῦς ὁ λεγόμενος Ἰούστος, οἱ
HIM) AND JESUS THE ONE BEING CALLED JUSTUS, THE ONES
ὄντες ἐκ περιτομῆς, οὗτοι μόνοι συνεργοὶ εἰς
BEING OF [THE] CIRCUMCISION, THESE ONLY [ARE MY] CO-WORKERS IN
τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησάν μοι
THE KINGDOM - OF GOD, WHO BECAME TO ME
παρηγορία. **4.12** ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ
AN ENCOURAGEMENT. ²GREET ³YOU¹ ¹EPAPHRAS, THE ONE [BEING]
ὑμῶν, δούλος Χριστοῦ [Ἰησοῦ], πάντοτε ἀγωνιζόμενος
OF YOU¹, A SLAVE OF CHRIST JESUS, ALWAYS STRIVING
ὑπὲρ ὑμῶν ἐν ταῖς προσευχαίς, ἵνα σταθῇτε
FOR YOU¹ IN THE(HIS) PRAYERS, THAT YOU¹ MIGHT STAND
τέλειοι καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ
MATURE AND HAVING BEEN FULLY ASSURED IN ALL [THE] WILL -
θεοῦ. **4.13** μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει πολὺν πόνον
OF GOD. FOR~I TESTIFY FOR HIM THAT HE HAS MUCH LABOR
ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν
FOR YOU¹ AND THE ONES IN LAODICEA AND THE ONES IN
Ἱεραπόλει. **4.14** ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἱατρὸς ὁ
HIERAPOLIS. ²GREET ³YOU¹ ¹LUKE, THE PHYSICIAN -
ἀγαπητὸς καὶ Δημᾶς. **4.15** Ἀσπάσασθε τοὺς ἐν
BELOVED, AND DEMAS. GREET THE ²IN
Λαοδικείᾳ ἀδελφοὺς καὶ Νύμφαν καὶ τὴν κατ' οἶκον
³LAODICEA ¹BROTHERS AND NYMPHA AND ¹THE ³AT ⁴HOUSE

αὐτῆς ἐκκλησίαν. **4.16** καὶ ὅταν ἀναγνωσθῇ παρ’
⁵HER ²CHURCH. AND WHENEVER IS READ BEFORE

ὑμῖν ἢ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ
YOU⁶ THE(THIS) EPISTLE, MAKE[SURE] THAT ALSO IN THE

Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν
CHURCH~OF [THE] LAODICEANS IT IS READ, AND ⁵THE [EPISTLE]

ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνώτε.
⁶OF (BELONGING TO) ⁷LAODECIA ¹THAT ²ALSO ³YOU⁸ ⁴SHOULD READ [IT].

4.17 καὶ εἶπατε Ἀρχίππῳ, Βλέπε τὴν διακονίαν
AND SAY TO ARCHIPPUS, GIVE ATTENTION TO THE MINISTRY

ἣν παρέλαβες ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς.
WHICH YOU RECEIVED IN [THE] LORD, THAT YOU FULFILL~IT.

4.18 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημονεύετε
THE GREETING - BY MY HAND, PAUL'S. REMEMBER

μου τῶν δεσμῶν. ἡ χάρις μεθ’ ὑμῶν.
MY - BONDS. - GRACE [BE] WITH YOU⁹.

in her house. ¹⁶And when this letter has been read among you, have it read also in the church of the Laodiceans; and see that you read also the letter from Laodicea. ¹⁷And say to Archippus, “See that you complete the task that you have received in the Lord.”

¹⁸I, Paul, write this greeting with my own hand. Remember my chains. Grace be with you.¹

¹ Other ancient authorities add *An..on*

THE FIRST LETTER OF PAUL TO THE THESSALONIANS

CHAPTER 1

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α

TO [THE] THESSALONIANS 1

1.1 Παῦλος καὶ Σιλβανὸς καὶ Τιμόθεος τῇ
PAUL AND SILVANUS AND TIMOTHY TO THE

ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ
CHURCH OF [THE] THESSALONIANS IN GOD [THE] FATHER AND [THE] LORD

Ἰησοῦ Χριστῷ, χάρις ὑμῖν καὶ εἰρήνη.
JESUS CHRIST, GRACE TO YOU* AND PEACE.

1.2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων
WE GIVE THANKS - TO GOD ALWAYS CONCERNING ALL

ὑμῶν μνείαν ποιοῦμενοι ἐπὶ τῶν προσευχῶν ἡμῶν,
OF YOU*, MAKING~MENTION AT(DURING) THE PRAYERS OF US,

ἀδιαλείπτως 1.3 μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς
UNCEASINGLY REMEMBERING YOUR* - WORK -

πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς
OFFAITH AND - LABOR - OF LOVE AND - ENDURANCE

τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
- OF HOPE OF(IN) THE LORD OF US JESUS CHRIST

ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν, 1.4 εἰδότες,
BEFORE THE GOD AND FATHER OF US, KNOWING,

ἀδελφοὶ ἡγαπημένοι ὑπὸ [τοῦ] θεοῦ, τὴν ἐκλογὴν ὑμῶν,
BROTHERS BELOVED BY - GOD, THE ELECTION OF YOU*,

1.5 ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς
BECAUSE THE GOOD NEWS OF US DID NOT COME TO YOU*

ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν
IN WORD ONLY BUT ALSO IN POWER AND IN

πνεύματι ἁγίῳ καὶ [ἐν] πληροφορίᾳ πολλῇ, καθὼς
[THE] HOLY~SPIRIT AND IN MUCH~ASSURANCE, EVEN AS

οἴδατε οἷοι ἐγενήθημεν [ἐν] ὑμῖν δι'
YOU* KNOW WHAT KIND [OF MEN] WE WERE AMONG YOU* BECAUSE OF

ὑμᾶς. 1.6 καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ
YOU*, AND YOU* 2IMITATORS 3OF US 1BECAME AND OF THE

κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ
LORD, HAVING RECEIVED THE WORD IN MUCH~AFFLICTION WITH

χαρᾶς πνεύματος ἁγίου, 1.7 ὥστε γενέσθαι ὑμᾶς τύπον
JOY OF [THE] HOLY~SPIRIT, SO THAT YOU*~CAME TO BE AN EXAMPLE

πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ
TO ALL THE ONES BELIEVING IN - MACEDONIA AND IN -

Ἀχαΐᾳ. 1.8 ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ
ACHAIA. 2FROM 3YOU* 1FOR HAS SOUNDED OUT THE WORD OF THE

Paul, Silvanus, and Timothy,

To the church of the Thessalonians in God the Father and the Lord Jesus Christ:

Grace to you and peace.

2 We always give thanks to God for all of you and mention you in our prayers, constantly 3remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. 4For we know, brothers and sisters^a beloved by God, that he has chosen you, 5because our message of the gospel came to you not in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of persons we proved to be among you for your sake.

6And you became imitators of us and of the Lord, for in spite of persecution you received the word with joy inspired by the Holy Spirit, 7so that you became an example to all the believers in Macedonia and in Achaia. 8For the word of the Lord has sounded forth from you

^a Gk brothers

not only in Macedonia and Achaia, but in every place your faith in God has become known, so that we have no need to speak about it. ⁹For the people of those regions^b report about us what kind of welcome we had among you, and how you turned to God from idols, to serve a living and true God, ¹⁰and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the wrath that is coming.

^b Gk. *For they*

κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ [ἐν τῇ] Ἀχαΐᾳ,
LORD NOT ONLY IN - MACEDONIA AND IN - ACHAIA,
ἀλλ' ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν θεὸν
BUT IN EVERY PLACE THE FAITH OF YOU* - TOWARD - GOD
ἐξελήλυθεν, ὥστε μὴ χρεῖαν ἔχειν ἡμᾶς λαλεῖν τι.
HAS GONE OUT, SO THAT ²NO ³NEED ¹WE~HAVE TO SPEAK ANYTHING.
1.9 αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὅποιαν
FOR~THEY THEMSELVES ²CONCERNING ³US ¹REPORT WHAT SORT OF
εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε
WELCOME WE HAD WITH YOU*, AND HOW YOU* TURNED
πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν θεῷ ζῶντι
TO - GOD FROM THE IDOLS TO SERVE A GOD LIVING
καὶ ἀληθινῷ **1.10** καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ
AND TRUE AND TO WAIT [FOR] THE SON OF HIM FROM
τῶν οὐρανῶν, ὃν ἡγείρεν ἐκ [τῶν] νεκρῶν, Ἰησοῦν
THE HEAVENS, WHOM HE RAISED FROM THE DEAD, JESUS,
τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης.
THE ONE DELIVERING US FROM THE ²WRATH - ¹COMING.

CHAPTER 2

You yourselves know, brothers and sisters,^c that our coming to you was not in vain, ²but though we had already suffered and been shamefully mistreated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in spite of great opposition. ³For our appeal does not spring from deceit or impure motives or trickery, ⁴but just as we have been approved by God to be entrusted with the message of the gospel, even so we speak, not to please mortals, but to please God who tests our hearts. ⁵As you know and as God is our witness, we never came with words of flattery

^c Gk. *brothers*

2.1 Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν
³YOURSELVES ¹FOR ²YOU* KNOW, BROTHERS, THE VISIT OF US
τὴν πρὸς ὑμᾶς ὅτι οὐ κενὴ γέγονεν, **2.2** ἀλλὰ
- TO YOU* THAT ²NOT ¹IN VAIN ¹IT HAS ³BEEN, BUT
προπαθόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν
HAVING SUFFERED PREVIOUSLY AND HAVING BEEN MISTREATED, AS YOU* KNOW, IN
Φιλίπποις ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλῆσαι
PHILIPPI WE TOOK COURAGE IN THE GOD OF US TO SPEAK
πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν πολλῷ
TO YOU* THE GOOD NEWS - OF GOD IN(WITH) GREAT
ἀγῶνι. **2.3** ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης
CONFLICT. FOR~THE EXHORTATION OF US [WAS] NOT OF DECEPTION
οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ, **2.4** ἀλλὰ καθὼς
NOR OF IMPURITY NOR IN GUILF, BUT EVEN AS
δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι
WE HAVE BEEN APPROVED BY - GOD TO BE ENTRUSTED [WITH]
τὸ εὐαγγέλιον, οὕτως λαλοῦμεν, οὐχ ὥς
THE GOOD NEWS, SO WE SPEAK, NOT AS
ἀνθρώποις ἀρέσκοντες ἀλλὰ θεῷ τῷ δοκιμάζοντι τὰς
PLEASING~MEN, BUT GOD, THE ONE EXAMINING THE
καρδίας ἡμῶν. **2.5** οὔτε γὰρ ποτε ἐν λόγῳ κολακείας
HEARTS OF US. FOR~NEITHER THEN WITH A WORD OF FLATTERY

ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει
WERE WE [FOUND], AS YOU* KNOW, NOR WITH A MOTIVE
πλεονεξίας, θεὸς μάρτυς, **2.6** οὔτε ζητοῦντες ἐξ
OF (FOR) GREED, GOD [IS] WITNESS, NOR SEEKING OF
ἀνθρώπων δόξαν οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων,
MEN GLORY, NEITHER FROM YOU* NOR FROM OTHERS,
2.7 δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι.
BEING ABLE TO BE~WITH WEIGHT (WEIGHTY) AS APOSTLES~OF CHRIST.

ἀλλὰ ἐγενήθημεν ἡγήπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν
BUT WE BECAME BABES IN [THE] MIDST OF YOU*; AS IF
τροφὸς θάλπη τὰ ἐαυτῆς τέκνα, **2.8** οὕτως
A NURSING MOTHER WOULD CHERISH - HER OWN CHILDREN— ²SO
ὁμιρόμενοι ὑμῶν εὐδοκοῦμεν μεταδοῦναι ὑμῖν
¹BEING ³AFFECTIONATELY DESIROUS OF YOU* WE WERE PLEASED TO IMPART TO YOU*

οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς
NOT ONLY THE GOOD NEWS - OF GOD BUT ALSO -

ἐαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε.
OUR OWN SOULS, BECAUSE ²BELOVED ³TO US ¹YOU* BECAME.

2.9 μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν
FOR~YOU* REMEMBER, BROTHERS, THE LABOR OF US AND THE

μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ
HARDSHIP; NIGHT AND DAY WORKING SO AS - NOT

ἐπιβαρῆσαι τινα ὑμῶν ἐκηρύξαμεν εἰς ὑμᾶς τὸ
TO BE A BURDEN ON ANY ONE OF YOU*, WE PROCLAIMED TO YOU* THE

εὐαγγέλιον τοῦ θεοῦ. **2.10** ὑμεῖς μάρτυρες καὶ ὁ θεός,
GOOD NEWS - OF GOD. YOU* [ARE] WITNESSES AND - GOD,

ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς
HOW DEVOUTLY AND RIGHTEOUSLY AND BLAMELESSLY ²WITH YOU* ³THE ONES

πιστεύουσιν ἐγενήθημεν, **2.11** καθάπερ οἴδατε, ὡς
⁴BELIEVING ¹WE WERE, EVEN AS YOU* KNOW, HOW

ένα ἕκαστον ὑμῶν ὡς πατὴρ τέκνα ἑαυτοῦ
[TO] EACH~ONE OF YOU* [WE WERE] AS A FATHER [WITH] HIS OWN~CHILDREN,

2.12 παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ
EXHORTING YOU* AND ENCOURAGING AND

μαρτυρόμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ
TESTIFYING FOR - YOU*~TO WALK WORTHILY - OF GOD,

τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ
THE ONE CALLING YOU* INTO - HIS OWN KINGDOM AND

δόξαν.
GLORY.

2.13 Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ
AND BECAUSE OF THIS WE~ALSO GIVE THANKS -

θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς
TO GOD UNCEASINGLY, THAT HAVING RECEIVED [THE] WORD OF [THE] REPORT

παρ' ἡμῶν τοῦ θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων
FROM US, - OF GOD YOU* RECEIVED [IT] NOT [AS] A WORD OF MEN

2:7 text: ASVmg RSVmg NASBmg TEVmg NRSVmg. var. ἡπιοι (gentle): all.

or with a pretext for greed; ⁶nor did we seek praise from mortals, whether from you or from others, ⁷though we might have made demands as apostles of Christ. But we were gentle^d among you, like a nurse tenderly caring for her own children. ⁸So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us.

⁹ You remember our labor and toil, brothers and sisters;^e we worked night and day, so that we might not burden any of you while we proclaimed to you the gospel of God. ¹⁰ You are witnesses, and God also, how pure, upright, and blameless our conduct was toward you believers. ¹¹ As you know, we dealt with each one of you like a father with his children, ¹²urging and encouraging you and pleading that you lead a life worthy of God, who calls you into his own kingdom and glory.

¹³ We also constantly give thanks to God for this, that when you received the word of God that you heard from us, you accepted it not as a human word

^d Other ancient authorities read *infants*
^e Gk *brothers*

but as what it really is, God's word, which is also at work in you believers. ¹⁴For you, brothers and sisters, /became imitators of the churches of God in Christ Jesus that are in Judea, for you suffered the same things from your own compatriots as they did from the Jews, ¹⁵who killed both the Lord Jesus and the prophets,^g and drove us out; they displease God and oppose everyone ¹⁶by hindering us from speaking to the Gentiles so that they may be saved. Thus they have constantly been filling up the measure of their sins; but God's wrath has overtaken them at last.^h

¹⁷As for us, brothers and sisters, /when, for a short time, we were made orphans by being separated from you—in person, not in heart—we longed with great eagerness to see you face to face. ¹⁸For we wanted to come to you—certainly I, Paul, wanted to again and again—but Satan blocked our way. ¹⁹For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you? ²⁰Yes, you are our glory and joy!

^f Gk *brothers*

^g Other ancient authorities read *their own prophets*

^h Or *completely or forever*

ἀλλὰ καθὼς ἐστὶν ἀληθῶς λόγον θεοῦ, ὃς καὶ
BUT AS IT IS TRULY [THE] WORD OF GOD, WHICH ALSO

ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. **2.14** ὑμεῖς γὰρ
WORKS IN YOU*, THE ONES BELIEVING. FOR~YOU*

μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ
BECAME~IMITATORS, BROTHERS, OF THE CHURCHES - OF GOD

τῶν οὓσων ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ
- BEING IN - JUDEA IN CHRIST JESUS, BECAUSE THE

αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων
SAME THINGS ³SUFFERED ²ALSO ¹YOU* BY THE(YOUR*) OWN

συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων,
FELLOW-COUNTRYMEN AS ALSO THEY BY THE JEWS,

2.15 τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ
THE ONES BOTH ¹THE ²LORD ⁴HAVING KILLED ³JESUS AND

τοὺς προφήτας καὶ ἡμᾶς ἐκδιωξάντων καὶ θεῷ
THE PROPHETS AND HAVING SEVERELY PERSECUTED~US AND ³GOD

μὴ ἀρεσκόντων καὶ πᾶσιν ἀνθρώποις ἐναντίων,
¹NOT ²PLEASING AND TO ALL MEN CONTRARY,

2.16 κωλύοντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα
FORBIDDING US ²TO THE ³GENTILES ¹TO SPEAK THAT

σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας
THEY MIGHT BE SAVED, SO AS - TO FILL UP THEIR - SINS

πάντοτε. ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.
ALWAYS. ⁴CAME ¹BUT ⁵ON ⁶THEM ²THE ³WRATH TO [THE] END.

2.17 Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν
BUT~WE, BROTHERS, HAVING BEEN SEPARATED FROM YOU*

πρὸς καιρὸν ὥρας, προσώπου καρδία,
FOR A TIME [EVEN] AN HOUR, IN PRESENCE NOT IN HEART,

περισσότερως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν
MORE ABUNDANTLY WE WERE EAGER ²THE ³FACE ⁴OF YOU* ¹TO SEE

ἐν πολλῇ ἐπιθυμίᾳ. **2.18** διότι ἠθελήσαμεν ἐλθεῖν
WITH MUCH DESIRE. THEREFORE WE WANTED TO COME

πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δῖς,
TO YOU*, INDEED~I PAUL BOTH ONCE AND TWICE(AGAIN),

καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. **2.19** τίς γὰρ ἡμῶν
AND ²HINDERED ³US - ¹SATAN. FOR~WHAT [IS] OUR

ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως — ἢ οὐκ καὶ
HOPE OR JOY OR CROWN OF BOASTING — - [IS IT] NOT EVEN

ὑμεῖς — ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ
YOU* — BEFORE THE LORD OF US, JESUS, IN(AT) -

αὐτοῦ παρουσίᾳ; **2.20** ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν
HIS COMING? FOR~YOU* ARE THE GLORY OF US

καὶ ἡ χαρά.
AND THE JOY.

CHAPTER 3

3.1 Διὸ μηκέτι στέγοντες εὐδοκήσαμεν

WHEREFORE NO LONGER ENDURING, WE WERE PLEASED

καταλειφθῆναι ἐν Ἀθήναις μόνοι **3.2** καὶ ἐπέμψαμεν
TO BE LEFT IN ATHENS ALONE, AND WE SENTΤιμόθεον, τὸν ἀδελφὸν ἡμῶν καὶ ἑσυνεργὸν τοῦ θεοῦ¹
TIMOTHY, THE BROTHER OF US AND CO-WORKER - OF GODἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς
IN THE GOSPEL - OF CHRIST, SO AS - TO ESTABLISH YOU²καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν **3.3** τὸ
AND TO ENCOURAGE [YOU³] FOR THE FAITH OF YOU³ -μηδένα σαίνεισθαι ἐν ταῖς θλίψεσιν ταύταις. αὐτοὶ
[FOR] NO ONE TO BE SHAKEN BY - THESE ~ AFFLICTIONS. ³YOURSELVESγὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα· **3.4** καὶ γὰρ ὅτε
¹FOR ²YOU³ KNOW THAT TO THIS WE ARE APPOINTED; FOR ~ EVEN WHENπρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν
WITH YOU³ WE WERE, WE WERE SAYING BEFORE TO YOU³ THAT WE ARE ABOUTθλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε.
TO BE AFFLICTED, EVEN AS ALSO IT HAPPENED AND YOU³ KNOW.**3.5** διὰ τοῦτο καὶ γὰρ μηκέτι στέγων ἐπέμψα εἰς τὸ
THEREFORE I ALSO NO LONGER BEARING [IT] SENT [TIMOTHY] SO AS -γινῶναι τὴν πίστιν ὑμῶν, μή πως ἐπειράσεν ὑμᾶς ὁ
TO KNOW THE FAITH OF YOU³, LEST SOMEHOW ³TEMPTED ⁴YOU³ ¹THEπειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.
²TEMPTING ONE AND IN VAIN BECAME THE LABOR OF US.**3.6** Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν
BUT ~ NOW TIMOTHY ~ HAVING COME TO US FROM YOU³καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν
AND HAVING BROUGHT GOOD NEWS TO US [OF] THE FAITH AND THEἀγάπην ὑμῶν καὶ ὅτι ἔχετε μνησίαν ἡμῶν ἀγαθὴν
LOVE OF YOU³ AND THAT YOU³ HAVE ²REMEMBRANCE ³OF US ¹GOODπάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν καθάπερ καὶ ἡμεῖς
ALWAYS, LONGING TO SEE ~ US EVEN AS ALSO WEὑμᾶς, **3.7** διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν
YOU³; THEREFORE WE WERE ENCOURAGED, BROTHERS, AS TO YOU³,ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν
FOR ALL THE DISTRESS AND AFFLICTION OF US, THROUGH - YOUR³πίστεως, **3.8** ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκετε ἐν
FAITH, BECAUSE NOW WE LIVE IF YOU³ STAND FIRM INκυρίῳ. **3.9** τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ
[THE] LORD. FOR ~ WHAT THANKS ARE WE ABLE -θεῷ ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ
TO RETURN ~ TO GOD CONCERNING YOU³ FOR ALL THE JOY

Therefore when we could bear it no longer, we decided to be left alone in Athens; ²and we sent Timothy, our brother and co-worker for God in proclaimingⁱ the gospel of Christ, to strengthen and encourage you for the sake of your faith, ³so that no one would be shaken by these persecutions. Indeed, you yourselves know that this is what we are destined for. ⁴In fact, when we were with you, we told you beforehand that we were to suffer persecution; so it turned out, as you know. ⁵For this reason, when I could bear it no longer, I sent to find out about your faith; I was afraid that somehow the tempter had tempted you and that our labor had been in vain.

⁶But Timothy has just now come to us from you, and has brought us the good news of your faith and love. He has told us also that you always remember us kindly and long to see us—just as we long to see you. ⁷For this reason, brothers and sisters,^j during all our distress and persecution we have been encouraged about you through your faith. ⁸For we now live, if you continue to stand firm in the Lord. ⁹How can we thank God enough for you in return for all the

ⁱ Gk lacks *proclaiming*^j Gk *brothers*

3:2 text: ASV NASB NIV NEB (TEV) NJB NRSV. var. συνεργον (co-worker): NIVmg NEBmg. var. διακονον του θεου (servant of God): ASV RSV NIVmg. NJB. var. διακονον του θεου και συνεργον ημων (servant of God and our co-worker): KJV NJBmg.

joy that we feel before our God because of you? ¹⁰Night and day we pray most earnestly that we may see you face to face and restore whatever is lacking in your faith.

¹¹ Now may our God and Father himself and our Lord Jesus direct our way to you. ¹² And may the Lord make you increase and abound in love for one another and for all, just as we abound in love for you. ¹³ And may he so strengthen your hearts in holiness that you may be blameless before our God and Father at the coming of our Lord Jesus with all his saints.

ἣ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ θεοῦ
[WITH] WHICH WE REJOICE BECAUSE OF YOU^o BEFORE THE GOD
ἡμῶν, **3.10** νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι
OF US, NIGHT AND DAY EXCEEDINGLY ASKING [GOD]
εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι τὰ
SO AS - TO SEE YOUR^o - FACE AND TO SUPPLY THE
ὕστερήματα τῆς πίστεως ὑμῶν;
SHORTCOMINGS OF THE FAITH OF YOU^o?
3.11 Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ
³HIMSELF ¹NOW - ²GOD EVEN [THE] FATHER OF US AND THE
κύριος ἡμῶν Ἰησοῦς κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς
LORD OF US, JESUS, MAY HE DIRECT THE WAY OF US TO
ὑμᾶς· **3.12** ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ
YOU^o; ⁶YOU^o ¹AND ³THE ⁴LORD ²MAY ⁵CAUSE ⁷TO INCREASE AND
περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας
TO ABOUND - IN LOVE TO ONE ANOTHER AND TO ALL
καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, **3.13** εἰς τὸ στηρίξαι
EVEN AS ALSO WE [DO] TO YOU^o, SO AS - TO ESTABLISH
ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιωσύνῃ ἔμπροσθεν
YOUR^o - HEARTS BLAMELESS IN HOLINESS BEFORE
τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ
THE GOD AND FATHER OF US IN(AT) THE COMING OF THE
κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ,
LORD OF US, JESUS, WITH ALL THE SAINTS OF HIM,
[ἀμήν].
AMEN.

CHAPTER 4

Finally, brothers and sisters,^k we ask and urge you in the Lord Jesus that, as you learned from us how you ought to live and to please God (as, in fact, you are doing), you should do so more and more. ²For you know what instructions we gave you through the Lord Jesus. ³For this is the will of God, your sanctification: that you abstain from fornication; ⁴that each one of you know

^k Gk *brothers*

4.1 Λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ
FOR THE REST THEREFORE, BROTHERS, WE ASK YOU^o AND
παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ, ἵνα καθὼς παρελάβετε
WE ENCOURAGE IN [THE] LORD JESUS, THAT AS YOU^o RECEIVED
παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν
FROM US - HOW IT IS NECESSARY [FOR] YOU^o TO WALK
καὶ ἀρέσκειν θεῷ, καθὼς καὶ περιπατεῖτε, ἵνα
AND TO PLEASE GOD, AS INDEED YOU^o DO WALK, THAT
περισσεύητε μᾶλλον. **4.2** οἴδατε γὰρ τίνας παραγγελίας
YOU^o ABOUND MORE. FOR~YOU^o KNOW WHAT ORDERS
ἔδωκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. **4.3** τοῦτο γάρ
WE GAVE TO YOU^o THROUGH THE LORD JESUS. FOR~THIS
ἐστὶν θέλημα τοῦ θεοῦ, ὁ ἁγιασμός ὑμῶν,
IS [THE] WILL - OF GOD, THE SANCTIFICATION OF YOU^o,
ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας, **4.4** εἰδέναι ἕκαστον
[FOR] YOU^o~TO ABSTAIN FROM - FORNICATION, ³TO KNOW ¹EACH ONE

ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ
²OF YOU^{*} - ⁵HIS OWN ⁶VESSEL ⁴[HOW] TO CONTROL IN SANCTIFICATION AND
 τιμῇ, 4.5 μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ ἔθνη
 HONOR, NOT IN PASSION OF LUST EVEN AS ALSO THE GENTILES
 τὰ μὴ εἰδότα τὸν θεόν, 4.6 τὸ μὴ ὑπερβαίνειν καὶ
 - NOT KNOWING - GOD, - NOT TO OVERSTEP AND
 πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ,
 TO WRONG IN THE(THIS) MATTER THE BROTHER OF HIM,
 διότι ἑκδικος κύριος περὶ πάντων τούτων, καθὼς
 BECAUSE AN AVENGER [IS THE] LORD CONCERNING ALL THESE THINGS, EVEN AS
 καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα. 4.7 οὐ
 ALSO WE SAID BEFORE TO YOU^{*} AND WE FULLY TESTIFIED. ⁴NOT
 γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν
¹FOR ³DID ⁵CALL ⁶US - ²GOD TO IMPURITY BUT IN
 ἁγιασμῷ. 4.8 τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον
 SANCTIFICATION. THEREFORE THE ONE REJECTING [THIS] ²NOT ³MAN
 ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν [καὶ] διδόντα τὸ πνεῦμα
¹REJECTS BUT - GOD, THE ONE ALSO GIVING - ³SPIRIT
 αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.
¹HIS - ²HOLY TO YOU^{*}.

4.9 Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε
 NOW~CONCERNING - BROTHERLY LOVE ²NO ³NEED ¹YOU^{*} HAVE
 γράφειν ὑμῖν, αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε
 [FOR ME] TO WRITE TO YOU^{*}, ³YOURSELVES ¹FOR ²YOU^{*} ⁵TAUGHT OF GOD ⁴ARE
 εἰς τὸ ἀγαπᾶν ἀλλήλους, 4.10 καὶ γὰρ ποιεῖτε αὐτὸ εἰς
 - - TO LOVE ONE ANOTHER, FOR~INDEED YOU^{*} DO IT TO
 πάντας τοὺς ἀδελφοὺς [τοὺς] ἐν ὅλῃ τῇ Μακεδονίᾳ.
 ALL THE BROTHERS - IN THE~WHOLE OF MACEDONIA.
 παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον
 BUT~WE ENCOURAGE YOU^{*}, BROTHERS, TO ABOUND MORE
 4.11 καὶ φιλοτιμεῖσθαι ἡσυχάζειν καὶ πράσσειν τὰ
 AND TO ASPIRE TO LIVE QUIETLY AND TO DO(MIND) THE(YOUR)
 ἴδια καὶ ἐργάζεσθαι ταῖς [ιδίαις] χερσὶν ὑμῶν,
 OWN THINGS AND TO WORK - ¹WITH ³OWN ⁴HANDS ²YOUR^{*},
 καθὼς ὑμῖν παρηγγείλαμεν, 4.12 ἵνα περιπατῆτε
 EVEN AS WE CHARGED~YOU^{*}, THAT YOU^{*} MAY WALK
 εὐσχημόνως πρὸς τοὺς ἔξω καὶ μηδενὸς χρεῖαν
 PROPERLY TOWARD THE ONES OUTSIDE AND ³OF NOTHING ²NEED
 ἔχητε.
¹YOU^{*} MAY HAVE.

4.13 Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί,
²WE DO NOT WANT ¹NOW YOU^{*} TO BE IGNORANT, BROTHERS,
 περὶ τῶν κοιμωμένων, ἵνα μὴ λυπηθῆτε καθὼς
 CONCERNING THE ONES SLEEPING, LEST YOU^{*} BE SORROWFUL AS
 καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. 4.14 εἰ γὰρ
 ALSO THE REST - NOT HAVING HOPE. FOR~IF
 πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτως
 WE BELIEVE THAT JESUS DIED AND ROSE, SO

how to control your own body¹ in holiness and honor, ⁵not with lustful passion, like the Gentiles who do not know God; ⁶that no one wrong or exploit a brother or sister^m in this matter, because the Lord is an avenger in all these things, just as we have already told you beforehand and solemnly warned you. ⁷For God did not call us to impurity but in holiness. ⁸Therefore whoever rejects this rejects not human authority but God, who also gives his Holy Spirit to you.

⁹Now concerning love of the brothers and sisters,ⁿ you do not need to have anyone write to you, for you yourselves have been taught by God to love one another; ¹⁰and indeed you do love all the brothers and sistersⁿ throughout Macedonia. But we urge you, beloved,ⁿ to do so more and more, ¹¹to aspire to live quietly, to mind your own affairs, and to work with your hands, as we directed you, ¹²so that you may behave properly toward outsiders and be dependent on no one.

¹³But we do not want you to be uninformed, brothers and sisters,ⁿ about those who have died,^o so that you may not grieve as others do who have no hope. ¹⁴For since we believe that Jesus died and rose again,

¹ Or how to take a wife for himself

^m Gk brother

ⁿ Gk brothers

^o Gk fallen asleep

even so, through Jesus, God will bring with him those who have died.^P ¹⁵For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died.^P ¹⁶For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. ¹⁷Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever. ¹⁸Therefore encourage one another with these words.

^P Gk *fallen asleep*

καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ
ALSO - ³GOD ⁷THE ONES ⁸HAVING FALLEN ASLEEP ¹THROUGH - ²JESUS

ἄξει σὺν αὐτῷ.
⁴WILL BRING ⁵WITH ⁶HIM.

4.15 Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου,
FOR~THIS TO YOU° WE SAY BY A WORD OF(FROM) [THE] LORD,

ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν
THAT WE THE ONES LIVING, THE ONES REMAINING TO THE

παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς
COMING OF THE LORD, IN NO WAY MAY PRECEDE THE ONES

κοιμηθέντας· **4.16** ὅτι αὐτὸς ὁ κύριος ἐν
HAVING FALLEN ASLEEP; BECAUSE ³HIMSELF ¹THE ²LORD WITH

κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι
A CRY OF COMMAND, WITH A VOICE OF AN ARCHANGEL AND WITH A TRUMPET

θεοῦ, καταβήσεται ἀπ' οὐρανοῦ καὶ οἱ νεκροὶ ἐν
OF GOD, WILL DESCEND FROM HEAVEN AND THE DEAD IN

Χριστῷ ἀναστήσονται πρῶτον, **4.17** ἔπειτα ἡμεῖς οἱ
CHRIST WILL RISE FIRST, THEN WE, THE ONES

ζῶντες, οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς
LIVING, THE ONES REMAINING, TOGETHER WITH THEM

ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ
WILL BE CAUGHT UP IN CLOUDS TO A MEETING OF(WITH) THE

κυρίου εἰς ἀέρα· καὶ οὕτως πάντοτε σὺν κυρίῳ
LORD IN [THE] AIR; AND SO ALWAYS WITH [THE] LORD

ἐσόμεθα. **4.18** Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς
WE WILL BE. SO THEN, ENCOURAGE ONE ANOTHER WITH -

λόγοις τούτοις.
THESE~WORDS.

CHAPTER 5

Now concerning the times and the seasons, brothers and sisters,^q you do not need to have anything written to you. ²For you yourselves know very well that the day of the Lord will come like a thief in the night. ³When they say, "There is peace and security," then sudden destruction will come upon them, as labor pains come upon a pregnant woman, and there will be no escape! ⁴But you, beloved,^q are not in darkness, for that day to surprise you like a thief;

^q Gk *brothers*

5.1 Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί,
BUT~CONCERNING THE TIMES AND THE SEASONS, BROTHERS,

οὐ χρεῖαν ἔχετε ὑμῖν γράφεσθαι, **5.2** αὐτοὶ γὰρ
²NO ³NEED ¹YOU° HAVE FOR YOU° TO BE WRITTEN [TO], ³YOURSELVES ¹FOR

ἀκριβῶς οἴδατε ὅτι ἡμέρα κυρίου ὡς κλέπτῃς ἐν
⁵ACCURATELY ²YOU° ⁴KNOW THAT [THE] DAY OF [THE] LORD AS A THIEF IN

νυκτὶ οὕτως ἔρχεται. **5.3** ὅταν λέγωσιν, Εἰρήνη καὶ
[THE] NIGHT SO COMES. WHENEVER THEY SAY, PEACE AND

ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὀλεθρος
SECURITY, THEN SUDDEN ³THEM ²COMES UPON ¹DESTRUCTION

ὥσπερ ἡ ὥδιν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ
AS THE BIRTH PAIN TO THE ONE ²IN ³[HER] WOMB ¹HAVING [A CHILD], AND

οὐ μὴ ἐκφύγωσιν. **5.4** ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν
THEY CAN CERTAINLY NOT ESCAPE. BUT~YOU°, BROTHERS, ARE~NOT IN

σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃς καταλάβῃ·
DARKNESS, THAT THE DAY ²YOU° ³AS ⁴A THIEF ¹SHOULD OVERTAKE;

5.5 πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ
 FOR~ALL YOU* SONS OF LIGHT ARE AND SONS
 ἡμέρας. οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους· **5.6** ἄρα οὖν
 OF DAY. WE ARE~NOT OF NIGHT OR OF DARKNESS; THEREFORE,
 μὴ καθεύδωμεν ὡς οἱ λοιποὶ ἀλλὰ γρηγορῶμεν καὶ
 LET US NOT SLEEP AS THE REST BUT LET US KEEP AWAKE AND
 νήφωμεν. **5.7** οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν
 BE SOBER. FOR~THE ONES SLEEPING SLEEP~BY NIGHT,
 καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν· **5.8** ἡμεῖς δὲ
 AND THE ONES BEING DRUNK ARE DRUNK~BY NIGHT; BUT~WE
 ἡμέρας ὄντες νήφωμεν ἐνδυσάμενοι θώρακα
 BEING~OF [THE] DAY, LET US BE SOBER, HAVING CLOTHED OURSELVES WITH A BREASTPLATE
 πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν ἐλπίδα
 OF FAITH AND LOVE AND [AS] A HELMET [THE] HOPE
 σωτηρίας· **5.9** ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν
 OF SALVATION; BECAUSE ²DID NOT APPOINT ³US - ¹GOD TO WRATH
 ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν
 BUT TO [THE] ATTAINMENT OF SALVATION THROUGH THE LORD OF US,
 Ἰησοῦ Χριστοῦ **5.10** τοῦ ἀποθανόντος ὑπὲρ ἡμῶν,
 JESUS CHRIST, THE ONE HAVING DIED ON BEHALF OF US,
 ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν ἅμα σὺν
 THAT WHETHER WE ARE AWAKE OR WE ARE SLEEPING ²TOGETHER ³WITH
 αὐτῷ ζήσωμεν. **5.11** Διὸ παρακαλεῖτε ἀλλήλους καὶ
⁴HIM ¹WE MAY LIVE. THEREFORE ENCOURAGE ONE ANOTHER AND
 οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.
 BUILD UP ONE THE [OTHER] ONE, AS ALSO YOU* DO.
5.12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοῖς
 NOW~WE ASK YOU*, BROTHERS, TO KNOW THE ONES
 κοπιῶντας ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν
 LABORING AMONG YOU* AND EXERCISING LEADERSHIP [OVER] YOU* IN
 κυρίῳ καὶ νουθετοῦντας ὑμᾶς **5.13** καὶ ἡγείσθαι αὐτοὺς
 [THE] LORD AND ADMONISHING YOU* AND TO ESTEEM THEM
 ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν.
 MOST EXCEEDINGLY IN LOVE BECAUSE THE WORK OF THEM.
 εἰρηνεύετε ἐν ἑαυτοῖς. **5.14** παρακαλοῦμεν δὲ ὑμᾶς,
 BE AT PEACE AMONG YOURSELVES. AND~WE ENCOURAGE YOU*,
 ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς
 BROTHERS, ADMONISH THE IDLE ONES, CONSOLE THE
 ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε
 FAINT-HEARTED, UPHOLD THE ONES BEING WEAK, BE LONGSUFFERING
 πρὸς πάντας. **5.15** ὁρᾶτε μή τις κακὸν ἀντὶ
 TOWARDS ALL. SEE [THAT] NOT ANYONE EVIL INSTEAD OF(FOR)
 κακοῦ τινι ἀποδῶ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε
 EVIL RENDER~TO ANYONE, BUT ALWAYS ²THE ³GOOD ¹PURSUE
 [καὶ] εἰς ἀλλήλους καὶ εἰς πάντας.
 BOTH FOR ONE ANOTHER AND FOR ALL.

5.16 Πάντοτε χαίρετε, **5.17** ἀδιαλείπτως προσεύχεσθε,
 ALWAYS REJOICE, UNCEASINGLY PRAY,

⁵for you are all children of light and children of the day; we are not of the night or of darkness. ⁶So then let us not fall asleep as others do, but let us keep awake and be sober; ⁷for those who sleep sleep at night, and those who are drunk get drunk at night. ⁸But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. ⁹For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, ¹⁰who died for us, so that whether we are awake or asleep we may live with him. ¹¹Therefore encourage one another and build up each other, as indeed you are doing.

¹² But we appeal to you, brothers and sisters,^r to respect those who labor among you, and have charge of you in the Lord and admonish you; ¹³esteem them very highly in love because of their work. Be at peace among yourselves. ¹⁴And we urge you, beloved,^r to admonish the idlers, encourage the fainthearted, help the weak, be patient with all of them. ¹⁵See that none of you repays evil for evil, but always seek to do good to one another and to all. ¹⁶Rejoice always, ¹⁷pray without ceasing,

^r Gk brothers

¹⁸give thanks in all circumstances; for this is the will of God in Christ Jesus for you.

¹⁹Do not quench the Spirit.

²⁰Do not despise the words of prophets,^s ²¹but test everything; hold fast to what is good; ²²abstain from every form of evil.

²³May the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound^t and blameless at the coming of our Lord Jesus Christ. ²⁴The one who calls you is faithful, and he will do this.

²⁵Beloved,^u pray for us.

²⁶Greet all the brothers and sisters^v with a holy kiss.

²⁷I solemnly command you by the Lord that this letter be read to all of them.^w

²⁸The grace of our Lord Jesus Christ be with you.^x

^s Gk *despise prophecies*

^t Or *complete*

^u Gk *Brothers*

^v Gk *brothers*

^w Gk *to all the brothers*

^x Other ancient authorities add *Amen*

5.18 ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα
IN EVERYTHING GIVE THANKS; FOR~THIS [IS] [THE] WILL

θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. **5.19** τὸ πνεῦμα
OF GOD IN CHRIST JESUS FOR YOU*. THE SPIRIT

μὴ σβέννυτε, **5.20** προφητείας μὴ ἐξουθενεῖτε,
DO NOT QUENCH, PROPHECIES DO NOT REJECT,

5.21 πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε, **5.22** ἀπὸ
³ALL THINGS ¹BUT ²TEST, THE GOOD HOLD FAST, FROM

παντὸς εἵδους πονηροῦ ἀπέχεσθε.
EVERY FORM OF EVIL ABSTAIN.

5.23 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιασάι ὑμᾶς
⁵HIMSELF ¹NOW ²THE ³GOD - ⁴OF PEACE MAY HE SANCTIFY YOU*

ὀλοτελεῖς, καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ
WHOLLY, AND YOUR*~WHOLE - SPIRIT AND - SOUL

καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου
AND - BODY ²BLAMELESS ³IN(AT) ⁴THE ⁵COMING ⁶OF THE ⁷LORD

ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖ. **5.24** πιστὸς
⁸OF US ⁹JESUS ¹⁰CHRIST ¹MAY THEY BE PRESERVED. FAITHFUL

ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.
[IS] THE ONE CALLING YOU*, WHO ALSO WILL DO [IT].

5.25 Ἀδελφοί, προσεύχεσθε [καὶ] περὶ ἡμῶν.
BROTHERS, PRAY ALSO CONCERNING US.

5.26 Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν
GREET ²THE ³BROTHERS ¹ALL WITH

φιλήματι ἁγίῳ. **5.27** Ἐνορκίζω ὑμᾶς τὸν κύριον
A HOLY~KISS. I ADJURE YOU* [BY] THE LORD

ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς
³[HAS] TO BE READ ¹[THAT] THE(THIS) ²LETTER TO ALL THE

ἀδελφοῖς.
BROTHERS.

5.28 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
THE GRACE OF THE LORD OF US, JESUS CHRIST,

μεθ' ὑμῶν.
[BE] WITH YOU*.

THE SECOND LETTER OF PAUL TO THE THESSALONIANS

CHAPTER 1

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β

TO [THE] THESSALONIANS 2

1.1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ
PAUL AND SILVANUS AND TIMOTHY TO THE
ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ
CHURCH OF [THE] THESSALONIANS IN GOD [THE] FATHER OF US AND
κυρίῳ Ἰησοῦ Χριστῷ, **1.2** χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
LORD JESUS CHRIST, GRACE TO YOU* AND PEACE FROM
θεοῦ πατρὸς [ἡμῶν] καὶ κυρίου Ἰησοῦ Χριστοῦ.
GOD [THE] FATHER OF US AND LORD JESUS CHRIST.
1.3 Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ
WE OUGHT~TO THANK - GOD ALWAYS CONCERNING
ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει
YOU*, BROTHERS, EVEN AS IT IS~FITTING. BECAUSE ⁴GROWS ABUNDANTLY
ἡ πίστις ὑμῶν καὶ πλεονάζει ἡ ἀγάπη
¹THE ²FAITH ³OF YOU* AND INCREASES THE LOVE
ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους, **1.4** ὥστε
OF EACH~ONE OF YOU*~ALL TO ONE ANOTHER, SO THAT
αὐτοὺς ἡμᾶς ἐν ὑμῖν ἐγκauχᾶσθαι ἐν ταῖς
WE~OURSELVES ²IN ³YOU* ¹[HAVE] TO BOAST IN(AMONG) THE
ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ
CHURCHES - OF GOD FOR THE ENDURANCE OF YOU* AND
πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς
FAITH IN ALL THE PERSECUTIONS OF YOU* AND THE
θλίψεσιν αἷς ἀνέχεσθε, **1.5** ἐνδειγμα τῆς
TRIBULATIONS WHICH YOU* ARE ENDURING, AN EVIDENT INDICATION OF THE
δικαίας κρίσεως τοῦ θεοῦ εἰς τὸ καταξιωθῆναι ὑμᾶς
RIGHTEOUS JUDGMENT - OF GOD, FOR - YOU*~TO BE COUNTED WORTHY
τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς καὶ πάσχετε,
OF THE KINGDOM - OF GOD, ON BEHALF OF WHICH ALSO YOU* SUFFER,
1.6 εἴπερ δίκαιον παρὰ θεῷ ἀνταποδοῦναι τοῖς
IF INDEED [IT IS] A JUST THING WITH GOD TO RECOMPENSE ²TO THE ONES
θλίβουσιν ὑμᾶς θλίψιν **1.7** καὶ ὑμῖν τοῖς
³OPPRESSING ⁴YOU* ¹TRIBULATION AND TO YOU*, THE ONES
θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ
BEING OPPRESSED, REST WITH US IN(AT) THE REVELATION OF THE
κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως
LORD JESUS FROM HEAVEN WITH ANGELS OF POWER
αὐτοῦ **1.8** ἐν πυρὶ φλογός, διδόντος ἐκδίκησιν τοῖς
OF HIM IN FLAMING~FIRE GIVING PUNISHMENT TO THE ONES

Paul, Silvanus, and Timothy,
To the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace to you and peace from God our^a Father and the Lord Jesus Christ.

3 We must always give thanks to God for you, brothers and sisters,^b as is right, because your faith is growing abundantly, and the love of everyone of you for one another is increasing.
⁴Therefore we ourselves boast of you among the churches of God for your steadfastness and faith during all your persecutions and the afflictions that you are enduring.

5 This is evidence of the righteous judgment of God, and is intended to make you worthy of the kingdom of God, for which you are also suffering. ⁶For it is indeed just of God to repay with affliction those who afflict you, ⁷and to give relief to the afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels ⁸in flaming fire, inflicting vengeance on those

^a Other ancient authorities read *the*

^b Gk *brothers*

who do not know God and on those who do not obey the gospel of our Lord Jesus.

⁹These will suffer the punishment of eternal destruction, separated from the presence of the Lord and from the glory of his might, ¹⁰when he comes to be glorified by his saints and to be marveled at on that day among all who have believed, because our testimony to you was believed. ¹¹To this end we always pray for you, asking that our God will make you worthy of his call and will fulfill by his power every good resolve and work of faith, ¹²so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

μὴ εἰδόσιν θεὸν καὶ τοῖς μὴ ὑπακούουσιν τῷ
NOT KNOWING GOD AND TO THE ONES NOT OBEYING THE
εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ, **1.9** οἵτινες
GOOD NEWS OF THE LORD OF US, JESUS, [THESE] ONES
δίκην τίσουσιν ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ
WILL PAY~A PENALTY, ETERNAL~DESTRUCTION [AWAY] FROM [THE] PRESENCE OF THE
κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, **1.10** ὅταν
LORD AND FROM THE GLORY OF THE STRENGTH OF HIM, WHEN
ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ
HE COMES TO BE GLORIFIED IN THE SAINTS OF HIM AND
θαυμασθῆναι ἐν πᾶσιν τοῖς πιστεύσασιν, ὅτι
TO BE MARVELED [AT] IN ALL THE ONES HAVING BELIEVED, BECAUSE
ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ
⁶WAS BELIEVED ¹THE ²TESTIMONY ³OF US ⁴TO ⁵YOU⁶ IN -
ἡμέρᾳ ἐκείνῃ. **1.11** εἰς ὃ καὶ προσευχόμεθα πάντοτε
THAT~DAY. FOR WHICH ALSO WE PRAY ALWAYS
περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ
CONCERNING YOU⁷, THAT ⁵YOU⁸ ⁴MAY COUNT ⁶WORTHY ⁷OF THE ⁸CALLING ¹THE
θεὸς ἡμῶν καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης
²GOD ³OF US AND MAY FULFILL EVERY DESIRE FOR GOODNESS
καὶ ἔργον πίστεως ἐν δυνάμει, **1.12** ὅπως ἐνδοξασθῇ
AND WORK OF FAITH IN POWER, SO THAT MAY BE GLORIFIED
τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν, καὶ ὑμεῖς
THE NAME OF THE LORD OF US, JESUS, IN YOU⁹, AND YOU¹⁰
ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ
IN HIM, ACCORDING TO THE GRACE OF THE GOD OF US AND
κυρίου Ἰησοῦ Χριστοῦ.
LORD JESUS CHRIST.

CHAPTER 2

As to the coming of our Lord Jesus Christ and our being gathered together to him, we beg you, brothers and sisters,^c ²not to be quickly shaken in mind or alarmed, either by spirit or by word or by letter, as though from us, to the effect that the day of the Lord is already here. ³Let no one deceive you in any way; for that day will not come unless the rebellion comes first

^c Gk *brothers*

2.1 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς
NOW~WE ASK YOU¹, BROTHERS, WITH REGARD TO THE
παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν
COMING OF THE LORD OF US, JESUS CHRIST, AND OUR
ἐπισυναγωγῆς ἐπ' αὐτὸν **2.2** εἰς τὸ μὴ ταχέως
GATHERING TOGETHER TO HIM, ¹FOR - ³NOT ⁵QUICKLY
σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς μηδὲ θροεῖσθαι,
⁴TO BE SHAKEN ²YOU³ FROM THE(YOUR⁴) MIND NOR TO BE ALARMED,
μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς
NEITHER BY A SPIRIT NOR BY A WORD NOR BY A LETTER
ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ
AS [IF] BY US, AS [IF] THAT ⁵HAS COME ¹THE ²DAY ³OF THE
κυρίου. **2.3** μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα
⁴LORD. [LET] NOT ANYONE DECEIVE~YOU⁵ BY (IN) ANY
τρόπον. ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον
WAY; BECAUSE UNLESS COMES THE APOSTASY(REBELLION) FIRST

καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας,⁷ ὁ
 AND ⁴BE REVEALED ¹THE ²MAN - ³OF LAWLESSNESS, THE
 υἱὸς τῆς ἀπωλείας, **2.4** ὁ ἀντικείμενος καὶ
 SON - OF DESTRUCTION, THE ONE SETTING HIMSELF AGAINST AND
 ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ
 EXALTING HIMSELF ABOVE ALL BEING CALLED GOD OR
 σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ
 AN OBJECT OF VENERATION, SO AS [FOR] HIM IN THE TEMPLE - OF GOD
 καθίσαι ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός.
 TO SIT, PRESENTING HIMSELF THAT HE IS GOD.
2.5 Οὐ μνημονεύετε ὅτι ἔτι ὦν πρὸς ὑμᾶς ταῦτα
 DO YOU⁹ NOT REMEMBER THAT [WHILE] YET BEING WITH YOU⁹ ³THESE THINGS
 ἔλεγον ὑμῖν; **2.6** καὶ νῦν τὸ κατέχον οἴδατε
¹I WAS TELLING ²YOU? AND NOW THE ONE HOLDING [HIM] BACK YOU⁹ KNOW
 εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.
 FOR - HIM~TO BE REVEALED IN - HIS OWN TIME.
2.7 τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας·
 FOR~THE MYSTERY ²ALREADY ³IS WORKING - ¹OF LAWLESSNESS;
 μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου
 ONLY [THERE IS] ONE HOLDING [IT] BACK JUST NOW UNTIL OUT OF [THE] MIDST(WAY)
 γένηται. **2.8** καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος,
 HE IS GONE. AND THEN WILL BE REVEALED THE LAWLESS ONE,
 ὃν ὁ κύριος [Ἰησοῦς] ἀνελεῖ τῷ πνεύματι τοῦ
 WHOM THE LORD JESUS WILL CONSUME BY THE BREATH OF THE
 στόματος αὐτοῦ καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς
 MOUTH OF HIM AND WILL DESTROY BY THE APPEARANCE OF THE
 παρουσίας αὐτοῦ, **2.9** οὗ ἔστιν ἡ παρουσία κατ'
 COMING OF HIM; WHOSE ²IS - ¹COMING ACCORDING TO
 ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις
 [THE] WORKING - OF SATAN WITH ALL POWER AND SIGNS
 καὶ τέρασιν ψεύδους **2.10** καὶ ἐν πάσῃ ἀπάτῃ
 AND WONDERS OF FALSEHOOD AND WITH EVERY DECEPTION
 ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν
 OF UNRIGHTEOUSNESS FOR THE ONES BEING DESTROYED, BECAUSE THE
 ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ
 LOVE OF THE TRUTH THEY DID NOT ACCEPT FOR -
 σωθῆναι αὐτούς. **2.11** καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ
 THEM~TO BE SAVED. AND THEREFORE ²SENDS ³TO THEM -
 θεὸς ἐνέργειαν πλάνης εἰς τὸ πιστεῦσαι αὐτοὺς τῷ
¹GOD A POWERFUL~DELUSION FOR - THEM~TO BELIEVE THE
 ψεύδει, **2.12** ἵνα κριθῶσιν πάντες οἱ μὴ
 FALSEHOOD, THAT MAY BE JUDGED ALL THE ONES NOT
 πιστεύσαντες τῇ ἀληθείᾳ ἀλλὰ εὐδοκήσαντες τῇ
 HAVING BELIEVED THE TRUTH BUT HAVING HAD PLEASURE -
 ἀδικίᾳ.
 IN UNRIGHTEOUSNESS.

and the lawless one^d is revealed, the one destined for destruction.^e ⁴He opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, declaring himself to be God. ⁵Do you not remember that I told you these things when I was still with you? ⁶And you know what is now restraining him, so that he may be revealed when his time comes. ⁷For the mystery of lawlessness is already at work, but only until the one who now restrains it is removed. ⁸And then the lawless one will be revealed, whom the Lord Jesus^f will destroy^g with the breath of his mouth, annihilating him by the manifestation of his coming. ⁹The coming of the lawless one is apparent in the working of Satan, who uses all power, signs, lying wonders,¹⁰ and every kind of wicked deception for those who are perishing, because they refused to love the truth and so be saved. ¹¹For this reason God sends them a powerful delusion, leading them to believe what is false,¹² so that all who have not believed the truth but took pleasure in unrighteousness will be condemned.

^d Gk. the man of lawlessness; other ancient authorities read the man of sin

^e Gk. the son of destruction

^f Other ancient authorities lack Jesus

^g Other ancient authorities read consume

13 But we must always give thanks to God for you, brothers and sisters^h beloved by the Lord, because God chose you as the first fruitsⁱ for salvation through sanctification by the Spirit and through belief in the truth. ¹⁴For this purpose he called you through our proclamation of the good news, so that you may obtain the glory of our Lord Jesus Christ. ¹⁵So then, brothers and sisters,^h stand firm and hold fast to the traditions that you were taught by us, either by word of mouth or by our letter.

16 Now may our Lord Jesus Christ himself and God our Father, who loved us and through grace gave us eternal comfort and good hope, ¹⁷comfort your hearts and strengthen them in every good work and word.

^hGk. brothers

2.13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ
BUT~WE OUGHT TO THANK - GOD

πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἡγαπημένοι ὑπὸ
ALWAYS CONCERNING YOU*, BROTHERS HAVING BEEN LOVED BY

κυρίου, ὅτι εἵλατο ὑμᾶς ὁ θεὸς ᾠπαρχὴν εἰς
[THE] LORD, BECAUSE ²CHOSE ³YOU* - ¹GOD [AS] FIRSTFRUITS FOR

σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει
SALVATION IN(BY) SANCTIFICATION OF [THE] SPIRIT AND BELIEF

ἀληθείας, **2.14** εἰς ὃ [καὶ] ἐκάλεσεν ὑμᾶς διὰ τοῦ
OF [THE] TRUTH, TO WHICH ALSO HE CALLED YOU* THROUGH THE

εὐαγγελίου ἡμῶν εἰς περιποίησιν δόξης τοῦ κυρίου
GOOD NEWS OF US, TO [THE] OBTAINING OF [THE] GLORY OF THE LORD

ἡμῶν Ἰησοῦ Χριστοῦ. **2.15** ἄρα οὖν, ἀδελφοί, στήκετε,
OF US, JESUS CHRIST. SO THEN, BROTHERS, STAND FIRM

καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ
AND HOLD THE TRADITIONS WHICH YOU* WERE TAUGHT EITHER BY

λόγου εἴτε δι' ἐπιστολῆς ἡμῶν. **2.16** Αὐτὸς δὲ ὁ
WORD OR BY A LETTER OF (FROM) US. ⁴HIMSELF ¹NOW ²THE

κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ [ὁ] θεὸς ὁ πατὴρ
³LORD OF US, JESUS CHRIST, AND - GOD THE FATHER

ἡμῶν ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς
OF US, THE ONE HAVING LOVED US AND HAVING GIVEN

παράκλησιν αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,
ETERNAL~ENCOURAGEMENT AND GOOD~HOPE IN(BY) GRACE,

2.17 παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηρίξαι
MAY HE ENCOURAGE YOUR* - HEARTS AND MAY HE ESTABLISH [YOU*]

ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.
IN EVERY ²WORK ³AND ⁴WORD ¹GOOD.

2:13 text: ASVmg RSVmg NASBmg NIVmg NEBmg TEV NJBmg NRSV. var. ἀπαρχῆς (from [the] beginning): KJV ASV RSV NASB NIV NEB TEVmg NJB NRSVmg.

CHAPTER 3

Finally, brothers and sisters,^h pray for us, so that the word of the Lord may spread rapidly and be glorified everywhere, just as it is among you, ²and that we may be rescued from wicked and evil people; for not all have faith. ³But the Lord is faithful; he will strengthen you and guard you from the evil one.^{k4} And we have confidence in the Lord concerning you, that

^hGk. brothers

ⁱOther ancient authorities read from the beginning

^jOr. through our gospel

^kOr. from evil

3.1 Τὸ λοιπὸν προσεύχεσθε ἀδελφοί, περὶ ἡμῶν,
FOR THE REST PRAY, BROTHERS, CONCERNING US,

ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζεται καθὼς
THAT THE WORD OF THE LORD MAY RUN AND MAY BE GLORIFIED EVEN AS

καὶ πρὸς ὑμᾶς, **3.2** καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν
ALSO WITH YOU*, AND THAT WE MAY BE DELIVERED FROM -

ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ
WICKED AND EVIL MEN; ⁴[IS] NOT ¹FOR

πάντων ἡ πίστις. **3.3** πιστὸς δὲ ἐστὶν ὁ
⁵[THE POSSESSION] OF ALL ²THE ³FAITH. BUT~FAITHFUL IS THE

κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ
LORD, WHO WILL ESTABLISH YOU* AND WILL GUARD [YOU*] FROM THE

πονηροῦ. **3.4** πεποιθᾶμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, ὅτι
EVIL ONE. AND~WE HAVE CONFIDENCE IN [THE] LORD AS TO YOU*, THAT

ἃ παραγγέλλομεν [καὶ] ποιεῖτε καὶ ποιήσετε.
WHAT THINGS WE CHARGE BOTH YOU* DO AND WILL DO.

3.5 Ὁ δὲ κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς τὴν
³THE ¹NOW ⁴LORD ²MAY ⁵DIRECT YOUR* - HEARTS INTO THE

ἀγάπην τοῦ θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.
LOVE - OF GOD AND INTO THE PERSEVERANCE - OF CHRIST.

3.6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι
NOW~WE CHARGE YOU*, BROTHERS, IN [THE] NAME

τοῦ κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ στελλεσθαι ὑμᾶς
OF THE LORD OF US, JESUS CHRIST, YOU*~[OUGHT] TO KEEP AWAY

ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος καὶ μὴ
FROM EVERY BROTHER WALKING~IDLY AND NOT

κατὰ τὴν παράδοσιν ἣν παρελάβοσαν παρ' ἡμῶν.
ACCORDING TO THE TRADITION WHICH YOU* RECEIVED FROM US.

3.7 αὐτοὶ γὰρ οἶδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς,
³YOURSELVES ¹FOR ²YOU* ³KNOW HOW IT IS NECESSARY TO IMITATE US,

ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν **3.8** οὐδὲ δωρεὰν
BECAUSE WE WERE NOT IDLE AMONG YOU*, NOT AS A GIFT

ἄρτον ἐφάγομεν παρὰ τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ
DID WE EAT~BREAD FROM ANYONE, BUT IN LABOR AND HARDSHIP

νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ
BY NIGHT AND BY DAY WORKING SO AS - NOT

ἐπιβαρῆσαι τινὰ ὑμῶν **3.9** οὐχ ὅτι οὐκ ἔχομεν
TO BE BURDENSOME [TO] ANYONE OF YOU*, NOT THAT WE DO NOT HAVE

ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν
AUTHORITY, BUT THAT ²OURSELVES ³[AS] A PATTERN ¹WE MIGHT GIVE FOR YOU*

εἰς τὸ μιμεῖσθαι ἡμᾶς. **3.10** καὶ γὰρ ὅτε ἦμεν πρὸς
- - TO IMITATE US. FOR~EVEN WHEN WE WERE WITH

ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις
YOU*, THIS WE CHARGED YOU*, THAT IF ANYONE

οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω. **3.11** ἀκούομεν γάρ
DOES NOT WANT TO WORK NEITHER LET HIM EAT. FOR~WE HEAR [OF]

τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως μηδὲν
SOME WALKING AMONG YOU* IDLE, NOT AT ALL

ἐργαζομένους ἀλλὰ περιεργαζομένους **3.12** τοῖς δὲ
WORKING BUT BEING BUSYBODIES. - NOW

τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν ἐν
TO SUCH ONES WE WERE CHARGING AND WE EXHORT IN(BY)

κυρίῳ Ἰησοῦ Χριστῷ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι
[THE] LORD JESUS CHRIST, THAT ²WITH ³QUIETNESS ¹WORKING

τὸν ἑαυτῶν ἄρτον ἐσθίωσιν. **3.13** Ὑμεῖς δέ, ἀδελφοί,
- THEIR OWN BREAD THEY MAY EAT. BUT~YOU*, BROTHERS,

μὴ ἐγκακήσητε καλοποιῶντες. **3.14** εἰ δέ τις
DO NOT LOSE HEART [IN] DOING GOOD. AND~IF ANYONE

οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς,
DOES NOT OBEY THE WORD OF US THROUGH THE(THIS) LETTER,

τοῦτον σημειώσθε μὴ συναναμίγνυσθαι αὐτῷ, ἵνα
THIS MAN MARK, NOT TO ASSOCIATE WITH HIM, THAT

you are doing and will go on doing the things that we command. ⁵May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

⁶Now we command you, beloved,¹ in the name of our Lord Jesus Christ, to keep away from believers who are^m living in idleness and not according to the tradition that theyⁿ received from us.

⁷For you yourselves know how you ought to imitate us; we were not idle when we were with you,⁸ and we did not eat anyone's bread without paying for it; but with toil and labor we worked night and day, so that we might not burden any of you. ⁹This was not because we do not have that right, but in order to give you an example to imitate.

¹⁰For even when we were with you, we gave you this command: Anyone unwilling to work should not eat. ¹¹For we hear that some of you are living in idleness, mere busybodies, not doing any work. ¹²Now such persons we command and exhort in the Lord Jesus Christ to do their work quietly and to earn their own living. ¹³Brothers and sisters,^o do not be weary in doing what is right.

¹⁴Take note of those who do not obey what we say in this letter; have nothing to do with them, so that

¹ Gk. brothers

^m Gk. from every brother who is

ⁿ Other ancient authorities read you

^o Gk. Brothers

they may be ashamed. ¹⁵Do not regard them as enemies, but warn them as believers.^P

16 Now may the Lord of peace himself give you peace at all times in all ways. The Lord be with all of you.

17 I, Paul, write this greeting with my own hand. This is the mark in every letter of mine; it is the way I write. ¹⁸The grace of our Lord Jesus Christ be with all of you.^Q

^P Gk. *a brother*

^Q Other ancient authorities add *Amen*.

ἐντραπή· 3.15 καὶ μὴ ὡς ἐχθρὸν ἡγείσθε,
HE MAY BE PUT TO SHAME; AND [YET] ²NOT ⁴AS ⁵AN ENEMY ¹DO ³CONSIDER [HIM],

ἀλλὰ νουθετεῖτε ὡς ἀδελφόν.
BUT ADMONISH [HIM] AS A BROTHER.

3.16 Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δῶη ὑμῖν
⁵HIMSELF ¹NOW ²THE ³LORD - ⁴OF PEACE MAY HE GIVE TO YOU⁶

τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. ὁ κύριος
- PEACE CONTINUALLY IN EVERY WAY. THE LORD

μετὰ πάντων ὑμῶν.
[BE] WITH YOU⁶ ~ALL.

3.17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστίν
THE GREETING - BY MY HAND, PAUL'S, WHICH IS

σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω. 3.18 ἡ
A SIGN IN EVERY LETTER; THUS I WRITE. THE

χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ
GRACE OF THE LORD OF US, JESUS CHRIST, [BE] WITH

πάντων ὑμῶν.
YOU⁶ ~ALL.

THE FIRST LETTER OF PAUL TO TIMOTHY

CHAPTER 1

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α

TO TIMOTHY 1

1.1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ'
PAUL AN APOSTLE OF CHRIST JESUS ACCORDING TO

ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς
A COMMAND OF GOD [THE] SAVIOR OF US AND CHRIST JESUS THE

ἐλπίδος ἡμῶν 1.2 Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει,
HOPE OF US TO TIMOTHY A TRUE-BORN CHILD IN(BY) FAITH,

χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ
GRACE, MERCY, PEACE FROM GOD [THE] FATHER AND CHRIST

Ἰησοῦ τοῦ κυρίου ἡμῶν.
JESUS THE LORD OF US.

1.3 Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ
EVEN AS I URGED YOU TO REMAIN IN EPHESUS,

πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς
[WHILE I WAS] GOING INTO MACEDONIA, THAT YOU MAY CHARGE

τισὶν μὴ ἑτεροδιδασκαλεῖν 1.4 μὴδὲ προσέχειν
CERTAIN ONES NOT TO TEACH DIFFERENTLY NOR TO PAY ATTENTION

μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες
TO MYTHS AND ENDLESS~GENEALOGIES, WHICH

ἐκζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονομίαν θεοῦ τὴν
CAUSE~USELESS SPECULATIONS, RATHER THAN A STEWARDSHIP OF GOD -

ἐν πίστει. 1.5 τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν
IN FAITH. BUT~THE END(AIM) OF THE CHARGE IS

ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς
LOVE OUT OF A PURE HEART AND A GOOD~CONSCIENCE

καὶ πίστεως ἀνυποκρίτου, 1.6 ὧν τινες
AND FAITH WITHOUT HYPOCRISY, FROM WHICH THINGS SOME

ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν
HAVING MISSED THE MARK TURNED ASIDE TO VAIN TALKING,

1.7 θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες
WANTING TO BE TEACHERS OF [THE] LAW, NOT UNDERSTANDING

μήτε ἃ λέγουσιν μήτε περὶ τίνων
EITHER WHAT THINGS THEY SAY NOR CONCERNING WHAT THINGS

διαβεβαιοῦνται.

THEY CONFIDENTLY AFFIRM.

1.8 Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, εἴαν τις αὐτῷ
BUT~WE KNOW THAT GOOD [IS] THE LAW, IF ANYONE ²IT

νομίμως χρήται, 1.9 εἰδὼς τοῦτο, ὅτι δικαίῳ
³LAWFULLY ¹USES, KNOWING THIS, THAT FOR A RIGHTEOUS ONE

Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope,

2 To Timothy, my loyal child in the faith:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

3 I urge you, as I did when I was on my way to Macedonia, to remain in Ephesus so that you may instruct certain people not to teach any different doctrine,

⁴and not to occupy themselves with myths and endless genealogies that promote speculations rather than the divine training^a that is known by faith. ⁵But the aim of such instruction is love that comes from a pure heart, a good conscience, and sincere faith. ⁶Some people have deviated from these and turned to meaningless talk, ⁷desiring to be teachers of the law, without understanding either what they are saying or the things about which they make assertions.

8 Now we know that the law is good, if one uses it legitimately. ⁹This means understanding that the law is laid down not for the innocent

^a Or *plan*

but for the lawless and disobedient, for the godless and sinful, for the unholy and profane, for those who kill their father or mother, for murderers, ¹⁰fornicators, sodomites, slave traders, liars, perjurers, and whatever else is contrary to the sound teaching ¹¹that conforms to the glorious gospel of the blessed God, which he entrusted to me.

¹²I am grateful to Christ Jesus our Lord, who has strengthened me, because he judged me faithful and appointed me to his service, ¹³even though I was formerly a blasphemer, a persecutor, and a man of violence. But I received mercy because I had acted ignorantly in unbelief, ¹⁴and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. ¹⁵The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners—of whom I am the foremost. ¹⁶But for that very reason I received mercy, so that in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him for eternal life. ¹⁷To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever.^b Amen.

^b Gk. *to the ages of the ages*

νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις,
LAW DOES NOT EXIST, BUT~FOR [THE] LAWLESS AND REBELLIOUS,

ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις,
UNGODLY AND SINNERS, UNHOLY AND PROFANE,

πατρολώαις καὶ μητρολώαις, ἀνδροφόνους **1.10** πόρνοις
PATRICIDES AND MATRICIDES, MURDERERS, FORNICATORS,

ἄρσενοκοίταις ἀνδραποδισταῖς ψεύσταις ἐπιόρκοις, καὶ
HOMOSEXUALS, SLAVE DEALERS, LIARS, PERJURERS, AND

εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται
IF ANY OTHER THING ²THE ³HEALTHY ⁴TEACHING ¹[WHICH] OPPOSES,

1.11 κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου
ACCORDING TO THE GOOD NEWS OF THE GLORY OF THE BLESSED

θεοῦ, ὃ ἐπιστεύθην ἐγώ.
GOD, [WITH] WHICH I~WAS ENTRUSTED.

1.12 Χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ
GRATITUDE I HAVE TO THE ONE HAVING EMPOWERED ME, CHRIST

Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο
JESUS THE LORD OF US, BECAUSE ³FAITHFUL ²ME ¹HE CONSIDERED

θέμενος εἰς διακονίαν **1.13** τὸ πρότερον ὄντα
HAVING PUT [ME] INTO [HIS] SERVICE, - PREVIOUSLY BEING

βλάσφημον καὶ διώκτην καὶ ὑβριστήν, ἀλλὰ
A BLASPHEMER AND PERSECUTOR AND AN INSOLENT MAN, BUT

ἡλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ·
I RECEIVED MERCY, BECAUSE BEING IGNORANT I DID [IT] IN UNBELIEF;

1.14 ὑπερεπλεόνασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν
AND~SUPERABOUNDED THE GRACE OF THE LORD OF US

μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.
WITH FAITH AND LOVE - IN CHRIST JESUS.

1.15 πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος,
FAITHFUL [IS] THE WORD AND ²OF ALL ³ACCEPTANCE ¹WORTHY,

ὅτι Χριστὸς Ἰησοὺς ἦλθεν εἰς τὸν κόσμον
THAT CHRIST JESUS CAME INTO THE WORLD

ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ.
TO SAVE~SINNERS, OF WHOM [THE] FOREMOST AM I.

1.16 ἀλλὰ διὰ τοῦτο ἡλεήθην, ἵνα ἐν ἐμοὶ
BUT BECAUSE OF THIS I RECEIVED MERCY, THAT IN ME,

πρῶτῳ ἐνδείξῃται Χριστὸς Ἰησοὺς τὴν ἅπασαν
[THE] FOREMOST, ³MIGHT DISPLAY ¹CHRIST ²JESUS - ALL

μακροθυμίαν πρὸς ὑποτύπωσιν τῶν μελλόντων
LONGSUFFERING FOR A MODEL OF THE ONES BEING ABOUT

πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.
TO BELIEVE ON HIM [RESULTING] IN LIFE ETERNAL.

1.17 τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ ἀοράτῳ
NOW~TO THE KING OF THE AGES, INCORRUPTIBLE, INVISIBLE,

μόνῳ θεῷ, τιμῇ καὶ δόξᾳ εἰς τοὺς αἰῶνας τῶν
[THE] ONLY GOD, [BE] HONOR AND GLORY INTO THE AGES OF THE

αἰώνων, ἀμήν.
AGES, AMEN.

1.18 Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι,
 THIS - CHARGE I COMMIT TO YOU,
 τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ
 CHILD TIMOTHY, ACCORDING TO ¹THE ³BEING MADE PREVIOUSLY ⁴ABOUT ⁵YOU
 προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν
²PROPHECIES, THAT YOU MIGHT WAR BY THEM THE GOOD
 στρατείαν **1.19** ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν,
 WARFARE, HOLDING FAITH AND A GOOD CONSCIENCE,
 ἣν τινες ἀπώσάμενοι περὶ τὴν πίστιν ἐναυάγησαν,
 WHICH SOME, HAVING PUT AWAY, ²AS TO ³THE[IR] ⁴FAITH ¹CAUSED A SHIPWRECK,
1.20 ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς
 OF WHOM ARE HYMENAEOUS AND ALEXANDER, WHOM
 παρέδωκα τῷ Σατανᾷ, ἵνα παιδευθῶσιν μὴ
 I DELIVERED - TO SATAN, THAT THEY MIGHT BE TAUGHT NOT
 βλασφημεῖν.
 TO BLASPHEME.

18 I am giving you these instructions, Timothy, my child, in accordance with the prophecies made earlier about you, so that by following them you may fight the good fight, ¹⁹having faith and a good conscience. By rejecting conscience, certain persons have suffered shipwreck in the faith; ²⁰among them are Hymenaeus and Alexander, whom I have turned over to Satan, so that they may learn not to blaspheme.

CHAPTER 2

2.1 Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι
 I URGE, THEREFORE, FIRST OF ALL TO BE MADE
 δεήσεις προσευχὰς ἐντεύξεις εὐχαριστίας ὑπὲρ
 SUPPLICATIONS, PRAYERS, INTERCESSIONS, THANKSGIVINGS ON BEHALF OF
 πάντων ἀνθρώπων, **2.2** ὑπὲρ βασιλέων καὶ πάντων
 ALL MEN, ON BEHALF OF KINGS AND OF ALL
 τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον
 THE ONES ²IN ³AUTHORITY ¹BEING, THAT A TRANQUIL AND QUIET LIFE
 διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. **2.3** τοῦτο
 WE MAY LEAD IN ALL PIETY AND REVERENCE. THIS
 καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ,
 [IS] GOOD AND ACCEPTABLE BEFORE THE SAVIOR OF US, GOD,
2.4 ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς
 WHO ²ALL ³MEN ¹WANTS TO BE SAVED AND ²TO
 ἐπίγνωσιν ἀληθείας ἐλθεῖν. **2.5** εἷς γὰρ θεός, εἷς
³A KNOWLEDGE ⁴OF [THE] TRUTH ¹TO COME. ²ONE ¹FOR [THERE IS] ³GOD, ONE
 καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς
 ALSO MEDIATOR OF GOD AND OF MEN, A MAN CHRIST
 Ἰησοῦς, **2.6** ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ
 JESUS, THE ONE HAVING GIVEN HIMSELF A RANSOM ON BEHALF OF
 πάντων, τὸ μαρτύριον καιροῖς ἰδίους. **2.7** εἰς
 ALL, THE TESTIMONY IN ITS OWN~TIMES, FOR
 ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος, ἀλήθειαν
 WHICH [TESTIMONY] I~WAS APPOINTED A HERALD AND AN APOSTLE, [THE] TRUTH
 λέγω οὐ ψεύδομαι, διδάσκαλος ἐθνῶν ἐν πίστει καὶ
 I SPEAK, I DO NOT LIE, A TEACHER OF GENTILES IN FAITH AND
 ἀληθείᾳ.
 TRUTH.

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, ²for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. ³This is right and is acceptable in the sight of God our Savior, ⁴who desires everyone to be saved and to come to the knowledge of the truth. ⁵For there is one God; there is also one mediator between God and humankind, Christ Jesus, himself human, ⁶who gave himself a ransom for all —this was attested at the right time. ⁷For this I was appointed a herald and an apostle (I am telling the truth,^c I am not lying), a teacher of the Gentiles in faith and truth.

^c Other ancient authorities add *in Christ*

8 I desire, then, that in every place the men should pray, lifting up holy hands without anger or argument; ⁹also that the women should dress themselves modestly and decently in suitable clothing, not with their hair braided, or with gold, pearls, or expensive clothes, ¹⁰but with good works, as is proper for women who profess reverence for God. ¹¹Let a woman^d learn in silence with full submission. ¹²I permit no woman^d to teach or to have authority over a man;^e she is to keep silent. ¹³For Adam was formed first, then Eve; ¹⁴and Adam was not deceived, but the woman was deceived and became a transgressor. ¹⁵Yet she will be saved through childbearing, provided they continue in faith and love and holiness, with modesty.

^d Or wife

^e Or her husband

2.8 Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν
I WANT THEREFORE ³TO PRAY ¹THE ²MEN IN

παντὶ τόπῳ ἐπαίροντας ὁσίους χεῖρας χωρὶς
EVERY PLACE [OF MEETING] LIFTING UP HOLY HANDS WITHOUT

ὀργῆς καὶ διαλογισμοῦ. **2.9** ὡσαύτως [καὶ] γυναῖκας
ANGER AND DOUBT. SIMILARLY ALSO WOMEN

ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης
IN MODEST~APPEARANCE, ³WITH ⁴DECENCY ⁵AND ⁶PROPRIETY

κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσίῳ ἢ
¹TO ADORN ²THEMSELVES, NOT WITH BRAIDED HAIR AND GOLD OR

μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ, **2.10** ἀλλ' ὁ
PEARLS OR COSTLY~CLOTHING, BUT WHAT

πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν, δι'
IS PROPER FOR WOMEN PROFESSING GODLY REVERENCE, BY MEANS OF

ἔργων ἀγαθῶν. **2.11** γυνὴ ἐν ἡσυχίᾳ μανθανέτω
GOOD~WORKS. ²A WOMAN ⁴IN ⁵SILENCE ¹LET ³LEARN

ἐν πάσῃ ὑποταγῇ. **2.12** διδάσκειν δὲ γυναικὶ
IN ALL SUBJECTION. ³TO TEACH - ²A WOMAN

οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι
¹I DO NOT ALLOW NOR TO HAVE AUTHORITY OF(OVER) A MAN, BUT TO BE

ἐν ἡσυχίᾳ. **2.13** Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐά.
IN SILENCE. FOR~ADAM FIRST WAS FORMED, THEN EVE.

2.14 καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα
AND ADAM WAS NOT DECEIVED, BUT~THE WOMAN HAVING BEEN DECEIVED

ἐν παραβάσει γέγονεν. **2.15** σωθήσεται δὲ διὰ
²IN ³TRANSGRESSION ¹HAS COME TO BE; BUT~SHE WILL BE SAVED THROUGH

τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ
THE(HER) CHILDBEARING, IF THEY REMAIN IN FAITH AND LOVE

καὶ ἀγιασμῷ μετὰ σωφροσύνης.
AND HOLINESS WITH PROPRIETY.

CHAPTER 3

The saying is sure:^f whoever aspires to the office of bishop^g desires a noble task. ²Now a bishop^h must be above reproach, married only once,ⁱ temperate, sensible, respectable, hospitable, an apt teacher, ³not a drunkard, not violent but gentle, not quarrelsome, and not a lover of money. ⁴He must manage his own household well,

^f Some interpreters place these words at the end of the previous paragraph. Other ancient authorities read *The saying is commonly accepted*

^g Or overseer

^h Or an overseer

ⁱ Gk the husband of one wife

3.1 Πιστὸς ὁ λόγος.
TRUSTWORTHY [IS] THE WORD.

Εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.
IF ANYONE ASPIRES TO~[BEING] AN OVERSEER, A GOOD WORK HE DESIRES.

3.2 δεῖ οὖν τὸν ἐπίσκοπον
IT IS NECESSARY THEREFORE [FOR] THE OVERSEER

ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον
TO BE~WITHOUT REPROACH, ²OF ONE ³WIFE ¹A HUSBAND, TEMPERATE,

σώφρονα κόσμιον φιλόξενον διδακτικόν, **3.3** μὴ
SENSIBLE, RESPECTABLE, HOSPITABLE, SKILLFULL IN TEACHING, NOT

πάροιον μὴ πλήκτην, ἀλλὰ ἐπιεικὴ ἄμαχον
GIVEN TO MUCH WINE, NOT VIOLENT, BUT FORBEARING, NOT QUARRELSOME,

ἀφιλάργυρον, **3.4** τοῦ ἰδίου οἴκου καλῶς
NOT A LOVER OF MONEY, ³THE(HIS) ⁴OWN ⁵HOUSEHOLD ²WELL

προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ, μετὰ πάσης
¹MANAGING, HAVING~[HIS] CHILDREN IN SUBJECTION, WITH ALL

σεμνότητος 3.5 εἰ δέ τις τοῦ ἰδίου οἴκου
 RESPECT, (NOW~IF ANYONE THE[His] OWN HOUSEHOLD

προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ
²TO MANAGE ¹DOES NOT KNOW, HOW ²A CHURCH ³OF GOD

ἐπιμελήσεται;), 3.6 μὴ νεόφυτον, ἵνα μὴ
¹WILL HE CARE FOR?), NOT A NEW CONVERT, LEST

τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου.
 HAVING BECOME CONCEITED ²INTO ³[THE] JUDGMENT ¹HE MIGHT FALL OF THE DEVIL.

3.7 δεῖ δὲ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν
 NOW~IT IS NECESSARY ALSO A GOOD~TESTIMONY TO HAVE FROM THE ONES

ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμόν ἐμπέσῃ καὶ παγίδα
 OUTSIDE, LEST ²INTO ³REPROACH ¹HE MIGHT FALL AND A TRAP

τοῦ διαβόλου.
 OF THE DEVIL.

3.8 Διακόνους ὡσαύτως σεμνοὺς, μὴ διλόγους,
 DEACONS SIMILARLY [MUST BE] RESPECTABLE, NOT DOUBLE-TONGUED,

μὴ οἴνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς,
 NOT ³WINE ²IN MUCH ¹INDULGING, NOT FOND OF DISHONEST GAIN,

3.9 ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ
 KEEPING THE MYSTERY OF THE FAITH WITH A CLEAN

συνειδήσει. 3.10 καὶ οὗτοι δὲ δοκιμαζέσθωσαν
 CONSCIENCE. ³ALSO ²THESE ONES ¹AND LET [THEM] BE TESTED

πρῶτον, εἶτα διακονείτωσαν ἀνεγκλητοὶ ὄντες.
 FIRST, THEN LET THEM SERVE [AS DEACONS], BEING~UNREPROVABLE.

3.11 γυναῖκας ὡσαύτως σεμνάς, μὴ
 WOMEN [DEACONESSES] SIMILARLY [MUST BE] RESPECTABLE, NOT

διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσιν. 3.12 διάκονοι
 SLANDERERS, TEMPERATE, FAITHFUL IN ALL THINGS. ²DEACONS

ἔστωσαν μιᾷς γυναικὸς ἄνδρες, τέκνων
¹LET ³BE ⁵OF ONE ⁶WIFE ⁴HUSBANDS, [THEIR] CHILDREN

καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων.
 MANAGING~WELL AND THE[IR] OWN HOUSEHOLD.

3.13 οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς
 FOR~THE ONES HAVING SERVED~WELL ⁴STANDING ²FOR THEMSELVES

καλὸν περιποιούνται καὶ πολλὴν παρρησίαν ἐν πίστει
³A GOOD ¹ACQUIRE AND MUCH CONFIDENCE IN FAITH

τῇ ἐν Χριστῷ Ἰησοῦ.
 - IN CHRIST JESUS.

3.14 Ταῦτά σοι γράφω ἐλπίζων ἐλθεῖν πρὸς σέ
 THESE THINGS TO YOU I WRITE HOPING TO COME TO YOU

ἐν τάχει· 3.15 ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς
 QUICKLY; BUT~IF I DELAY, THAT YOU MAY KNOW HOW

δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν
 [ONE] OUGHT ²IN ³[THE] HOUSE ⁴OF GOD ¹TO CONDUCT ONESELF, WHICH IS

ἐκκλησία θεοῦ ζώντος, στῦλος καὶ ἐδραίωμα τῆς
 [THE] CHURCH OF A LIVING~GOD, [THE] PILLAR AND FOUNDATION OF THE

keeping his children submissive and respectful in every way—⁵for if someone does not know how to manage his own household, how can he take care of God's church?

⁶He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil. ⁷Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace and the snare of the devil.

⁸Deacons likewise must be serious, not double-tongued, not indulging in much wine, not greedy for money; ⁹they must hold fast to the mystery of the faith with a clear conscience.

¹⁰And let them first be tested; then, if they prove themselves blameless, let them serve as deacons. ¹¹Women/ likewise must be serious, not slanderers, but temperate, faithful in all things. ¹²Let deacons be married only once,^k and let them manage their children and their households well; ¹³for those who serve well as deacons gain a good standing for themselves and great boldness in the faith that is in Christ Jesus.

¹⁴I hope to come to you soon, but I am writing these instructions to you so that, ¹⁵if I am delayed, you may know how one ought to behave in the household of God, which is the church of the living God, the pillar and bulwark of the

^jOr: Their wives, or Women deacons
^kGk. be husbands of one wife

truth. ¹⁶Without any doubt, the mystery of our religion is great:

He^l was revealed in flesh,
vindicated^m in spirit,ⁿ
seen by angels,
proclaimed among
Gentiles,
believed in throughout
the world,
taken up in glory.

^lGk Who; other ancient authorities read God; others, Which

^mOr justified

ⁿOr by the Spirit

ἀληθείας. **3.16** καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς
TRUTH. AND CONFESSEDLY GREAT IS THE -

εὐσεβείας μυστήριον·
MYSTERY~OF GODLINESS:

“Ὅς” ἐφανερώθη ἐν σαρκί,
WHO WAS MANIFESTED IN FLESH,
ἐδικαιώθη ἐν πνεύματι,
WAS VINDICATED IN(BY) [THE] SPIRIT,
ὥφθη ἀγγέλοις,
WAS SEEN BY ANGELS,
ἐκηρύχθη ἐν ἔθνεσιν,
WAS PROCLAIMED AMONG GENTILES,
ἐπιστεύθη ἐν κόσμῳ,
WAS BELIEVED [ON] IN [THE] WORLD,
ἀνελήμφθη ἐν δόξῃ.
WAS TAKEN UP IN GLORY.

3:16 text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. θεός (God): KJV ASVmg RSVmg NASBmg NRSVmg. var. ὅ (which) ASVmg RSVmg (NJBmg) NRSVmg.

CHAPTER 4

Now the Spirit expressly says that in later^o times some will renounce the faith by paying attention to deceitful spirits and teachings of demons,² through the hypocrisy of liars whose consciences are seared with a hot iron.³ They forbid marriage and demand abstinence from foods, which God created to be received with thanksgiving by those who believe and know the truth.⁴ For everything created by God is good, and nothing is to be rejected, provided it is received with thanksgiving;⁵ for it is sanctified by God's word and by prayer.

⁶ If you put these instructions before the brothers and sisters,^p you will be a good servant^q of Christ Jesus, nourished on the words of the faith and of the sound teaching that

^o Or the last

^p Gk brothers

^q Or deacon

4.1 Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις
NOW~THE SPIRIT EXPRESSLY SAYS THAT IN LATTER

καιροῖς ἀποστήσονται τινες τῆς πίστεως προσέχοντες
TIMES SOME~WILL DEPART FROM THE FAITH, GIVING HEED TO

πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων, **4.2** ἐν
DECEITFUL~SPIRITS AND TEACHINGS OF DEMONS, IN

ὑποκρίσει ψευδολόγων, κεκαυστηριασμένων τὴν ἰδίαν
HYPOCRISY OF ONES SPEAKING LIES, HAVING BEEN SEARED [IN] THE[IR] OWN

συνείδησιν, **4.3** κωλύνοντων γαμεῖν, ἀπέχεσθαι
CONSCIENCE, FORBIDDING TO MARRY, [COMMANDING] TO ABSTAIN FROM

βρωμάτων, ἃ ὁ θεὸς ἔκτισεν εἰς μετάλημψιν μετὰ
FOODS, WHICH - GOD CREATED FOR PARTAKING WITH

εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν
THANKSGIVING BY THE BELIEVERS AND ONES HAVING KNOWN THE

ἀλήθειαν. **4.4** ὅτι πᾶν κτίσμα θεοῦ καλὸν καὶ οὐδὲν
TRUTH. BECAUSE EVERY CREATURE OF GOD [IS] GOOD AND NOTHING

ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον·
[IS TO BE] REJECTED ²WITH ³THANKSGIVING ¹BEING RECEIVED.

4.5 ἀγιάζεται γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως.
FOR~IT IS BEING SANCTIFIED THROUGH [THE] WORD OF GOD AND INTERCESSION.

4.6 Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔσῃ
[BY] SUGGESTING~THESE THINGS TO THE BROTHERS YOU WILL BE~A GOOD

διάκονος Χριστοῦ Ἰησοῦ, ἐντρεφόμενος τοῖς λόγοις
SERVANT OF CHRIST JESUS, BEING NOURISHED WITH THE WORDS

τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἧ
OF THE FAITH AND OF THE GOOD TEACHING WHICH

παρηκολούθηκας· **4.7** τοὺς δὲ βεβήλους καὶ γραώδεις
 YOU HAVE FOLLOWED; BUT~THE PROFANE AND OLD WIVES'
 μύθους παραιτοῦ. γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·
 TALES REFUSE. AND~TRAIN YOURSELF FOR GODLINESS;
4.8 ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν
 - FOR BODILY TRAINING FOR A LITTLE IS
 ὠφέλιμος, ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν
 PROFITABLE, - BUT GODLINESS FOR ALL THINGS IS~PROFITABLE,
 ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς
 HAVING~PROMISE ³LIFE ¹OF THE ²NOW(PRESENT) AND OF THE
 μελλούσης. **4.9** πιστὸς ὁ λόγος καὶ πάσης
 COMING ONE. TRUSTWORTHY [IS] THE WORD AND ²OF ALL
 ἀποδοχῆς ἄξιος· **4.10** εἰς τοῦτο γὰρ κοπιῶμεν καὶ
³ACCEPTANCE ¹WORTHY; ²TO ³THIS[END] ¹FOR WE LABOR AND
 ἄγωνιζόμεθα, ὅτι ἡλπίκαμεν ἐπὶ θεῷ ζῶντι, ὅς
 STRIVE, BECAUSE WE HAVE PUT [OUR] HOPE ON A LIVING~GOD, WHO
 ἐστὶν σωτὴρ πάντων ἀνθρώπων μάλιστα πιστῶν.
 IS A SAVIOR OF ALL MEN, ESPECIALLY OF BELIEVERS.
4.11 Παράγγελλε ταῦτα καὶ δίδασκε. **4.12** μηδεὶς
 COMMAND THESE THINGS AND TEACH. ²NO ONE
 σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου
⁴YOUR - ⁵YOUTH ¹LET ³DESPISE, BUT BECOME~AN EXAMPLE
 τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν
 OF(FOR) THE BELIEVERS IN SPEECH, IN CONDUCT, IN LOVE, IN
 πίστει, ἐν ἀγνείᾳ. **4.13** ἕως ἔρχομαι πρόσεχε τῇ
 FAITH, IN PURITY. UNTIL I COME ATTEND TO THE
 ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.
 [PUBLIC] READING [OF SCRIPTURE], TO THE EXHORTATION, TO THE TEACHING.
4.14 μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη
 DO NOT NEGLECT THE ²IN ³YOU ¹GIFT, WHICH WAS GIVEN
 σοὶ διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν
 TO YOU BY MEANS OF PROPHECY WITH [THE] LAYING ON OF THE HANDS
 τοῦ πρεσβυτερίου. **4.15** ταῦτα μελέτα, ἐν τούτοις
 OF THE COUNCIL OF ELDERS. THESE THINGS PRACTISE, IN THESE THINGS
 ἴσθι, ἵνα σου ἡ προκοπὴ φανερὰ ᾖ πᾶσιν.
 BE [INVOLVED], THAT YOUR - PROGRESS MAY BE~MANIFEST TO ALL.
4.16 ἑπέχε σεαυτῷ καὶ τῇ διδασκαλίᾳ, ἐπίμενε
 WATCH YOURSELF AND THE(YOUR) TEACHING, PERSEVERE
 αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ
 IN THEM. FOR~THIS DOING BOTH YOURSELF YOU WILL SAVE AND
 τοὺς ἀκούοντάς σου.
 THE ONES HEARING YOU.

4:10 text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. *ονειδιζόμεθα* (suffer reproach): KJV RSVmg NEBmg TEVmg NRSVmg.

you have followed. ⁷Have nothing to do with profane myths and old wives' tales. Train yourself in godliness, ⁸for, while physical training is of some value, godliness is valuable in every way, holding promise for both the present life and the life to come. ⁹The saying is sure and worthy of full acceptance. ¹⁰For to this end we toil and struggle,⁷ because we have our hope set on the living God, who is the Savior of all people, especially of those who believe.

¹¹ These are the things you must insist on and teach. ¹²Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. ¹³Until I arrive, give attention to the public reading of scripture,⁵ to exhorting, to teaching. ¹⁴Do not neglect the gift that is in you, which was given to you through prophecy with the laying on of hands by the council of elders.¹ ¹⁵Put these things into practice, devote yourself to them, so that all may see your progress. ¹⁶Pay close attention to yourself and to your teaching; continue in these things, for in doing this you will save both yourself and your hearers.

⁷ Other ancient authorities read *suffer reproach*

⁵ Gk *to the reading*

¹ Gk *by the presbytery*

CHAPTER 5

Do not speak harshly to an older man,^u but speak to him as to a father, to younger men as brothers, ²to older women as mothers, to younger women as sisters—with absolute purity.

³Honor widows who are really widows. ⁴If a widow has children or grandchildren, they should first learn their religious duty to their own family and make some repayment to their parents; for this is pleasing in God's sight. ⁵The real widow, left alone, has set her hope on God and continues in supplications and prayers night and day; ⁶but the widow^v who lives for pleasure is dead even while she lives. ⁷Give these commands as well, so that they may be above reproach.

⁸And whoever does not provide for relatives, and especially for family members, has denied the faith and is worse than an unbeliever.

⁹Let a widow be put on the list if she is not less than sixty years old and has been married only once;^w ¹⁰she must be well attested for her good works, as one who has brought up children, shown hospitality, washed the saints' feet, helped the afflicted, and devoted herself to doing good in every way. ¹¹But refuse to put younger widows on the list; for when their sensual desires alienate them from Christ, they want to marry, ¹²and so they incur condemnation for having violated their first pledge. ¹³Besides

^uOr an elder, or a presbyter

^vGk she

^wGk the wife of one husband

5.1 Πρεσβυτέρῳ μὴ ἐπιπλήξῃς ἀλλὰ παρακάλει ὡς
AN ELDERLY MAN DO NOT REBUKE BUT ENTREAT AS

πατέρα, νεωτέρους ὡς ἀδελφούς, **5.2** πρεσβυτέρας ὡς
A FATHER, YOUNGER MEN AS BROTHERS, ELDERLY WOMEN AS

μητέρας, νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἀγνεῖᾳ.
MOTHERS, YOUNGER WOMEN AS SISTERS IN ALL PURITY.

5.3 Χήρας τίμα τὰς ὄντως χήρας. **5.4** εἰ δέ τις
HONOR~WIDOWS - [THAT ARE] REALLY WIDOWS. BUT~IF ANY

χήρα τέκνα ἢ ἑκγόνα ἔχει, μανθανέτωσαν
WIDOW ²CHILDREN ³OR ⁴GRANDCHILDREN ¹HAS, LET THEM LEARN

πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν καὶ
FIRST ²THE[IR] ³OWN ⁴HOUSEHOLD ¹TO SHOW PIETY [TO] AND

ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γὰρ ἐστίν
TO RENDER~RECOMPENSE TO THE PARENTS. FOR~THIS IS

ἀπόδεκτον ἐνώπιον τοῦ θεοῦ. **5.5** ἡ δὲ ὄντως χήρα
ACCEPTABLE IN THE SIGHT - OF GOD. NOW~THE REALLY(TRUE) WIDOW,

καὶ μεμονωμένη ἤλπικεν ἐπὶ θεὸν καὶ
EVEN THE ONE HAVING BECOME SINGLE(ALONE) HAS SET [HER] HOPE ON GOD AND

προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς
CONTINUES IN THE(HER) SUPPLICATIONS AND THE(HER) PRAYERS

νυκτὸς καὶ ἡμέρας, **5.6** ἡ δὲ σπαταλῶσα
NIGHT AND DAY, BUT~THE ONE LIVING IN PLEASURE

ζῶσα τέθνηκεν. **5.7** καὶ ταῦτα παράγγελλε, ἵνα
HAS DIED~[WHILE] LIVING. AND THESE THINGS CHARGE, THAT

ἀνεπίλημπτοι ὦσιν. **5.8** εἰ δέ τις τῶν ιδίων
THEY MAY BE~IRREPROACHABLE. BUT~IF ANYONE ²THE(HIS) ³OWN [RELATIVES]

καὶ μάλιστα οἰκείων οὐ προνοεῖ, τὴν
⁴AND ⁵ESPECIALLY ⁶[HIS] HOUSEHOLD MEMBERS ¹DOES NOT PROVIDE FOR, ²THE

πίστιν ἥρνηται καὶ ἐστὶν ἀπίστου χείρων.
³FAITH ¹HE HAS DENIED AND IS WORSE [THAN]~AN UNBELIEVER.

5.9 Χήρα καταλεγέσθω μὴ ἑλαττον ἐτῶν ἑξήκοντα
LET A WIDOW BE PUT ON [THE] LIST NOT LESS [THAN] SIXTY~YEARS

γεγονυῖα, ἐνὸς ἀνδρὸς γυνή, **5.10** ἐν ἔργοις καλοῖς
HAVING LIVED, ²OF ONE ³MAN ¹A WIFE, ²BY ³GOOD~DEEDS

μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ
¹BEING ATTESTED TO, IF SHE BROUGHT UP CHILDREN, IF SHE SHOWED HOSPITALITY, IF

ἀγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν,
SAINTS' FEET SHE WASHED, IF TO ONES BEING OPPRESSED SHE GAVE ASSISTANCE,

εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν. **5.11** νεωτέρας δὲ
IF TO EVERY GOOD~WORK SHE DEVOTED [HERSELF]. BUT~YOUNGER

χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσιν τοῦ
WIDOWS REFUSE; FOR~WHEN THEY HAVE SEXUAL DESIRES IN DISREGARD -

Χριστοῦ, γαμεῖν θέλουσιν **5.12** ἔχουσαι κρίμα ὅτι
OF CHRIST, THEY WANT~TO MARRY, HAVING JUDGMENT BECAUSE

τὴν πρώτην πίστιν ἠθέτησαν· **5.13** ἅμα δὲ καὶ
²THE[IR] ³FIRST ⁴PLEDGE ¹THEY VIOLATED; AND~AT THE SAME TIME ALSO

ἀργαὶ μανθάνουσιν περιερχόμεναι τὰς οἰκίας, οὐ
 THEY LEARN [TO BE]~IDLE GOING AROUND TO THE HOUSES, ²NOT
 μόνον δὲ ἀργαὶ ἀλλὰ καὶ φλύαροι καὶ περιέργοι,
³ONLY ¹AND IDLE BUT ALSO GOSSIPS AND BUSYBODIES,
 λαλοῦσαι τὰ μὴ δέοντα. **5.14** βούλομαι οὖν
 SPEAKING THE THINGS THEY OUGHT NOT. I COUNSEL THEREFORE
 νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν,
 YOUNGER [WIDOWS] TO MARRY, TO BEAR CHILDREN, TO RULE THE HOUSE,
 μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ
²NO ³OCASION ¹TO GIVE TO THE ADVERSARY
 λοιδορίας χάριν· **5.15** ἤδη γάρ τινες ἐξετράπησαν
 FOR THE SAKE OF~REPROACH; FOR~ALREADY SOME TURNED ASIDE
 ὀπίσω τοῦ Σατανᾶ. **5.16** εἴ τις πιστὴ ἔχει χήρας,
 AFTER - SATAN. IF ANY BELIEVING WOMAN HAS WIDOWS,
 ἐπαρκεῖτω αὐταῖς καὶ μὴ βαρεῖσθω ἡ ἐκκλησία,
 LET HER ASSIST THEM AND NOT LET BE BURDENED THE CHURCH,
 ἵνα ταῖς ὄντως χήραις ἐπαρκεῖται.
 THAT ²THE ONES ³[WHO ARE] REALLY ⁴WIDOWS ¹IT MAY ASSIST.
5.17 Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς
²THE ⁵WELL ⁴HAVING RULED ³ELDERS ⁷OF DOUBLE ⁸HONOR
 ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν
¹LET ⁶BE CONSIDERED WORTHY, ESPECIALLY THE ONES LABORING IN
 λόγῳ καὶ διδασκαλίᾳ. **5.18** λέγει γὰρ ἡ γραφή,
 WORD(PREACHING) AND TEACHING. FOR~SAYS THE SCRIPTURE,
 Βοῦν ἀλοῶντα οὐ φιμώσεις, καί, Ἄξιος ὁ
 AN OX TREADING OUT GRAIN YOU SHALL NOT MUZZLE, AND, WORTHY (IS) THE
 ἐργάτης τοῦ μισθοῦ αὐτοῦ. **5.19** κατὰ πρεσβυτέρου
 WORKMAN OF THE WAGE(S) OF HIM. AGAINST AN ELDER
 κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ
 AN ACCUSATION DO NOT RECEIVE, - UNLESS ON [THE TESTIMONY OF]
 δύο ἢ τριῶν μαρτύρων. **5.20** τοὺς ἁμαρτάνοντας
 TWO OR THREE WITNESSES. THE ONES SINNING
 ἐνώπιον πάντων ἑλεγχε, ἵνα καὶ οἱ λοιποὶ
²BEFORE ³ALL ¹EXPOSE, THAT ALSO THE REST
 φόβον ἔχωσιν. **5.21** Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ
 MAY HAVE~FEAR. I EARNESTLY TESTIFY BEFORE - GOD
 καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα
 AND CHRIST JESUS AND THE CHOSEN ANGELS, THAT
 ταῦτα φυλάξης χωρὶς προκρίματος,
 THESE THINGS(COMMANDS) YOU KEEP, WITHOUT DISCRIMINATION,
 μηδὲν ποιῶν κατὰ πρόσκλισιν. **5.22** Χεῖρας ταχέως
 DOING~NOTHING ACCORDING TO PARTIALITY. ²HANDS ³QUICKLY
 μηδενὶ ἐπιτίθει μηδὲ κοινώνει ἁμαρτίαις ἄλλοτρίαις·
⁵NO ONE ¹LAY ⁴ON, NOR PARTICIPATE IN SINS OF OTHERS;
 σεαυτὸν ἄγνόν τήρει. **5.23** Μηκέτι ὕδροπότει, ἀλλὰ
²YOURSELF ³PURE ¹KEEP. NO LONGER DRINK WATER [ONLY], BUT

that, they learn to be idle, gadding about from house to house; and they are not merely idle, but also gossips and busybodies, saying what they should not say. ¹⁴So I would have younger widows marry, bear children, and manage their households, so as to give the adversary no occasion to revile us. ¹⁵For some have already turned away to follow Satan. ¹⁶If any believing woman^x has relatives who are really widows, let her assist them; let the church not be burdened, so that it can assist those who are real widows.

¹⁷Let the elders who rule well be considered worthy of double honor,^y especially those who labor in preaching and teaching; ¹⁸for the scripture says, "You shall not muzzle an ox while it is treading out the grain," and, "The laborer deserves to be paid." ¹⁹Never accept any accusation against an elder except on the evidence of two or three witnesses. ²⁰As for those who persist in sin, rebuke them in the presence of all, so that the rest also may stand in fear. ²¹In the presence of God and of Christ Jesus and of the elect angels, I warn you to keep these instructions without prejudice, doing nothing on the basis of partiality. ²²Do not ordain^z anyone hastily, and do not participate in the sins of others; keep yourself pure.

²³No longer drink only

^x Other ancient authorities read *believing man or woman*; others, *believing man*

^y Or *compensation*

^z Gk *Do not lay hands on*

water, but take a little wine for the sake of your stomach and your frequent ailments.

24 The sins of some people are conspicuous and precede them to judgment, while the sins of others follow them there. 25 So also good works are conspicuous; and even when they are not, they cannot remain hidden.

οἶνω ὀλίγῳ χρῶ διὰ τὸν στομάχον καὶ τὰς
A LITTLE~WINE USE BECAUSE OF THE(YOUR) STOMACH AND -

πυκνὰς σου ἀσθενείας.
YOUR~FREQUENT ILLNESSES.

5.24 Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσιν
3OF SOME 4MEN 1THE 2SINS ARE~EVIDENT,

προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ ἐπακολουθοῦσιν.
GOING BEFORE [THEM] TO JUDGMENT, BUT~SOME INDEED FOLLOW AFTER;

5.25 ὡσαύτως καὶ τὰ ἔργα τὰ καλὰ πρόδηλα, καὶ
LIKEWISE ALSO THE 2DEEDS - 1GOOD [ARE] EVIDENT, AND

τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.
THE ONES BEING~OTHERWISE 2TO BE HIDDEN 1ARE NOT ABLE.

CHAPTER 6

Let all who are under the yoke of slavery regard their masters as worthy of all honor, so that the name of God and the teaching may not be blasphemed. 2 Those who have believing masters must not be disrespectful to them on the ground that they are members of the church;^a rather they must serve them all the more, since those who benefit by their service are believers and beloved.^b

Teach and urge these duties. 3 Whoever teaches otherwise and does not agree with the sound words of our Lord Jesus Christ and the teaching that is in accordance with godliness, 4 is conceited, understanding nothing, and has a morbid craving for controversy and for disputes about words. From these come envy, dissension, slander, base suspicions, 5 and wrangling among those who are depraved in mind and bereft of the truth, imagining

^a Gk are brothers

^b Or since they are believers and beloved, who devote themselves to good deeds

6.1 Ὅσοι εἰσιν ὑπὸ ζυγὸν δούλοι, τοὺς ἰδίους
AS MANY AS ARE UNDER A YOKE [AS] SLAVES, 2THE[IR] 3OWN

δεσπότας πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ
4MASTERS 5OF ALL 7HONOR 5WORTHY 1LET THEM CONSIDER, LEST THE

ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία βλασφημῇται.
NAME - OF GOD AND THE TEACHING BE BLASPHEMED.

6.2 οἱ δὲ πιστοὺς ἔχοντες δεσπότας
AND~THE ONES 2BELIEVING 1HAVING 3MASTERS

μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν, ἀλλὰ
LET THEM NOT DISRESPECT [THEM], BECAUSE BROTHERS THEY ARE, BUT

μᾶλλον δουλεύετωσαν, ὅτι πιστοὶ εἰσιν καὶ
ALL THE MORE LET THEM SERVE [THEM], BECAUSE BELIEVERS THEY ARE AND

ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι.
BELOVED, THE ONES 2FROM THE[IR] 3GOOD SERVICE 1RECEIVING HELP.

Ταῦτα δίδασκε καὶ παρακάλει. **6.3** εἴ τις
THESE THINGS TEACH AND ENCOURAGE. IF ANYONE

ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσιν
TEACHES DIFFERENT DOCTRINE AND DOES NOT AGREE WITH [THE] HEALTHY

λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ
WORDS - OF THE LORD OF US, JESUS CHRIST, AND 1TO THE

κατ' εὐσέβειαν διδασκαλίᾳ, **6.4** τετύφωται,
3ACCORDING TO 4GODLINESS 2TEACHING, HE HAS BECOME CONCEITED,

μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ
HAVING UNDERSTOOD~NOTHING, BUT HAVING A MORBID CRAVING FOR

ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος
CONTROVERSIES AND DISPUTES OVER WORDS, OUT OF WHICH COMES ENVY,

ἔρις βλασφημίας, ὑπόνοιαι πονηραί, **6.5** διαπαρατριβαὶ
STRIFE, EVIL SPEAKINGS, EVIL~SUSPICIONS, CONSTANT FRICTION

διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ
OF(BETWEEN) MEN~HAVING BEEN CORRUPTED [AS TO] THE[IR] MIND[S] AND

ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν
HAVING BECOME BEREFT OF THE TRUTH, THINKING 3GAIN

εἶναι τὴν εὐσέβειαν. **6.6** ἔστιν δὲ πορισμὸς μέγας
²TO BE - ¹GODLINESS. ⁵IS ¹BUT ⁷GAIN ⁶GREAT

ἡ εὐσέβεια μετὰ ἀνταρκείας· **6.7** οὐδὲν γὰρ
 - ²GODLINESS ³WITH ⁴CONTENTMENT; FOR~NOTHING

εἰσηνέγκαμεν εἰς τὸν κόσμον, ὅτι οὐδὲ ἐξενεγκεῖν
 WE BROUGHT INTO THE WORLD, - NEITHER ²TO CARRY OUT

τι δυνάμεθα· **6.8** ἔχοντες δὲ διατροφὰς καὶ
³ANYTHING ¹ARE WE ABLE. BUT~HAVING SUSTENANCE AND

σκεπάσματα, τούτοις ἀρκεσθησόμεθα. **6.9** οἱ δὲ
 COVERING, WITH THESE THINGS WE WILL BE SATISFIED. BUT~THE ONES

βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ
 DESIRING TO BE RICH FALL INTO TEMPTATION AND

παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς,
 A TRAP AND ⁵LUSTS ¹MANY ²FOOLISH ³AND ⁴HARMFUL,

αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ
 WHICH PLUNGE - MEN INTO RUIN AND

ἀπώλειαν. **6.10** ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ
 DESTRUCTION. FOR~A ROOT OF ALL - EVILS IS THE

φιλαργυρία, ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν
 LOVE OF MONEY, OF WHICH SOME CRAVING WERE LED AWAY

ἀπὸ τῆς πίστεως καὶ ἐαυτοὺς περιέπειραν
 FROM THE FAITH AND PIERCED~THEMSELVES

ὁδύναις πολλαῖς.
 WITH MANY~SORROWS.

6.11 Σὺ δέ, ὦ ἄνθρωπε θεοῦ, ταῦτα φεύγε· δίωκε δὲ
 BUT~YOU, O MAN OF GOD, FLEE~THESE THINGS; BUT~PURSUE

δικαιοσύνην εὐσέβειαν πίστιν, ἀγάπην ὑπομονήν
 RIGHTEOUSNESS, GODLINESS, FAITH, LOVE, ENDURANCE,

πραῦπαθίαν. **6.12** ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς
 MEEKNESS. FIGHT THE GOOD FIGHT OF THE

πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν
 FAITH, LAY HOLD OF THE ETERNAL LIFE, TO WHICH

ἐκλήθης καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν
 YOU WERE CALLED AND CONFESSED THE GOOD CONFSSION

ἐνώπιον πολλῶν μαρτύρων. **6.13** παραγγέλλω [σοι]
 BEFORE MANY WITNESSES. I CHARGE YOU

ἐνώπιον τοῦ θεοῦ τοῦ ζωογονούντος τὰ πάντα καὶ
 BEFORE - GOD THE ONE GIVING LIFE TO - ALL THINGS AND

Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου
 CHRIST JESUS THE ONE HAVING TESTIFIED BEFORE PONTIUS

Πιλάτου τὴν καλὴν ὁμολογίαν, **6.14** τηρῆσαί σε τὴν
 PILATE THE GOOD CONFSSION, TO KEEP - THE

ἐντολὴν ἄσπιλον ἀνεπίλημπτον μέχρι τῆς
 COMMANDMENT SPOTLESS, IRREPROACHABLE, UNTIL THE

ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, **6.15** ἣν
 APPEARING OF THE LORD OF US, JESUS CHRIST, WHICH

καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος
 IN ITS OWN~TIMES ⁶WILL SHOW ¹THE ²BLESSED ³AND ⁴ONLY

that godliness is a means of gain.^c ⁶Of course, there is great gain in godliness combined with contentment; ⁷for we brought nothing into the world, so that^d we can take nothing out of it; ⁸but if we have food and clothing, we will be content with these. ⁹But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. ¹⁰For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains.

¹¹ But as for you, man of God, shun all this; pursue righteousness, godliness, faith, love, endurance, gentleness. ¹²Fight the good fight of the faith; take hold of the eternal life, to which you were called and for which you made^e the good confession in the presence of many witnesses. ¹³In the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, I charge you ¹⁴to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ, ¹⁵which he will bring about at the right time—he who is the blessed and only

^c Other ancient authorities add *Withdraw yourself from such people*

^d Other ancient authorities read *world—it is certain that*

^e Gk. *confessed*

Sovereign, the King of kings and Lord of lords. ¹⁶It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honor and eternal dominion. Amen.

17 As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment. ¹⁸They are to do good, to be rich in good works, generous, and ready to share, ¹⁹thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life.

20 Timothy, guard what has been entrusted to you. Avoid the profane chatter and contradictions of what is falsely called knowledge; ²¹by professing it some have missed the mark as regards the faith.

Grace be with you.

^fThe Greek word for *you* here is plural; in other ancient authorities it is singular. Other ancient authorities add *Amen*.

δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ
⁵SOVEREIGN, THE KING OF THE ONES REIGNING AS KINGS AND

κύριος τῶν κυριευόντων, 6.16 ὁ μόνος ἔχων
LORD OF THE ONES RULING AS LORDS, THE ONLY ONE HAVING

ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς
IMMORTALITY DWELLING~[IN] LIGHT UNAPPROACHABLE, WHOM ³SAW ¹NO ONE

ἀνθρώπων οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ
²OF (AMONG) MEN NEITHER IS ABLE~TO SEE; TO WHOM [BE] HONOR AND

κράτος αἰώνιον, ἀμήν.
POWER ETERNAL, AMEN.

6.17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε
TO THE RICH IN THE PRESENT AGE CHARGE,

μὴ ὑψηλοφρονεῖν μηδὲ ἡλπικέναι ἐπὶ
NOT TO BE HIGH-MINDED NEITHER TO HAVE HOPE ON (IN)

πλούτου ἀδηλότῃ ἀλλ' ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν
[THE] UNCERTAINTY~OF RICHES BUT ON (IN) GOD, THE ONE GRANTING TO US

πάντα πλουσίως εἰς ἀπόλαυσιν, 6.18 ἀγαθοεργεῖν,
ALL THINGS RICHLY FOR ENJOYMENT, TO DO GOOD,

πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι,
TO BE RICH IN GOOD~WORKS, TO BE~GENEROUS,

κοινωνικούς, 6.19 ἀποθησαυρίζοντας ἑαυτοῖς
ONES WILLING TO SHARE, TREASURING UP FOR THEMSELVES

θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς
A GOOD~FOUNDATION FOR THE FUTURE, THAT THEY MAY LAY HOLD OF THE

ὄντως ζωῆς.
REAL LIFE.

6.20 ὦ Τιμόθεε, τὴν παραθήκην φύλαξον
O TIMOTHY, ²THE ³DEPOSIT ENTRUSTED (TO YOU) ¹GUARD,

ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις
TURNING AWAY FROM THE PROFANE, EMPTY UTTERANCES AND OPPOSITIONS

τῆς ψευδωνύμου γνώσεως, 6.21 ἣν τινες
OF THE FALSELY NAMED "KNOWLEDGE," WHICH SOME

ἐπαγγελλόμενοι περὶ τὴν πίστιν ἡστόχησαν.
PROFESSING CONCERNING THE FAITH MISSED [THE] MARK.

Ἡ χάρις μεθ' ὑμῶν.
- GRACE [BE] WITH YOU.

THE SECOND LETTER OF PAUL TO TIMOTHY

CHAPTER 1

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β

TO TIMOTHY 2

1.1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος
PAUL AN APOSTLE OF CHRIST JESUS BY [THE] WILL

θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ
OF GOD ACCORDING TO [THE] PROMISE OF LIFE - IN CHRIST JESUS,

1.2 Τιμοθέε ἀγαπητῷ τέκνω, χάρις ἐλεος εἰρήνη ἀπὸ
TO TIMOTHY, [MY] BELOVED CHILD, GRACE, MERCY, PEACE FROM

θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.
GOD [THE] FATHER AND CHRIST JESUS THE LORD OF US.

1.3 Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων
I HAVE GRATITUDE - TO GOD, WHOM I SERVE FROM [MY] FOREFATHERS

ἐν καθαρᾷ συνειδήσει, ὥς ἀδιάλειπτον ἔχω τὴν
IN A CLEAN CONSCIENCE, AS UNCEASINGLY I HAVE THE

περὶ σοῦ μνησίαν ἐν ταῖς δεήσεσιν μου νυκτὸς
CONCERNING YOU REMEMBRANCE IN THE PRAYERS OF ME NIGHT

καὶ ἡμέρας, 1.4 ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν
AND DAY, LONGING TO SEE YOU, HAVING REMEMBERED YOUR -

δακρύων, ἵνα χαρᾶς πληρωθῶ, 1.5 ὑπόμνησιν λαβὼν
TEARS, THAT WITH JOY I MAY BE FILLED, HAVING TAKEN REMEMBRANCE

τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις ἐνώκησεν
OF THE IN YOU GENUINE FAITH, WHICH DWELT

πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρὶ
FIRST IN THE GRANDMOTHER OF YOU, LOIS, AND IN THE MOTHER

σου Εὐνίκῃ, πέπεισμαι δὲ ὅτι καὶ ἐν σοί.
OF YOU, EUNICE, AND I HAVE BEEN PERSUADED THAT [IT DWELLS] ALSO IN YOU.

1.6 δι' ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ
FOR WHICH CAUSE I REMIND YOU TO REKINDLE THE

χάρισμα τοῦ θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς
GIFT - OF GOD, WHICH IS IN YOU THROUGH THE

ἐπιθέσεως τῶν χειρῶν μου. 1.7 οὐ γὰρ ἔδωκεν ἡμῖν ὁ
LAYING ON OF THE HANDS OF ME. NOT FOR GAVE TO US -

θεὸς πνεῦμα δειλίας ἀλλὰ δυνάμεως καὶ ἀγάπης
GOD A SPIRIT OF COWARDICE, BUT OF POWER AND OF LOVE

καὶ σωφρονισμοῦ. 1.8 μὴ οὖν ἐπαισχυνθῆς τὸ
AND OF SELF-DISCIPLINE. [DO] NOT THEREFORE BE ASHAMED OF THE

μαρτύριον τοῦ κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον
TESTIMONY OF THE LORD OF US NOR [OF] ME, THE PRISONER

αὐτοῦ, ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ
OF HIM, BUT SUFFER TOGETHER WITH [ME] FOR THE GOSPEL

Paul, an apostle of Christ Jesus by the will of God, for the sake of the promise of life that is in Christ Jesus,

2 To Timothy, my beloved child:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

3 I am grateful to God—whom I worship with a clear conscience, as my ancestors did—when I remember you constantly in my prayers night and day. 4 Recalling your tears, I long to see you so that I may be filled with joy. 5 I am reminded of your sincere faith, a faith that lived first in your grandmother Lois and your mother Eunice and now, I am sure, lives in you. 6 For this reason I remind you to rekindle the gift of God that is within you through the laying on of my hands; 7 for God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline.

8 Do not be ashamed, then, of the testimony about our Lord or of me his prisoner, but join with me in suffering for the gospel,

relying on the power of God,⁹ who saved us and called us with a holy calling, not according to our works but according to his own purpose and grace. This grace was given to us in Christ Jesus before the ages began,¹⁰ but it has now been revealed through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel.¹¹ For this gospel I was appointed a herald and an apostle and a teacher,^a

¹²and for this reason I suffer as I do. But I am not ashamed, for I know the one in whom I have put my trust, and I am sure that he is able to guard until that day what I have entrusted to him.^b

¹³Hold to the standard of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus. ¹⁴Guard the good treasure entrusted to you, with the help of the Holy Spirit living in us.

¹⁵You are aware that all who are in Asia have turned away from me, including Phygelus and Hermogenes.

¹⁶May the Lord grant mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chain; ¹⁷when he arrived in Rome, he eagerly^c searched for me and found me ¹⁸—may the Lord

^a Other ancient authorities add *of the Gentiles*

^b Or *what has been entrusted to me*

^c Or *promptly*

κατὰ δύναμιν θεοῦ, **1.9** τοῦ σώσαντος ἡμᾶς καὶ
ACCORDING TO [THE] POWER OF GOD, THE ONE HAVING SAVED US AND

καλέσαντος κλήσει ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν
HAVING CALLED [US] WITH A HOLY~CALLING, NOT ACCORDING TO THE WORKS OF US

ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν, τὴν
BUT ACCORDING TO HIS OWN PURPOSE AND GRACE, -

δοθείσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων
HAVING BEEN GIVEN TO US IN CHRIST JESUS BEFORE TIME

αἰωνίων, **1.10** φανερωθείσαν δὲ νῦν διὰ τῆς
ETERNAL, BUT~HAVING BEEN MANIFESTED NOW THROUGH THE

ἐπιφανείας τοῦ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ,
APPEARING OF THE SAVIOR OF US, CHRIST JESUS,

καταργήσαντος μὲν τὸν θάνατον
ON THE ONE HAND~HAVING NULLIFIED - DEATH,

φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ
ON THE OTHER~HAVING BROUGHT TO LIGHT LIFE AND INCORRUPTIBILITY THROUGH

τοῦ εὐαγγελίου **1.11** εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ
THE GOOD NEWS, FOR WHICH I~WAS APPOINTED A HERALD AND

ἀπόστολος καὶ διδάσκαλος, **1.12** δι' ἣν αἰτίαν καὶ
AN APOSTLE AND A TEACHER, FOR WHICH CAUSE ALSO

ταῦτα πάσχω· ἀλλ' οὐκ ἐπαισχύνομαι, οἶδα γὰρ
THESE THINGS I SUFFER; BUT I AM NOT ASHAMED, FOR~I KNOW

ὃν πεπίστευκα καὶ πέπεισμαι ὅτι δυνατός ἐστιν
WHOM I HAVE BELIEVED AND I HAVE BEEN PERSUADED THAT HE IS~ABLE

τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν
²THE ³DEPOSIT [ENTRUSTED TO HIM] ⁴OF (BY) ME ¹TO GUARD FOR - THAT

ἡμέραν. **1.13** ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν
DAY. FOLLOW~[THE] PATTERN OF HEALTHY WORDS WHICH

παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν
FROM ME YOU HEARD IN FAITH AND LOVE - IN

Χριστῷ Ἰησοῦ. **1.14** τὴν καλὴν παραθήκην
CHRIST JESUS. THE GOOD DEPOSIT ENTRUSTED [TO YOU]

φύλαξον διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν
GUARD THROUGH [THE] HOLY~SPIRIT - DWELLING IN

ἡμῖν.
US.

1.15 Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ
THIS~YOU KNOW, THAT TURNED AWAY FROM ME ALL THE ONES

ἐν τῇ Ἀσίᾳ, ὧν ἐστὶν Φύγελος καὶ Ἑρμογένης.
IN - ASIA, OF WHOM IS (ARE) PHYGELUS AND HERMOGENES.

1.16 δῶν ἔλεος ὁ κύριος τῷ Ὀνησιφόρου οἴκῳ,
¹MAY ⁴GRANT ⁵MERCY ²THE ³LORD - TO ONESIPHORUS' HOUSEHOLD,

ὅτι πολλάκις με ἀνέψυξεν καὶ τὴν ἀλυσίν μου
BECAUSE OFTEN HE REFRESHED~ME AND THE CHAIN[S] OF ME

οὐκ ἐπαισχύνηται, **1.17** ἀλλὰ γενόμενος ἐν Ῥώμῃ
WAS NOT ASHAMED OF, BUT HAVING BEEN IN ROME,

σπουδαίως ἐζήτησέν με καὶ εὑρεν· **1.18** δῶν
DILIGENTLY HE SOUGHT ME AND FOUND [ME]; ¹MAY ⁴GRANT

αὐτῷ ὁ κύριος εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ
⁵TO HIM ²THE ³LORD TO FIND MERCY FROM [THE] LORD IN THAT
 τῇ ἡμέρᾳ. καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν,
 - DAY. AND [IN] HOW MANY WAYS [WHILE] IN EPHESUS HE SERVED,
 βέλτιον σὺ γινώσκεις.
 [AS] VERY WELL YOU KNOW.

grant that he will find mercy
 from the Lord on that day!
 And you know very well
 how much service he
 rendered in Ephesus.

CHAPTER 2

2.1 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι
 YOU, THEREFORE; CHILD OF ME, BE EMPOWERED IN THE GRACE
 τῇ ἐν Χριστῷ Ἰησοῦ, **2.2** καὶ ἃ ἤκουσας παρ'
 - IN CHRIST JESUS, AND WHAT THINGS YOU HEARD FROM
 ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου
 ME THROUGH MANY WITNESSES, THESE THINGS COMMIT
 πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ
 TO TRUSTWORTHY MEN, WHO WILL BE~QUALIFIED ALSO
 ἑτέρους διδάξαι. **2.3** συγκακοπάθησον ὡς καλὸς
 TO TEACH~OTHERS. TAKE [YOUR] PART IN SUFFERING AS A GOOD
 στρατιώτης Χριστοῦ Ἰησοῦ. **2.4** οὐδεὶς στρατευόμενος
 SOLDIER OF CHRIST JESUS. NO ONE SERVING AS A SOLDIER
 ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ
 IS ENTANGLED WITH THE - AFFAIRS OF~[CIVILIAN] LIFE, THAT ²THE ONE
 στρατολογήσαντι ἀρέσῃ. **2.5** ἐὰν δὲ καὶ
³HAVING ENLISTED [HIM] HE MAY PLEASE. AND~IF ALSO
 ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ
 ANYONE~COMPETES [AS AN ATHLETE], HE IS NOT CROWNED UNLESS
 νομίμως ἀθλήσῃ. **2.6** τὸν κοπιῶντα γεωργὸν
 HE COMPETES~ACCORDING TO THE RULES. ²THE ³LABORING ⁴FARMER
 δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.
¹IT IS NECESSARY [FOR] ⁵[TO BE THE] FIRST ⁷OF THE ⁸FRUITS ⁶TO PARTAKE.
2.7 νόει ὃ λέγω· δώσει γάρ σοι ὁ κύριος
 CONSIDER WHAT I SAY; ⁴WILL GIVE ¹FOR ⁵TO YOU ²THE ³LORD
 σύνεσιν ἐν πᾶσιν.
 UNDERSTANDING IN ALL THINGS.
2.8 Μνημόνευε Ἰησοῦν Χριστὸν ἐγγεγερμένον ἐκ
 REMEMBER JESUS CHRIST HAVING BEEN RAISED FROM
 νεκρῶν, ἐκ σπέρματος Δαβὶδ, κατὰ τὸ εὐαγγέλιον
 [THE] DEAD, OF [THE] SEED OF DAVID, ACCORDING TO THE GOSPEL
 μου, **2.9** ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν
 OF ME, IN(FOR) WHICH I SUFFER EVEN TO THE POINT OF BONDS(IMPRISONMENT)
 ὡς κακούργος, ἀλλὰ ὁ λόγος τοῦ θεοῦ οὐ δέδεται·
 AS AN EVILDOER, BUT THE WORD - OF GOD HAS NOT BEEN BOUND;
2.10 διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς,
 THEREFORE ALL THINGS I ENDURE BECAUSE OF THE CHOSEN ONES,
 ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ
 THAT ALSO THEY MAY OBTAIN~[THE] SALVATION - IN CHRIST

You then, my child, be
 strong in the grace that is in
 Christ Jesus; ²and what you
 have heard from me through
 many witnesses entrust to
 faithful people who will be
 able to teach others as well.
³Share in suffering like a
 good soldier of Christ Jesus.
⁴No one serving in the army
 gets entangled in everyday
 affairs; the soldier's aim is to
 please the enlisting officer.
⁵And in the case of an
 athlete, no one is crowned
 without competing accord-
 ing to the rules. ⁶It is the
 farmer who does the work
 who ought to have the first
 share of the crops. ⁷Think
 over what I say, for the Lord
 will give you understanding
 in all things.

⁸Remember Jesus Christ,
 raised from the dead, a
 descendant of David—that
 is my gospel, ⁹for which I
 suffer hardship, even to the
 point of being chained like a
 criminal. But the word of
 God is not chained. ¹⁰There-
 fore I endure everything for
 the sake of the elect, so
 that they may also obtain
 the salvation that is in Christ

Jesus, with eternal glory.

¹¹The saying is sure:

If we have died with him, we will also live with him;

¹²if we endure, we will also reign with him; if we deny him, he will also deny us;

¹³if we are faithless, he remains faithful—for he cannot deny himself.

¹⁴Remind them of this, and warn them before God^d that they are to avoid wrangling over words, which does no good but only ruins those who are listening.

¹⁵Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth. ¹⁶Avoid profane chatter, for it will lead people into more and more impiety, ¹⁷and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, ¹⁸who have swerved from the truth by claiming that the resurrection has already taken place. They are upsetting the faith of some. ¹⁹But God's firm foundation stands, bearing this inscription: "The Lord knows those who are his," and, "Let everyone who calls on the name of the Lord turn away from wickedness."

²⁰In a large house there are utensils not only of gold and silver but also of wood

^dOther ancient authorities read *the Lord*

Ἰησοῦ μετὰ δόξης αἰωνίου. **2.11** πιστὸς ὁ λόγος·
JESUS WITH GLORY ETERNAL. TRUSTWORTHY [IS] THE WORD:

εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν·
FOR~IF WE DIED WITH [HIM], ALSO WE WILL LIVE WITH [HIM];

2.12 εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν·
IF WE ENDURE, ALSO WE WILL REIGN WITH [HIM];

εἰ ἄρνησόμεθα, κἀκεῖνος ἄρνήσεται ἡμᾶς·
IF WE WILL DENY [HIM], THAT ONE ALSO WILL DENY US;

2.13 εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει,
IF WE ARE UNFAITHFUL, THAT ONE REMAINS~FAITHFUL,

ἄρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται.
³TO DENY ¹FOR ⁴HIMSELF ²HE IS NOT ABLE.

2.14 Ταῦτα ὑπομίμνησκε διαμαρτυρόμενος ἐνώπιον
THESE THINGS REMIND [THEM OF], EARNESTLY TESTIFYING BEFORE

τοῦ θεοῦ μὴ λογομαχεῖν, ἐπ' οὐδέν
- GOD NOT TO BE ENGAGED IN DISPUTES OVER WORDS, ²FOR ³NOTHING

χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων.
¹PROFITABLE, TO [THE] RUIN OF THE ONES HEARING.

2.15 σπούδαςον σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ,
BE DILIGENT ²YOURSELF ³APPROVED ¹TO PRESENT - ⁴TO GOD,

ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον
A WORKMAN UNASHAMED, ¹KEEPING ⁵[ON] A STRAIGHT COURSE ²THE ³MESSAGE

τῆς ἀληθείας. **2.16** τὰς δὲ βεβήλους κενοφωνίας
- ⁴OF TRUTH. - BUT PROFANE, EMPTY UTTERANCES

περιίτασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας
AVOID; ³TO ⁴MORE ¹FOR ²THEY WILL ADVANCE ⁵UNGODLINESS

2.17 καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα
AND THE WORD OF THEM AS GANGRENE

νομῆν ἔξει. ὧν ἐστὶν Ὑμέναιος καὶ
WILL HAVE~A SPREADING [EFFECT]; OF WHOM IS [ARE] HYMENAEUS AND

Φίλητος, **2.18** οἵτινες περὶ τὴν ἀλήθειαν ἡστόχησαν,
PHILETUS, WHO CONCERNING THE TRUTH MISSED [THE] MARK,

λέγοντες [τὴν] ἀνάστασιν ἤδη γεγονέναι, καὶ
SAYING THE RESURRECTION ALREADY TO HAVE HAPPENED, AND

ἀνατρέπουσιν τὴν τινῶν πίστιν. **2.19** ὁ μέντοι
THEY ARE OVERTHROWING THE FAITH~OF SOME. - NEVERTHELESS

στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν, ἔχων τὴν
²SOLID ³FOUNDATION - ¹GOD'S HAS STOOD FIRM, HAVING -

σφραγίδα ταύτην· Ἐγὼ κύριος τοὺς ὄντας αὐτοῦ,
THIS~SEAL: [THE] LORD~KNOWS THE ONES BEING HIS,

καί, Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ
AND, LET DEPART FROM UNRIGHTEOUSNESS EVERYONE NAMING THE

ὄνομα κυρίου. **2.20** Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν
NAME OF [THE] LORD. ²IN ³A GREAT ¹BUT HOUSE THERE ARE~NOT

μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα καὶ
ONLY VESSELS GOLDEN AND SILVER BUT ALSO WOODEN AND

2:14 text: ASVmg RSVmg NASB NIV NEB TEV NJB NRSV. var. του κυριος (the Lord): KJV ASV RSV NJBmg NRSVmg. **2:19** Num. 16:5

ὄστράκινα, καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς
 EARTHEN, AND SOME - FOR HONOR[ABLE USE] BUT~OTHERS FOR
 ἀτιμίαν· **2.21** ἔαν οὖν τις ἐκκαθάρῃ ἑαυτὸν
 DISHONOR[ABLE USE]; IF THEREFORE ANYONE CLEANSSES HIMSELF
 ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν,
 FROM THESE THINGS, HE WILL BE A VESSEL FOR HONOR[ABLE USE],
 ἡγιασμένον, εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν
 HAVING BEEN SANCTIFIED, USEFUL TO THE MASTER, FOR EVERY
 ἔργον ἀγαθὸν ἡτοιμασμένον. **2.22** τὰς δὲ νεωτερικὰς
 GOOD~WORK HAVING BEEN PREPARED. - BUT YOUTHFUL
 ἐπιθυμίας φεῦγε, δίωκε δὲ δικαιοσύνην πίστιν ἀγάπην
 LUSTS FLEE, AND~PURSUE RIGHTEOUSNESS, FAITH, LOVE,
 εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ
 PEACE, WITH THE ONES CALLING ON THE LORD OUT FROM
 καθαρᾶς καρδίας. **2.23** τὰς δὲ μωρὰς καὶ ἀπαιδεύτους
 A CLEAN HEART. - BUT FOOLISH AND IGNORANT
 ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννώσιν μάχας·
 SPECULATIONS REFUSE, KNOWING THAT THEY PRODUCE FIGHTS;
2.24 δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι ἀλλὰ
 AND~A SLAVE OF [THE] LORD OUGHT~NOT TO FIGHT BUT
 ἥπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον,
 [OUGHT] TO BE~GENTLE TO ALL, SKILLED IN TEACHING, PATIENT,
2.25 ἐν πραΰτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους,
 IN MEEKNESS INSTRUCTING THE ONES OPPOSING,
 μήποτε δώῃ αὐτοῖς ὁ θεὸς μετάνοιαν εἰς
 IF PERHAPS ²MAY GRANT ³THEM - ¹GOD REPENTANCE [RESULTING] IN
 ἐπίγνωσιν ἀληθείας **2.26** καὶ ἃ ἀνανήψωσιν |
 ACKNOWLEDGMENT OF [THE] TRUTH, AND THEY MAY COME TO [THEIR] SENSES
 ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ'
 [AWAY] FROM ¹THE ³OF THE ⁴DEVIL ²TRAP, HAVING BEEN CAPTURED BY
 αὐτοῦ εἰς τὸ ἐκείνου θέλημα.
 HIM FOR(IN) - THAT ONE'S WILL. TO SOBER UP. TO RETURN TO SOBRIETY

and clay, some for special use, some for ordinary. ²¹All who cleanse themselves of the things I have mentioned^e will become special utensils, dedicated and useful to the owner of the house, ready for every good work. ²²Shun youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart. ²³Have nothing to do with stupid and senseless controversies; you know that they breed quarrels. ²⁴And the Lord's servant^f must not be quarrelsome but kindly to everyone, an apt teacher, patient, ²⁵correcting opponents with gentleness. God may perhaps grant that they will repent and come to know the truth, ²⁶and that they may escape from the snare of the devil, having been held captive by him to do his will.^g

^e Gk. of these things

^f Gk. slave

^g Or by him, to do his (that is, God's) will

CHAPTER 3

3.1 Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις
 BUT~THIS KNOW, THAT IN [THE] LAST DAYS
 ἐνστήσονται καιροὶ χαλεποί· **3.2** ἔσονται γὰρ οἱ
³WILL BE IMMINENT ²TIMES ¹HARD; ³WILL BE ¹FOR -
 ἄνθρωποι φίλαντοι φιλάργυροι ἀλαζόνες ὑπερήφανοι
²MEN LOVERS OF SELF, LOVERS OF MONEY, BOASTERS, PROUD,
 βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι ἀνόσιοι
 SPEAKERS OF EVIL, DISOBEDIENT TO~PARENTS, UNGRATEFUL, IRREVERENT,
3.3 ἄστοργοι ἄσπονδοι διάβολοι ἀκρατεῖς
 UNLOVING, IRRECONCILABLE, SLANDEROUS, WITHOUT SELF-CONTROL,
 ἀνήμεροι ἀφιλάγαθοι **3.4** προδόται προπετεῖς
 SAVAGE, NOT LOVERS OF GOOD, TREACHEROUS, RECKLESS,

You must understand this, that in the last days distressing times will come. ²For people will be lovers of themselves, lovers of money, boasters, arrogant, abusive, disobedient to their parents, ungrateful, unholy, ³inhuman, implacable, slanderers, profligates, brutes, haters of good, ⁴treacherous, reckless,

swollen with conceit, lovers of pleasure rather than lovers of God, ⁵holding to the outward form of godliness but denying its power. Avoid them! ⁶For among them are those who make their way into households and captivate silly women, overwhelmed by their sins and swayed by all kinds of desires, ⁷who are always being instructed and can never arrive at a knowledge of the truth. ⁸As Jannes and Jambres opposed Moses, so these people, of corrupt mind and counterfeit faith, also oppose the truth. ⁹But they will not make much progress, because, as in the case of those two men, ^htheir folly will become plain to everyone.

¹⁰Now you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, ¹¹my persecutions, and my suffering the things that happened to me in Antioch, Iconium, and Lystra. What persecutions I endured! Yet the Lord rescued me from all of them. ¹²Indeed, all who want to live a godly life in Christ Jesus will be persecuted. ¹³But wicked people and impostors will go from bad to worse, deceiving others and being deceived. ¹⁴But as for you, continue in what you have learned and firmly believed, knowing from whom you learned it, ¹⁵and how from

^h Gk lacks two men

τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,
HAVING BECOME CONCEITED, LOVERS OF PLEASURE RATHER THAN LOVERS OF GOD,

3.5 ἔχοντες μόρφωσιν εὐσεβείας τὴν δὲ δύναμιν αὐτῆς
HAVING A FORM OF GODLINESS BUT~THE POWER OF IT

ἡρνημένοι· καὶ τούτους ἀποτρέπου. **3.6** ἐκ τούτων
HAVING DENIED; AND THESE ONES TURN AWAY FROM. ²OF ³THESE

γὰρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ
¹FOR ARE THE ONES ENTERING INTO - HOMES AND

αἰχμαλωτίζοντες γυναικάρια σεσωρευμένα ἁμαρτίαις,
CAPTURING WEAK-WILLED WOMEN HAVING BEEN LADEN WITH SINS,

ἀγόμενα ἐπιθυμίαις ποικίλαις, **3.7** πάντοτε μαρθάνοντα
BEING LED AWAY BY VARIOUS~LUSTS, ALWAYS LEARNING

καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας
AND NEVER TO A KNOWLEDGE OF TRUTH

ἐλθεῖν δυνάμενα. **3.8** ὃν τρόπον δὲ Ἰάννης καὶ
BEING ABLE~TO COME. ²IN THE WAY ¹NOW JANNES AND

Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτως καὶ οὗτοι
JAMBRES OPPOSED MOSES, SO ALSO THESE ONES

ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι
OPPOSE THE TRUTH, MEN HAVING BEEN CORRUPTED

τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. **3.9** ἀλλ'
[IN] THE [IR] MIND, FAILURES WITH RESPECT TO THE FAITH; BUT

οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν
THEY WILL NOT ADVANCE FARTHER; FOR~THE FOLLY OF THEM

ἐκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.
WILL BE~PLAIN TO ALL, AS ALSO THE [FOLLY] OF THOSE MEN BECAME.

3.10 Σὺ δὲ παρηκολούθησάς μου τῇ διδασκαλίᾳ, τῇ
BUT~YOU CLOSELY FOLLOWED MY - TEACHING, -

ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ
WAY OF LIFE, - PURPOSE, - FAITH, - LONGSUFFERING, -

ἀγάπῃ, τῇ ὑπομονῇ, **3.11** τοῖς διωγμοῖς, τοῖς
LOVE, - ENDURANCE, - PERSECUTIONS, -

παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ,
SUFFERINGS, WHICH HAPPENED~TO ME IN ANTIOCH, IN ICONIUM,

ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα καὶ ἐκ
IN LYSTRA, WHAT KIND OF PERSECUTIONS I ENDURED, AND OUT OF

πάντων με ἐρρύσατο ὁ κύριος. **3.12** καὶ πάντες δὲ
ALL ⁴ME ³RESCUED ¹THE ²LORD. ²ALSO ³ALL ¹AND

οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ
THE ONES WANTING TO LIVE~GODLY IN CHRIST JESUS

διωχθήσονται. **3.13** πονηροὶ δὲ ἄνθρωποι καὶ γόητες
WILL BE PERSECUTED. BUT~EVIL MEN AND IMPOSTORS

προκόψουσιν ἐπὶ τὸ χεῖρον πλανῶντες καὶ πλανώμενοι.
WILL ADVANCE TO THE WORST, MISLEADING AND BEING MISLED.

3.14 σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης,
BUT~YOU REMAIN IN WHAT THINGS YOU LEARNED AND WERE CONVINCED OF,

εἰδὼς παρὰ τίνων ἔμαθες, **3.15** καὶ ὅτι ἀπὸ
KNOWING FROM WHOM* YOU LEARNED, AND THAT FROM

βρέφους [τὰ] ἱερὰ γράμματα οἶδας, τὰ
 AN INFANT(INFANCY) THE HOLY SCRIPTURES YOU KNEW, THE ONES
 δυνάμενά σε σοφίσει εἰς σωτηρίαν διὰ
 BEING ABLE TO MAKE YOU WISE [WITH A VIEW] TO SALVATION THROUGH
 πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. **3.16** πᾶσα γραφὴ
 FAITH - IN CHRIST JESUS. ALL SCRIPTURE
 θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς
 [IS] GOD-BREATHED AND USEFUL FOR TEACHING, FOR
 ἐλεγμόν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν
 REPROOF, FOR CORRECTION, FOR TRAINING - IN
 δικαιοσύνη, **3.17** ἵνα ἄρτιος ᾦ ὁ τοῦ θεοῦ
 RIGHTEOUSNESS, THAT ⁵PROFICIENT ⁴MAY BE ¹THE - ³OF GOD
 ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.
²MAN, FOR EVERY GOOD~WORK HAVING BEEN EQUIPPED.

childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus. ¹⁶All scripture is inspired by God and isⁱ useful for teaching, for reproof, for correction, and for training in righteousness, ¹⁷so that everyone who belongs to God may be proficient, equipped for every good work.

ⁱ Or Every scripture inspired by God is also

CHAPTER 4

4.1 Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ
 I SOLEMNLY CHARGE [YOU] BEFORE - GOD AND CHRIST
 Ἰησοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς,
 JESUS, THE ONE BEING ABOUT TO JUDGE [THE] LIVING AND DEAD,
 καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ·
 AND [BY] THE APPEARING OF HIM AND THE KINGDOM OF HIM:
4.2 κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως,
 PREACH THE WORD, BE READY IN SEASON, OUT OF SEASON,
 ἐλεγξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ
 EXPOSE, REBUKE, ENCOURAGE, WITH ALL
 μακροθυμίᾳ καὶ διδασχῇ. **4.3** ἔσται γὰρ καιρὸς ὅτε τῆς
 LONGSUFFERING AND TEACHING. FOR~THERE WILL BE A TIME WHEN -
 ὑγιαίνουσας διδασκαλίας οὐκ ἀνέχονται ἀλλὰ κατὰ
 HEALTHY TEACHING THEY WILL NOT BEAR BUT ACCORDING TO
 τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύουσιν
 THE - LUSTS OF THEMSELVES WILL ACCUMULATE
 διδασκάλους κνηθόμενοι τὴν ἀκοὴν **4.4** καὶ ἀπὸ μὲν
 TEACHERS TICKLING THE EAR, AND FROM -
 τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς
 THE TRUTH THE[IR] EAR THEY WILL TURN AWAY, AND~TO -
 μύθους ἐκτραπήσονται. **4.5** σὺ δὲ νῆφε ἐν
 MYTHS WILL BE TURNED ASIDE. BUT~YOU BE SELF-CONTROLLED IN
 πᾶσιν, κακοπάθησον, ἔργον ποίησον εὐαγγελιστοῦ, τὴν
 ALL THINGS, SUFFER HARDSHIP, DO~[THE] WORK OF AN EVANGELIST, THE
 διακονίαν σου πληροφόρησον.
 MINISTRY OF YOU FULLY CARRY OUT.
4.6 Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς
 FOR~I ALREADY AM BEING POURED OUT, AND THE TIME OF THE
 ἀναλύσεώς μου ἐφέστηκεν. **4.7** τὸν καλὸν ἀγῶνα
 DEPARTURE OF ME HAS COME. THE GOOD FIGHT

In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you: ²proclaim the message; be persistent whether the time is favorable or unfavorable; convince, rebuke, and encourage, with the utmost patience in teaching. ³For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires, ⁴and will turn away from listening to the truth and wander away to myths. ⁵As for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully.

⁶ As for me, I am already being poured out as a libation, and the time of my departure has come. ⁷I have fought the good fight,

I have finished the race, I have kept the faith. ⁸From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing.

⁹Do your best to come to me soon, ¹⁰for Demas, in love with this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia. ¹¹Only Luke is with me. Get Mark and bring him with you, for he is useful in my ministry. ¹²I have sent Tychicus to Ephesus. ¹³When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments. ¹⁴Alexander the coppersmith did me great harm; the Lord will pay him back for his deeds. ¹⁵You also must beware of him, for he strongly opposed our message.

¹⁶At my first defense no one came to my support, but all deserted me. May it not be counted against them! ¹⁷But the Lord stood by me and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth.

¹⁸The Lord will rescue me

^jOther ancient authorities read *Gaul*

ἡγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα·
I HAVE FOUGHT, THE COURSE I HAVE FINISHED, THE FAITH I HAVE KEPT;

4.8 λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης
HENCEFORTH, THERE IS LAID UP FOR ME ¹THE - ³OF RIGHTEOUSNESS

στέφανος, ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ
²CROWN(WREATH), WHICH ³WILL GIVE ⁴TO ME ¹THE ²LORD IN THAT -

ἡμέρᾳ, ὁ δίκαιος κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ
DAY, THE RIGHTEOUS JUDGE, ²NOT ³ONLY ¹AND TO ME BUT

καὶ πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.
ALSO TO ALL THE ONES HAVING LOVED THE APPEARING OF HIM.

4.9 Σπούδασον ἐλθεῖν πρὸς με ταχέως·
BE DILIGENT TO COME TO ME QUICKLY;

4.10 Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν
FOR~DEMAS FORSOOK~ME, HAVING LOVED THE NOW(PRESENT)

αἰῶνα καὶ ἐπορεύθη εἰς Θεσσαλονίκην, Κρήσκης εἰς
AGE AND WENT TO THESSALONICA, CRESCENS TO

Γαλατίαν, Τίτος εἰς Δαλματίαν· **4.11** Λουκᾶς
GALATIA, TITUS TO DALMATIA; LUKE

ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ
ALONE-IS WITH ME. HAVING TAKEN~MARK, BRING WITH

σεαυτοῦ, ἐστὶν γάρ μοι εὐχρηστος εἰς διακονίαν.
YOURSELF, FOR~HE IS USEFUL~TO ME FOR SERVICE.

4.12 Τυχικὸν δὲ ἀπέστειλα εἰς Ἐφεσον. **4.13** τὸν
NOW~TYCHICUS I SENT TO EPHESUS. THE

φαυλόνην ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ
CLOAK WHICH I LEFT BEHIND IN TROAS WITH CARPUS

ἐρχόμενος φέρε, καὶ τὰ βιβλία μάλιστα τὰς
[WHEN] COMING BRING, AND THE SCROLLS, ESPECIALLY THE

μεμβράνας. **4.14** Ἀλέξανδρος ὁ χαλκεὺς πολλὰ μοι
PARCHMENTS. ALEXANDER THE COPPERSMITH ²MANY ⁴TO ME

κακὰ ἐνεδείξατο· ἀποδώσει αὐτῷ ὁ κύριος
³EVIL THINGS ¹DID; ³WILL REPAY ⁴HIM ¹THE ²LORD

κατὰ τὰ ἔργα αὐτοῦ· **4.15** ὃν καὶ σὺ φυλάσσου,
ACCORDING TO THE WORKS OF HIM; WHOM ALSO YOU WATCH[OUT FOR],

λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις.
FOR~GREATLY HE OPPOSED - OUR WORDS.

4.16 Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδεὶς
IN(AT) - MY~FIRST DEFENSE NO ONE

μοι παρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ
CAME TO BE~WITH ME BUT ALL FORSOOK~ME; NOT

αὐτοῖς λογισθεῖν· **4.17** ὁ δὲ κύριός μοι παρέστη
AGAINST THEM MAY IT BE COUNTED; BUT~THE LORD STOOD WITH~ME

καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κήρυγμα
AND EMPOWERED ME, THAT THROUGH ME THE PROCLAMATION

πληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ
MIGHT BE FULLY MADE, AND ⁴MIGHT HEAR[IT] ¹ALL ²THE ³GENTILES, AND

ἐρρύσθην ἐκ στόματος λέοντος. **4.18** ῥύσεται με ὁ
I WAS RESCUED OUT OF A LION'S~MOUTH. ³WILL RESCUE ⁴ME ¹THE

κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει
²LORD FROM EVERY EVIL~WORK AND WILL BRING [ME] SAFELY
 εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ
 INTO THE ³KINGDOM ¹HIS - ²HEAVENLY; TO WHOM [BE] THE
 δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.
 GLORY INTO THE AGES OF THE AGES, AMEN.
4.19 Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν
 GREET PRISCA AND AQUILA AND -
 Ὀνησιφόρου οἶκον. **4.20** Ἐραστος ἔμεινεν ἐν Κορίνθῳ,
 ONESIPHORUS' HOUSEHOLD. ERASTUS REMAINED IN CORINTH,
 Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα.
 BUT~TROPHIMUS I LEFT BEHIND IN MILETUS AILING.
4.21 Σπούδασον πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεται σε
 MAKE HASTE BEFORE WINTER TO COME. GREETs YOU
 Εὐβουλος καὶ Πούδης καὶ Λίνος καὶ Κλαυδία καὶ οἱ
 EUBULUS AND PUDENS AND LINUS AND CLAUDIA AND ²THE
 ἀδελφοὶ πάντες. **4.22** Ὁ κύριος μετὰ τοῦ πνεύματός
³BROTHERS ¹ALL. THE LORD [BE] WITH THE SPIRIT
 σου. ἡ χάρις μεθ' ὑμῶν.
 OF YOU. - GRACE [BE] WITH YOU*.

from every evil attack and save me for his heavenly kingdom. To him be the glory forever and ever. Amen.

19 Greet Prisca and Aquila, and the household of Onesiphorus. 20 Erastus remained in Corinth; Trophimus I left ill in Miletus. 21 Do your best to come before winter. Eubulus sends greetings to you, as do Pudens and Linus and Claudia and all the brothers and sisters.^k

22 The Lord be with your spirit. Grace be with you.^l

^kGk all the brothers

^lThe Greek word for you here is plural. Other ancient authorities add Amen

THE LETTER OF PAUL TO TITUS

CHAPTER 1

ΠΡΟΣ ΤΙΤΟΝ

TO TITUS

1.1 Παῦλος δούλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ
PAUL A SLAVE OF GOD, AND~AN APOSTLE OF JESUS CHRIST

κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν
ACCORDING TO [THE] FAITH OF [THE] CHOSEN ONES OF GOD AND KNOWLEDGE

ἀληθείας τῆς κατ' εὐσέβειαν **1.2** ἐπ' ἐλπίδι
OF TRUTH - ACCORDING TO GODLINESS, [BASED] ON A HOPE

ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ
OF LIFE ETERNAL, WHICH ⁴PROMISED ¹THE ²TRUTHFUL ³GOD BEFORE

χρόνων αἰώνιων, **1.3** ἐφάνέρωσεν δὲ καιροῖς ἰδίους τὸν
[THE] AGES~OF TIME, BUT~MANIFESTED IN ITS OWN~TIMES THE

λόγον αὐτοῦ ἐν κηρύγματι, ὃ ἐπιστεύθην ἐγὼ
WORD OF HIM IN(BY) PROCLAMATION, WHICH I~WAS ENTRUSTED WITH

κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ, **1.4** Τίτω
ACCORDING TO [THE] COMMAND OF THE SAVIOR OF US, GOD, TO TITUS,

γενεσίῳ τέκνῳ κατὰ κοινὴν πίστιν, χάρις καὶ
[MY] TRUE CHILD ACCORDING TO A COMMON(SHARED) FAITH, GRACE AND

εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ
PEACE FROM GOD [THE] FATHER AND CHRIST JESUS THE

σωτῆρος ἡμῶν.
SAVIOR OF US.

1.5 Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ
[FOR] THIS CAUSE I LEFT YOU IN CRETE, THAT THE THINGS

λείποντα ἐπιδιορθώσῃ καὶ καταστήσῃς κατὰ πόλιν
LACKING YOU SHOULD SET RIGHT AND SHOULD APPOINT IN EVERY CITY

πρεσβυτέρους, ὡς ἐγὼ σοι διαταξάμην, **1.6** εἴ τις
ELDERS, AS I ORDERED~YOU, IF ANYONE

ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων
IS BLAMELESS, ²OF ONE ³WIFE ¹A HUSBAND, ³CHILDREN ¹HAVING

πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.
²BELIEVING NOT IN(UNDER) ACCUSATION OF DEBAUCHERY OR INSUBORDINATION.

1.7 δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι
FOR~IT IS NECESSARY [FOR] THE OVERSEER TO BE~BLAMELESS

ὡς θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, μὴ
AS GOD'S STEWARD, NOT ARROGANT, NOT QUICK-TEMPERED, NOT

πάροιον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, **1.8** ἀλλὰ
GIVEN TO MUCH WINE, NOT VIOLENT, NOT FOND OF DISHONEST GAIN, BUT

φιλόξενον φιλάγαθον σώφρονα δίκαιον ὅσιον ἐγκρατῆ,
HOSPITABLE, A LOVER OF GOOD, SENSIBLE, JUST, HOLY, SELF-CONTROLLED,

Paul, a servant^a of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and the knowledge of the truth that is in accordance with godliness,² in the hope of eternal life that God, who never lies, promised before the ages began —³ in due time he revealed his word through the proclamation with which I have been entrusted by the command of God our Savior,

⁴ To Titus, my loyal child in the faith we share:

Grace^b and peace from God the Father and Christ Jesus our Savior.

⁵ I left you behind in Crete for this reason, so that you should put in order what remained to be done, and should appoint elders in every town, as I directed you: ⁶someone who is blameless, married only once,^c whose children are believers, not accused of debauchery and not rebellious. ⁷For a bishop,^d as God's steward, must be blameless; he must not be arrogant or quick-tempered or addicted to wine or violent or greedy for gain; ⁸but he must be hospitable, a lover of goodness, prudent, upright, devout, and self-controlled.

^a Gk. slave

^b Other ancient authorities read

Grace, mercy,

^c Gk. husband of one wife

^d Or. an overseer

⁹He must have a firm grasp of the word that is trustworthy in accordance with the teaching, so that he may be able both to preach with sound doctrine and to refute those who contradict it.

¹⁰There are also many rebellious people, idle talkers and deceivers, especially those of the circumcision; ¹¹they must be silenced, since they are upsetting whole families by teaching for sordid gain what it is not right to teach.

¹²It was one of them, their very own prophet, who said,

“Cretans are always liars, vicious brutes, lazy gluttons.”

¹³That testimony is true. For this reason rebuke them sharply, so that they may become sound in the faith,

¹⁴not paying attention to Jewish myths or to commandments of those who reject the truth. ¹⁵To the pure all things are pure, but to the corrupt and unbelieving nothing is pure. Their very minds and consciences are corrupted. ¹⁶They profess to know God, but they deny him by their actions. They are detestable, disobedient, unfit for any good work.

1.9 ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ
HOLDING TO THE ³ACCORDING TO ⁴THE ⁵TEACHING ¹FAITHFUL

λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ
²WORD, THAT HE MAY BE~ABLE ALSO TO ENCOURAGE BY THE

διδασκαλίᾳ τῇ ὑγιαίνουσῃ καὶ τοὺς ἀντιλέγοντας
²TEACHING - ¹HEALTHY AND ²THE ONES ³OPPOSING

ἐλέγχειν.

¹TO EXPOSE.

1.10 Εἰσὶν γὰρ πολλοὶ [καὶ] ἀνυπότακτοι,
FOR~THERE ARE MANY INDEED OPPOSING ONES,

ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ τῆς
IDLE TALKERS AND DECEIVERS, ESPECIALLY THE ONES OF THE

περιτομῆς, **1.11** οὓς δεῖ ἐπιστομίζειν, οἵτινες
CIRCUMCISION, WHOM IT IS NECESSARY TO STOP THE MOUTHS OF, WHO

ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες ἅ
ENTIRE HOUSEHOLDS OVERTURN, TEACHING WHAT

μὴ δεῖ αἰσχροῦ κέρδους χάριν. **1.12** εἶπέν
[THEY OUGHT~NOT, ²DISHONEST ³GAIN ¹FOR [THE] SAKE OF. SAID

τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης,
A CERTAIN ONE OF THEM, ³OWN ²OF THEIR ¹A PROPHET,

Κρήτες αἰὲν ψεῦσται, κακὰ θηρία,
CRETANS [ARE] ALWAYS LIARS, WICKED BEASTS,

γαστέρες ἀργαί.
LAZY~GLUTTONS.

1.13 ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. διὴν αἰτίαν
- THIS~TESTIMONY IS TRUE. FOR WHICH CAUSE

ἐλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ
REPROVE THEM SEVERELY, THAT THEY MAY BE HEALTHY IN THE

πίστει, **1.14** μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις καὶ
FAITH, NOT PAYING ATTENTION TO JEWISH MYTHS AND

ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν.
COMMANDMENTS OF MEN TURNING AWAY FROM THE TRUTH.

1.15 πάντα καθαρὰ τοῖς καθαροῖς· τοῖς δὲ
ALL THINGS [ARE] PURE TO THE PURE; BUT~TO THE ONES

μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ
HAVING BEEN DEFILED AND UNBELIEVING ONES NOTHING [IS] PURE, BUT

μεμιάνται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.
HAS BEEN DEFILED BOTH~THEIR - MIND AND THE[IR] CONSCIENCE.

1.16 θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις
³GOD ¹THEY PROFESS ²TO KNOW, BUT~BY THE[IR] WORKS

ἄρνούνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς
THEY DENY [HIM], BEING~DETESTABLE AND DISOBEDIENT AND AS TO

πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.
EVERY GOOD~WORK UNFIT.

CHAPTER 2

2.1 Σὺ δὲ λάλει ἃ **πρέπει** τῇ ὑγιαίνουσῃ
 BUT~YOU, SPEAK THE THINGS WHICH ARE SUITABLE - TO HEALTHY

διδασκαλία. **2.2** πρεσβύτας νηφαλίους εἶναι, σεμνούς,
 TEACHING. AGED MEN [NEED] TO BE~TEMPERATE, RESPECTABLE,

σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ
 SENSIBLE, BEING HEALTHY IN THE FAITH, - IN LOVE, -

ὑπομονῇ. **2.3** πρεσβύτιδας ὡσαύτως ἐν καταστήματι
 IN ENDURANCE; AGED WOMEN SIMILARLY IN BEHAVIOR

ἱεροπρεπεῖς, μὴ διαβόλους μὴ οἶνω πολλῶ
 AS BEFITS HOLINESS, NOT SLANDERERS NOR ²TO~WINE ³MUCH

δεδουλωμένους, καλοδιδασκάλους, **2.4** ἵνα σωφρονίζωσιν
¹HAVING BEEN ENSLAVED, TEACHERS OF GOOD, THAT THEY MAY ENCOURAGE

τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους
 THE YOUNG WOMEN TO BE~LOVERS OF [THEIR] HUSBANDS, LOVERS OF [THEIR] CHILDREN,

2.5 σώφρονας ἀγνὰς οἰκουργοῦς ἀγαθὰς, ὑποτασσομένας
 SENSIBLE, PURE, WORKERS AT HOME, GOOD, BEING SUBJECT

τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ
 TO THE[IR] OWN HUSBANDS, LEST THE WORD - OF GOD

βλασφημῇται. **2.6** τοὺς νεωτέρους ὡσαύτως παρακάλει
 BE EVIL SPOKEN OF. THE YOUNGER MEN SIMILARLY EXHORT

σωφρονεῖν **2.7** περὶ πάντα, σεαυτὸν παρεχόμενος τύπον
 TO BE SENSIBLE ABOUT ALL THINGS, SHOWING~YOURSELF A MODEL

καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀφθορίαν, σεμνότητα,
 OF GOOD WORKS, IN THE TEACHING [SHOW] INTEGRITY, SERIOUSNESS,

2.8 λόγον ὑγιῇ ἀκατάγνωστον, ἵνα ὁ ἐξ
 HEALTHY~SPEECH BEYOND REPROACH, THAT THE ONE OF

ἐναντίας ἐντραπῇ μηδὲν ἔχων λέγειν περὶ ἡμῶν
 [THE] OPPOSING [SIDE] MAY BE SHAMED ²NOTHING ¹HAVING ⁴TO SAY ⁵ABOUT ⁶US

φαῦλον. **2.9** δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι
³BAD. SLAVES TO THE[IR] OWN MASTERS [NEED] TO BE SUBJECT

ἐν πᾶσιν, εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, **2.10** μὴ
 IN EVERYTHING, TO BE~WELL~PLEASING, NOT TALKING BACK, NOT

νοσφιζομένους, ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους
 PILFERING, BUT ²ALL ⁴FIDELITY ¹DEMONSTRATING

ἀγαθὴν, ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν
²GOOD, THAT ⁴THE ⁵TEACHING - ⁶OF THE ⁷SAVIOR ⁸OF US,

θεοῦ κοσμῶσιν ἐν πᾶσιν.
⁹GOD. ¹THEY MAY ADORN ²IN ³ALL THINGS.

2.11 Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ
⁵APPEARED ¹FOR ²THE ³GRACE - ⁴OF GOD

σωτήριος πᾶσιν ἀνθρώποις **2.12** παιδεύουσα
⁶[THAT WHICH BRINGS] SALVATION TO ALL MEN, INSTRUCTING

ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς
 US, THAT HAVING DENIED - UNGODLINESS AND -

κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ
 WORLDLY DESIRES, ²SENSIBLY ³AND ⁴RIGHTEOUSLY ⁵AND

But as for you, teach what is consistent with sound doctrine. ²Tell the older men to be temperate, serious, prudent, and sound in faith, in love, and in endurance.

³Likewise, tell the older women to be reverent in behavior, not to be slanderers or slaves to drink; they are to teach what is good, ⁴so that they may encourage the young women to love their husbands, to love their children, ⁵to be self-controlled, chaste, good managers of the household, kind, being submissive to their husbands, so that the word of God may not be discredited.

⁶Likewise, urge the younger men to be self-controlled. ⁷Show yourself in all respects a model of good works, and in your teaching show integrity, gravity, ⁸and sound speech that cannot be censured; then any opponent will be put to shame, having nothing evil to say of us.

⁹Tell slaves to be submissive to their masters and to give satisfaction in every respect; they are not to talk back, ¹⁰not to pilfer, but to show complete and perfect fidelity, so that in everything they may be an ornament to the doctrine of God our Savior.

¹¹For the grace of God has appeared, bringing salvation to all, ¹²training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright,

⁶Or *has appeared to all, bringing salvation*

and godly, ¹³while we wait for the blessed hope and the manifestation of the glory of our great God and Savior,^f Jesus Christ. ¹⁴He it is who gave himself for us that he might redeem us from all iniquity and purify for himself a people of his own who are zealous for good deeds.

¹⁵Declare these things; exhort and reprove with all authority.^g Let no one look down on you.

^f Or of the great God and our Savior
^g Gk commandment

εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,
⁶GODLY ¹WE SHOULD LIVE IN THE NOW(PRESENT) AGE,

2.13 προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ
AWAITING THE BLESSED HOPE AND

ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος
APPEARING OF THE GLORY OF THE GREAT GOD AND SAVIOR

ἡμῶν Ἰησοῦ Χριστοῦ, **2.14** ὃς ἔδωκεν ἑαυτὸν ὑπὲρ
OF US, JESUS CHRIST, WHO GAVE HIMSELF ON BEHALF OF

ἡμῶν ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ
US THAT HE MIGHT REDEEM US FROM ALL LAWLESSNESS AND

καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν
MIGHT CLEANSE(PURIFY) FOR HIMSELF A PEOPLE [AS HIS] POSSESSION, ZEALOUS

καλῶν ἔργων. **2.15** Ταῦτα λάλει καὶ παρακάλει καὶ
OF GOOD WORKS. THESE THINGS SPEAK, AND ENCOURAGE AND

ἐλέγχε μετὰ πάσης ἐπιταγῆς· μηδεὶς σου
REPROVE WITH EVERY COMMAND; ²NO ONE ⁴YOU

περιφρονεῖτω.

¹LET ³DISREGARD.

CHAPTER 3

Remind them to be subject to rulers and authorities, to be obedient, to be ready for every good work, ²to speak evil of no one, to avoid quarreling, to be gentle, and to show every courtesy to everyone. ³For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, despicable, hating one another. ⁴But when the goodness and loving-kindness of God our Savior appeared, ⁵he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water^h of rebirth and renewal by the Holy Spirit.

^h Gk washing

3.1 Ὑπομίνησκε αὐτοὺς ἀρχαῖς ἐξουσίαις
REMIND THEM ²TO RULERS, ³TO AUTHORITIES,

ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν
¹TO BE SUBJECT, TO BE OBEDIENT, ³FOR ⁴EVERY ⁶WORK ⁵GOOD

ἐτοιμοὺς εἶναι, **3.2** μηδένα βλασφημεῖν,
²READY ¹TO BE, NO ONE TO SPEAK EVIL OF,

ἀμάχους εἶναι, ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους
TO BE~NOT QUARRELSOME, GENTLE, DISPLAYING~ALL

πραΰτητα πρὸς πάντας ἀνθρώπους. **3.3** Ἦμεν γάρ ποτε
MEEKNESS TO ALL MEN. ³WERE ¹FOR ⁵ONCE

καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες
⁴ALSO ²WE FOOLISH, DISOBEDIENT, BEING LED ASTRAY, BEING SLAVES

ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ
²LUSTS ³AND ⁴PLEASURES ¹TO VARIOUS, IN MALICE AND

φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.
ENVY SPENDING [OUR] LIVES, HATED, HATING ONE ANOTHER.

3.4 ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη
BUT~WHEN THE KINDNESS AND THE LOVE TO MAN ³APPEARED

τοῦ σωτῆρος ἡμῶν θεοῦ, **3.5** οὐκ ἐξ ἔργων τῶν ἐν
- ¹OF OUR~SAVIOR ²GOD, NOT BY WORKS - ⁴IN

δικαιοσύνῃ ἣ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ
⁵RIGHTEOUSNESS ¹WHICH ³DID ²WE BUT ACCORDING TO -

αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ
HIS MERCY HE SAVED US THROUGH [THE] WASHING

παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου,
OF REGENERATION AND RENEWING OF [THE] HOLY~SPIRIT,

3.6 οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ
WHICH HE POURED OUT ON US RICHLY THROUGH JESUS

Χριστοῦ τοῦ σωτῆρος ἡμῶν, **3.7** ἵνα δικαιοθέντες τῇ
CHRIST, THE SAVIOR OF US, THAT HAVING BEEN JUSTIFIED -

ἐκείνου χάριτι κληρονόμοι γεννηθώμεν κατ' ἐλπίδα
BY THAT ONE'S GRACE, WE MIGHT BECOME~HEIRS ACCORDING TO [THE] HOPE

ζωῆς αἰωνίου.
OF LIFE ETERNAL.

3.8 Πιστὸς ὁ λόγος· καὶ περὶ τούτων
TRUSTWORTHY [IS] THE WORD; AND CONCERNING THESE THINGS

βούλομαί σε διαβεβαιούσθαι, ἵνα φροντίζωσιν καλῶν
I COUNSEL YOU TO STRONGLY AFFIRM[THEM], THAT ⁴MAY TAKE THOUGHT ⁶GOOD

ἔργων προϊστασθαι οἱ πεπιστευκότες θεῷ·
⁷WORKS ⁵TO BE INVOLVED WITH ¹THE ONES ²HAVING BELIEVED ³GOD;

ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.
THESE THINGS ARE GOOD AND PROFITABLE - TO MEN.

3.9 μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις
BUT~FOOLISH CONTROVERSIES AND GENEALOGIES AND QUARRELS

καὶ μάχας νομικὰς περιῦστασο· εἰσὶν γὰρ
AND FIGHTS [ABOUT THE] LAW AVOID; FOR~THEY ARE

ἀνωφελεῖς καὶ μάταιοι. **3.10** αἰρετικὸν ἄνθρωπον μετὰ
UNPROFITABLE AND FUTILE. A DIVISIVE MAN AFTER

μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, **3.11** εἰδὼς ὅτι
ONE AND A SECOND WARNING AVOID, KNOWING THAT

ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει ὦν
²HAS BEEN PERVERTED - ¹SUCH A MAN AND SINS, BEING

αὐτοκατάκριτος.
SELF-CONDEMNED.

3.12 Ὄταν πέμψω Ἀρτεμᾶν πρὸς σὲ ἢ Τύχικον,
WHEN I WILL SEND ARTEMAS TO YOU OR TYCHICUS,

σπουδάσον ἐλθεῖν πρὸς με εἰς Νικόπολιν, ἐκεῖ γὰρ
MAKE HASTE TO COME TO ME IN NICOPOLIS, FOR~THERE

κέκρικα παραχειμάσαι. **3.13** Ζηνᾶν τὸν νομικὸν καὶ
I HAVE DECIDED TO SPEND [THE] WINTER. ZENAS THE LAWYER AND

Ἀπολλῶν σπουδαίως πρόπεμψον, ἵνα μηδὲν
APOLLOS EAGERLY SEND FORTH, THAT NOTHING

αὐτοῖς λείπη. **3.14** μανθανέτωσαν δὲ καὶ οἱ
MAY BE LACKING~FOR THEM. ²LET ⁴LEARN ¹AND ⁵ALSO -

ἡμέτεροι καλῶν ἔργων προϊστασθαι εἰς τὰς
³OUR OWN [PEOPLE] ⁷GOOD ⁸WORKS ⁶TO BE CONCERNED ABOUT FOR [SUPPLYING] THE

ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι.
PRESSING NEEDS, THAT THEY MAY NOT BE UNFRUITFUL[UNPRODUCTIVE].

3.15 Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες.
⁵GREET ⁶YOU ²THE ONES ³WITH ⁴ME ¹ALL.

Ἀσπασαί τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις
GREET THE ONES LOVING US IN [THE] FAITH. - GRACE

μετὰ πάντων ὑμῶν.
[BE] WITH YOU~ALL.

⁶This Spirit he poured out on us richly through Jesus Christ our Savior, ⁷so that, having been justified by his grace, we might become heirs according to the hope of eternal life. ⁸The saying is sure.

I desire that you insist on these things, so that those who have come to believe in God may be careful to devote themselves to good works; these things are excellent and profitable to everyone. ⁹But avoid stupid controversies, genealogies, dissensions, and quarrels about the law, for they are unprofitable and worthless. ¹⁰After a first and second admonition, have nothing more to do with anyone who causes divisions, ¹¹since you know that such a person is perverted and sinful, being self-condemned.

¹² When I send Artemas to you, or Tychicus, do your best to come to me at Nicopolis, for I have decided to spend the winter there. ¹³Make every effort to send Zenas the lawyer and Apollos on their way, and see that they lack nothing. ¹⁴And let people learn to devote themselves to good works in order to meet urgent needs, so that they may not be unproductive.

¹⁵ All who are with me send greetings to you. Greet those who love us in the faith.

Grace be with all of you.ⁱ

ⁱ Other ancient authorities add *Amen*

THE LETTER OF PAUL TO PHILEMON

ΠΡΟΣ ΦΙΛΗΜΟΝΑ

TO PHILEMON

1.1 Παῦλος δέσμιος Χριστοῦ Ἰησοῦ καὶ Τιμόθεος ὁ
PAUL A PRISONER OF CHRIST JESUS AND TIMOTHY THE
ἀδελφὸς Φιλῆμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν
BROTHER TO PHILEMON THE BELOVED ONE AND CO-WORKER OF US
1.2 καὶ Ἀπφία τῇ ἀδελφῇ καὶ Ἀρχίππῳ τῷ
AND APPHIA THE SISTER AND ARCHIPPUS THE
συστρατιώτῃ ἡμῶν καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ,
FELLOW SOLDIER OF US AND TO THE ²IN ⁴HOUSE ³YOUR ¹CHURCH,
1.3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ
GRACE TO YOU^a AND PEACE FROM GOD [THE] FATHER OF US AND
κυρίου Ἰησοῦ Χριστοῦ.
LORD JESUS CHRIST.

1.4 Εὐχαριστῶ τῷ θεῷ μου πάντοτε μνησθῆναι σου
I GIVE THANKS TO THE GOD OF ME ALWAYS ²MENTION ³OF YOU
ποιούμενος ἐπὶ τῶν προσευχῶν μου, **1.5** ἀκούων σου τὴν
¹MAKING AT(IN) THE PRAYERS OF ME, HEARING OF YOUR -
ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν κύριον
LOVE AND - FAITH WHICH YOU HAVE FOR THE LORD
Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους, **1.6** ὅπως ἡ
JESUS AND FOR ALL THE SAINTS, SO THAT THE
κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν
SHARING OF THE FAITH OF YOU MAY BECOME~EFFECTIVE IN
ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν εἰς
[THE] ACKNOWLEDGMENT OF ALL [THE] GOOD - IN US FOR
Χριστόν. **1.7** χαρὰν γὰρ πολλὴν ἔσχον καὶ παράκλησιν
CHRIST. ³JOY ¹FOR ²MUCH I HAD AND ENCOURAGEMENT
ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν
WITH RESPECT TO THE LOVE OF YOU, BECAUSE THE INWARD PARTS (HEARTS) OF THE
ἁγίων ἀναπέπνυται διὰ σοῦ, ἀδελφέ.
SAINTS HAVE BEEN REFRESHED THROUGH YOU, BROTHER.

1.8 Διὸ πολλὴν ἐν Χριστῷ παρρησίαν ἔχων
THEREFORE, ¹MUCH ⁴IN ⁵CHRIST ²BOLDNESS ³HAVING,
ἐπιτάσσειν σοι τὸ ἀνῆκον **1.9** διὰ τὴν
TO ORDER YOU [TO DO] WHAT [IS] REQUIRED, BECAUSE OF THE(OUR)
ἀγάπην μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος
LOVE RATHER I MAKE AN APPEAL, BEING~SUCH A ONE AS PAUL
πρεσβύτης νυνὶ δὲ καὶ δέσμιος Χριστοῦ Ἰησοῦ.
AN OLD MAN BUT~NOW ALSO A PRISONER OF CHRIST JESUS;

I Paul, a prisoner of Christ Jesus, and Timothy our brother,^a

To Philemon our dear friend and co-worker, ²to Apphia our sister,^b to Archippus our fellow soldier, and to the church in your house:

³ Grace to you and peace from God our Father and the Lord Jesus Christ.

⁴ When I remember you^c in my prayers, I always thank my God ⁵because I hear of your love for all the saints and your faith toward the Lord Jesus. ⁶I pray that the sharing of your faith may become effective when you perceive all the good that we^d may do for Christ. ⁷I have indeed received much joy and encouragement from your love, because the hearts of the saints have been refreshed through you, my brother.

⁸ For this reason, though I am bold enough in Christ to command you to do your duty, ⁹yet I would rather appeal to you on the basis of love—and I, Paul, do this as an old man, and now also as a prisoner of Christ Jesus.^e

^a Gk. the brother

^b Gk. the sister

^c From verse 4 through verse 21, you is singular

^d Other ancient authorities read you (plural)

^e Or as an ambassador of Christ Jesus, and now also his prisoner

¹⁰I am appealing to you for my child, Onesimus, whose father I have become during my imprisonment. ¹¹Formerly he was useless to you, but now he is indeed useful/both to you and to me. ¹²I am sending him, that is, my own heart, back to you. ¹³I wanted to keep him with me, so that he might be of service to me in your place during my imprisonment for the gospel; ¹⁴but I preferred to do nothing without your consent, in order that your good deed might be voluntary and not something forced. ¹⁵Perhaps this is the reason he was separated from you for a while, so that you might have him back forever, ¹⁶no longer as a slave but more than a slave, a beloved brother—especially to me but how much more to you, both in the flesh and in the Lord.

¹⁷So if you consider me your partner, welcome him as you would welcome me. ¹⁸If he has wronged you in any way, or owes you anything, charge that to my account. ¹⁹I, Paul, am writing this with my own hand: I will repay it. I say nothing about your owing me even your own self. ²⁰Yes, brother, let me have this benefit from you in the Lord! Refresh my heart in Christ. ²¹Confident of your obedience, I am writing to you, knowing that you will do even more than I say.

²²One thing more—

^fThe name Onesimus means *useful* or (compare verse 20) *beneficial*

1.10 παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν
I APPEAL TO YOU CONCERNING - MY CHILD, WHOM

ἐγέννησα ἐν τοῖς δεσμοῖς, Ὀνήσιμον, **1.11** τὸν
I GAVE BIRTH TO [WHILE] IN THE(MY) BONDS, ONESIMUS, THE ONE

ποτέ σοι ἄχρηστον νυνὶ δὲ [καὶ] σοὶ καὶ ἐμοὶ
ONCE USELESS~TO YOU BUT~NOW BOTH TO YOU AND TO ME

εὐχρηστον, **1.12** ὃν ἀνέπεμψά σοι, αὐτόν, τοῦτ'
USEFUL, WHOM I SENT BACK TO YOU, HIM, THIS(THAT)

ἔστιν τὰ ἐμὰ σπλάγχνα· **1.13** ὃν ἐγὼ ἐβουλόμην
IS, - MY INWARD PARTS(HEART); WHOM I WAS DESIRING

πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ μοι διακονῇ
²WITH ³MYSELF ¹TO KEEP, THAT ON BEHALF OF YOU HE MIGHT SERVE~ME

ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου, **1.14** χωρὶς δὲ
[WHILE] IN THE BONDS OF(FOR) THE GOSPEL, BUT~WITHOUT

τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὥς
- YOUR CONSENT ³NOTHING ¹I WANTED ²TO DO, THAT NOT AS

κατὰ ἀνάγκην τὸ ἀγαθόν σου ἢ ἀλλὰ κατὰ
OF NECESSITY - ³GOOD[NESS] ²YOUR ¹MIGHT BE BUT ACCORDING TO

ἐκούσιον. **1.15** τάχα γὰρ διὰ τοῦτο ἐχωρίσθη
[YOUR] WILLINGNESS. FOR~PERHAPS BECAUSE OF THIS HE WAS SEPARATED

πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχης, **1.16** οὐκέτι ὥς
FOR AN HOUR, THAT ETERNALLY YOU MIGHT HAVE~HIM, NO LONGER AS

δούλον ἀλλ' ὑπὲρ δούλον, ἀδελφὸν ἀγαπητόν,
A SLAVE BUT MORE THAN A SLAVE, A BROTHER BELOVED,

μάλιστα ἐμοί, πόσῳ δὲ μᾶλλον σοὶ καὶ ἐν σαρκὶ
ESPECIALLY TO ME, AND~HOW MUCH MORE TO YOU BOTH IN [THE] FLESH

καὶ ἐν κυρίῳ.
AND IN [THE] LORD.

1.17 Εἰ οὖν με ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν ὥς
IF THEN YOU HOLD~ME [AS] A PARTNER, RECEIVE HIM AS

ἐμέ. **1.18** εἰ δέ τι ἠδίκησέν σε ἢ ὀφείλει, τοῦτο
ME. BUT~IF [IN] ANYTHING HE WRONGED YOU OR OWES [YOU], THIS

ἐμοὶ ἐλλόγα. **1.19** ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί,
PUT TO MY ACCOUNT. I PAUL WROTE - WITH MY HAND,

ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτὸν
I WILL REPAY; NOT~THAT I [COULD] SAY TO YOU THAT EVEN YOURSELF

μοι προσοφείλεις. **1.20** ναὶ ἀδελφέ, ἐγὼ σου
YOU ALSO OWE~TO ME. YES, BROTHER, ²I ⁴OF(FROM) YOU

ὀναίμην ἐν κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχνα
¹MAY ³HAVE PROFIT IN [THE] LORD; REFRESH MY - INWARD PARTS (HEART)

ἐν Χριστῷ.
IN CHRIST.

1.21 Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς
HAVING CONFIDENCE IN THE OBEDIENCE OF YOU I WROTE TO YOU, KNOWING

ὅτι καὶ ὑπὲρ ἃ λέγω ποιήσεις. **1.22** ἅμα δὲ
THAT EVEN ABOVE WHAT I SAY YOU WILL DO. YET~AT THE SAME TIME

καὶ ἐτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν
ALSO PREPARE FOR ME LODGING; FOR~I HOPE THAT THROUGH THE

προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.
PRAYERS OF YOU° TO BE RESTORED TO YOU°.

1.23 Ἀσπάζεται σε Ἐπαφρᾶς ὁ συναιχμάλωτός
°GREETS °YOU 1EPAPHRAS 2THE 3FELLOW PRISONER

μου ἐν Χριστῷ Ἰησοῦ, 1.24 Μᾶρκος, Ἀρίσταρχος,
°OF ME °IN °CHRIST 7JESUS, [AND] MARK, ARISTARCHUS,

Δημᾶς, Λουκᾶς, οἱ συνεργοί μου. 1.25 Ἡ χάρις τοῦ
DEMAS, LUKE, THE CO-WORKERS OF ME. THE GRACE OF THE

κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.
LORD JESUS CHRIST [BE] WITH THE SPIRIT OF YOU°.

prepare a guest room for me,
for I am hoping through your
prayers to be restored to you.

23 Epaphras, my fellow
prisoner in Christ Jesus,
sends greetings to you,^g
24and so do Mark, Aristar-
chus, Demas, and Luke, my
fellow workers.

25 The grace of the Lord
Jesus Christ be with your
spirit.^h

^g Here *you* is singular

^h Other ancient authorities add *Amen*

THE LETTER TO THE HEBREWS

CHAPTER 1

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

TO [THE] HEBREWS

1.1 Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς
IN MANY WAYS AND IN VARIOUS WAYS, LONG AGO - GOD

λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις 1.2 ἐπ’
HAVING SPOKEN TO THE FATHERS BY THE PROPHETS AT

ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ,
[THE] END - OF THESE~DAYS, HE SPOKE TO US BY [THE] SON,

ὃν ἔθηκεν κληρονόμον πάντων, δι’ οὗ καὶ
WHOM HE APPOINTED HEIR OF ALL THINGS, THROUGH WHOM ALSO

ἐποίησεν τοὺς αἰῶνας· 1.3 ὃς ὢν ἀπαύγασμα τῆς
HE MADE THE AGES; WHO, BEING [THE] RADIANCE OF THE

δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ,
GLORY AND [THE] REPRESENTATION OF THE ESSENCE OF HIM,

φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ,
AND~SUSTAINING - EVERYTHING BY THE WORD OF THE POWER OF HIM,

καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος ἐκάθισεν ἐν
A PURIFICATION - OF SINS HAVING MADE, HE SAT DOWN AT

δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, 1.4 τοσούτῳ
[THE] RIGHT [HAND] OF THE MAJESTY ON HIGH, BY SO MUCH

κρείττων γενόμενος τῶν ἀγγέλων ὥσθ
BETTER HAVING BECOME [THAN] THE ANGELS, BY SO MUCH

διαφορώτερον παρ’ αὐτοὺς κεκληρονόμηκεν ὄνομα.
MORE EXCELLENT THAN THEM, HE HAS INHERITED A NAME.

1.5 Τίτι γὰρ εἶπεν ποτε τῶν ἀγγέλων,
FOR~TO WHICH DID HE SAY EVER OF THE ANGELS,

Υἱός μου εἶ σύ,
[THE] SON OF ME YOU~ARE,

ἐγὼ σήμερον γεγέννηκά σε;
I TODAY HAVE BECOME A FATHER [TO] YOU?

καὶ πάλιν,
AND AGAIN,

Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα,
I WILL BE TO HIM - A FATHER,

καὶ αὐτὸς ἔσται μοι εἰς υἱόν;
AND HE WILL BE TO ME - A SON?

1.6 ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν
WHEN AND AGAIN HE BRINGS THE FIRST-BORN INTO THE

οἰκουμένην, λέγει,
WORLD, HE SAYS,

1:5a Ps. 2:7 1:5b 2 Sam. 7:14 1:6 Deut. 32:43 LXX

Long ago God spoke to our ancestors in many and various ways by the prophets, ²but in these last days he has spoken to us by a Son,^a whom he appointed heir of all things, through whom he also created the worlds. ³He is the reflection of God’s glory and the exact imprint of God’s very being, and he sustains^b all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, ⁴having become as much superior to angels as the name he has inherited is more excellent than theirs.

5 For to which of the angels did God ever say, “You are my Son; today I have begotten you”?

Or again, “I will be his Father, and he will be my Son”?

⁶And again, when he brings the firstborn into the world, he says,

^aOr *the Son*

^bOr *bears along*

“Let all God’s angels
worship him.”
⁷Of the angels he says,
 “He makes his angels
winds,
 and his servants flames
of fire.”
⁸But of the Son he says,
 “Your throne, O God, is^c
forever and ever,
 and the righteous
scepter is the
scepter of your^d
kingdom.
⁹ You have loved
righteousness and
hated wickedness;
 therefore God, your
God, has anointed
you
 with the oil of gladness
beyond your
companions.”
¹⁰And,
 “In the beginning, Lord,
 you founded the
earth,
 and the heavens are the
work of your hands;
¹¹ they will perish, but you
remain;
 they will all wear out
like clothing;
¹² like a cloak you will roll
them up,
 and like clothing^e they
will be changed.
 But you are the same,

^c Or *God is your throne*
^d Other ancient authorities read *his*
^e Other ancient authorities lack *like*
clothing

Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι
 AND LET WORSHIP HIM ALL [THE] ANGELS
 θεοῦ.
 OF GOD.

1.7 καὶ πρὸς μὲν τοὺς ἄγγέλους λέγει,
 AND TO - THE ANGELS HE SAYS,
 Ὁ ποιῶν τοὺς ἄγγέλους αὐτοῦ πνεύματα
 THE ONE MAKING THE ANGELS OF HIM WINDS
 καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα,
 AND THE SERVANTS OF HIM A FLAME-OF FIRE,

1.8 πρὸς δὲ τὸν υἱόν,
 AND~TO THE SON,
 Ὁ θρόνος σου ὁ θεός εἰς τὸν αἰῶνα τοῦ
 THE THRONE OF YOU - [O] GOD [IS] TO THE AGE OF THE
 αἰῶνος.
 AGE,

καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος
 AND THE SCEPTER OF THE RIGHTEOUS [IS] [THE] SCEPTER
 τῆς βασιλείας σου.⁷
 OF THE KINGDOM OF YOU.

1.9 ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν·
 YOU LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS.
 διὰ τοῦτο ἔχρισέν σε ὁ θεός ὁ θεός σου
 ON ACCOUNT OF THIS ⁵ANOINTED ⁶YOU - ¹GOD, ²THE ³GOD ⁴OF YOU,
 ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους
 WITH [THE] OIL OF GLADNESS MORE THAN THE COMPANIONS
 σου.
 OF YOU.

1.10 καί,
 AND,
 Σὺ κατ’ ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας,
 YOU, IN THE BEGINNING, LORD, ²OF THE ³EARTH ¹LAID THE FOUNDATION,
 καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ
 AND [THE] WORKS OF THE HANDS OF YOU ARE THE
 οὐρανοί·
 HEAVENS.

1.11 αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις,
 THEY WILL PERISH, BUT~YOU REMAIN,
 καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,
 AND ALL AS A GARMENT WILL GROW OLD,

1.12 καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς,
 AND AS A COAT YOU WILL ROLL UP THEM,
 ὡς ἱμάτιον καὶ ἀλλαγήσονται·
 AS A GARMENT ALSO THEY WILL BE CHANGED.

σὺ δὲ ὁ αὐτὸς εἶ
 BUT~YOU ²THE ³SAME ¹ARE

καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

AND THE YEARS OF YOU WILL NOT COME TO AN END.

1.13 πρὸς τίνα δὲ τῶν ἀγγέλων εἶρηκέν ποτε,
²TO ³WHICH ¹AND OF THE ANGELS HAS HE SAID EVER,

Κάθου ἐκ δεξιῶν μου,
 SIT AT [THE] RIGHT [HAND] OF ME,

ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον
 UNTIL I PUT THE ENEMIES OF YOU [AS] A FOOTSTOOL

τῶν ποδῶν σου;
 OF THE FEET OF YOU?

1.14 οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς
²NOT ³ALL ¹ARE MINISTERING SPIRITS FOR

διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας
 SERVICE BEING SENT OUT ON ACCOUNT OF THE ONES BEING ABOUT

κληρονομεῖν σωτηρίαν;
 TO INHERIT SALVATION?

1:13 Ps. 110:1

and your years will never end."

¹³But to which of the angels has he ever said,

"Sit at my right hand until I make your enemies a footstool for your feet"?

¹⁴Are not all angels/spirits in the divine service, sent to serve for the sake of those who are to inherit salvation?

^fGk all of them

CHAPTER 2

2.1 Διὰ τοῦτο δεῖ περισσοτέρως
 ON ACCOUNT OF THIS ¹IT IS NECESSARY [FOR] ⁴FAR MORE

προσέχειν ἡμᾶς τοῖς ἀκουσθείσιν, μήποτε
³TO PAY ATTENTION ²US TO THE THINGS HAVING BEEN HEARD, LEST

παραρῶμεν. **2.2** εἰ γὰρ ὁ δι' ἀγγέλων
 WE MAY DRIFT AWAY. FOR-IF THE ³THROUGH ⁴ANGELS

λαληθεὶς λόγος ἐγένετο βέβαιος καὶ πάντα
²HAVING BEEN SPOKEN ¹WORD BECAME FIRMLY ESTABLISHED AND EVERY

παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον
 TRANSGRESSION AND DISOBEDIENCE RECEIVED A JUST

μισθαποδοσίαν, **2.3** πῶς ἡμεῖς ἐκφευξόμεθα
 PENALTY, HOW WILL WE-ESCAPE,

τηλικαύτης ἀμελήσαντες σωτηρίας, ἥτις ἀρχὴν
 HAVING NEGLECTED~SO IMPORTANT A SALVATION, WHICH AT FIRST

λαβούσα λαλῆσθαι διὰ τοῦ κυρίου ὑπὸ
 HAVING RECEIVED TO BE SPOKEN THROUGH THE LORD BY

τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,
 THE ONES HAVING HEARD ²TO ³US ¹[IT] WAS CONFIRMED,

2.4 συνεπιμαρτυροῦντος τοῦ θεοῦ σημεῖοις τε καὶ
²TESTIFYING - ¹GOD [WITH] BOTH~SIGNS AND

τέρασιν καὶ ποικίλαις δυνάμεσιν καὶ πνεύματος ἁγίου
 WONDERS AND VARIOUS MIRACLES AND OF [THE] HOLY~SPIRIT, [WITH]

μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν;
 DISTRIBUTIONS ACCORDING TO - HIS WILL?

2.5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν
 FOR~NOT TO ANGELS DID HE SUBJECT THE ³WORLD, ¹THE

Therefore we must pay greater attention to what we have heard, so that we do not drift away from it. ²For if the message declared through angels was valid, and every transgression or disobedience received a just penalty, ³how can we escape if we neglect so great a salvation? It was declared at first through the Lord, and it was attested to us by those who heard him, ⁴while God added his testimony by signs and wonders and various miracles, and by gifts of the Holy Spirit, distributed according to his will.

⁵ Now God⁸ did not subject the coming world,

⁸ Gk he

about which we are speaking, to angels. ⁶But someone has testified somewhere,

“What are human beings that you are mindful of them,^h or mortals, that you care for them?”ⁱ

⁷ You have made them for a little while lower^j than the angels; you have crowned them with glory and honor,^k

⁸ subjecting all things under their feet.”

Now in subjecting all things to them, God^l left nothing outside their control. As it is, we do not yet see everything in subjection to them, ⁹but we do see Jesus, who for a little while was made lower^m than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of Godⁿ he might taste death for everyone.

¹⁰ It was fitting that God,^l for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings.

¹¹ For the one who sanctifies and those who are sanctified all have one Father.^o For this reason Jesus^p is not ashamed to call them brothers and sisters,^p ¹²saying,

“I will proclaim your name to my brothers and sisters,^p

^h Gk. What is man that you are mindful of him?

ⁱ Gk. or the son of man that you care for him? In the Hebrew of Psalm 8:4-6 both man and son of man refer to all humankind

^j Or. them only a little lower

^k Other ancient authorities add and set them over the works of your hands

^l Gk. he

^m Or. who was made a little lower

ⁿ Other ancient authorities read apart from God

^o Gk. are all of one

^p Gk. brothers

μέλλουσιν, περὶ ἧς λαλοῦμεν. **2.6** διεμαρτύρατο δέ ²COMING, ABOUT WHICH WE ARE SPEAKING. AND~TESTIFIED

πού τις λέγων, SOMEONE~SOMEWHERE SAYING,

Τί ἐστὶν ἄνθρωπος ὅτι μιμνήσκη αὐτοῦ, WHAT IS MAN THAT YOU REMEMBER HIM,

ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτη αὐτόν; OR [THE] SON OF A MAN THAT YOU ARE CONCERNED ABOUT HIM?

2.7 ἡλάττωσας αὐτὸν βραχύ τι παρ’ ἀγγέλους, YOU MADE HIM LOWER FOR A SHORT TIME THAN ANGELS,

δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν,^τ WITH GLORY AND HONOR YOU CROWNED HIM,

2.8 πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. YOU SUBJECTED~EVERYTHING UNDER THE FEET OF HIM.

ἐν τῷ γὰρ ὑποτάξαι [αὐτῷ] τὰ πάντα ²WHILE [HE] ¹FOR SUBJECTED TO HIM - ALL THINGS,

οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. νῦν δὲ οὐπω ὁρῶμεν HE LEFT~NOTHING UNSUBJECTED~TO HIM. BUT~NOW NOT YET DO WE SEE

αὐτῷ τὰ πάντα ὑποτεταγμένα· **2.9** τὸν δὲ βραχύ τι TO HIM - ALL THINGS HAVING BEEN SUBJECTED. - BUT FOR A SHORT TIME

παρ’ ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν ²THAN ³ANGELS ¹HAVING BEEN MADE LOWER, WE SEE JESUS

διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ BECAUSE OF THE SUFFERING - OF DEATH, WITH GLORY AND HONOR

ἐστεφανωμένον, ὅπως χάριτι θεοῦ ὑπὲρ HAVING BEEN CROWNED, IN ORDER THAT BY [THE] GRACE OF GOD ON BEHALF OF

παντὸς γεύσεται θανάτου. ALL HE MIGHT TASTE DEATH.

2.10 Ἐπρεπεν γὰρ αὐτῷ, δι’ ὃν τὰ πάντα FOR~IT WAS FITTING FOR HIM, ON ACCOUNT OF WHOM [ARE] - ALL THINGS

καὶ δι’ οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν AND THROUGH WHOM [ARE] - ALL THINGS, MANY SONS TO GLORY

ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ HAVING LED, THE FOUNDER OF THE SALVATION OF THEM THROUGH

παθημάτων τελειῶσαι. **2.11** ὁ τε γὰρ ἀγιάζων καὶ SUFFERINGS TO PERFECT. ³THE ONE ²BOTH ¹FOR SANCTIFYING AND

οἱ ἀγιαζόμενοι ἐξ ἑνὸς πάντες· δι’ ἣν THE ONES BEING SANCTIFIED FROM ONE ALL [ARE];· ON ACCOUNT OF WHICH

αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν REASON HE IS NOT ASHAMED BROTHERS TO CALL~THEM

2.12 λέγων, SAYING,

Ἀπαγγελω τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, I WILL PROCLAIM THE NAME OF YOU TO THE BROTHERS OF ME,

2:6-8 Ps. 8:4-6 LXX **2:7** text ASVmg RSV NASBmg NIV NEB TEV NJB NRSV. add καὶ κατεστήσας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου (and set him over the works of your hands) [see Ps. 8:6 LXX]: KJV ASV RSVmg NASB TEVmg NRSVmg. **2:12** Ps. 22:22

ἐν μέσῳ ἐκκλησίας ὑμνήσω σε,
IN [THE] MIDST OF [THE] CONGREGATION I WILL SING HYMNS TO YOU,

2.13 καὶ πάλιν,
AND AGAIN,

Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ,
I WILL PUT MY CONFIDENCE IN HIM,

καὶ πάλιν,
AND AGAIN,

Ἴδου ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ θεός.
BEHOLD I AND THE CHILDREN WHICH ³TO ME ²GAVE - ¹GOD.

2.14 ἐπεὶ οὖν τὰ παιδιά κεκοινώνηκεν αἵματος καὶ
THEREFORE~SINCE THE CHILDREN HAVE SHARED IN [THE] BLOOD AND
σαρκός, καὶ αὐτὸς παραπλησίως μετέσχευ τῶν αὐτῶν,
FLESH, AND HE LIKEWISE SHARED IN THE SAME THINGS,

ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ
THAT THROUGH - DEATH HE MIGHT DESTROY THE ONE -

κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἐστὶν τὸν διάβολον,
HAVING~POWER OVER - DEATH, THAT IS THE DEVIL,

2.15 καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ
AND HE MIGHT FREE THESE, AS MANY AS BY FEAR OF DEATH THROUGH

παντὸς τοῦ ζῆν ἐνοχοὶ ἦσαν δουλείας. **2.16** οὐ γὰρ
ALL [THEIR] - LIVING WERE BEING~SUBJECT TO SLAVERY. ³NOT ¹FOR

δήπου ἀγγέλων ἐπιλαμβάνεται ἀλλὰ σπέρματος
²SURELY OF ANGELS HE TAKES INTEREST, BUT OF [THE] SEED

Ἀβραὰμ ἐπιλαμβάνεται. **2.17** ὅθεν ὥφειλεν
OF ABRAHAM HE TAKES INTEREST. FOR WHICH REASON HE WAS OBLIGATED

κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα
IN EVERY RESPECT ²THE ³BROTHERS ¹TO BECOME LIKE, THAT

ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ
HE MIGHT BECOME~A MERCIFUL AND FAITHFUL HIGH PRIEST [IN] THE THINGS

πρὸς τὸν θεὸν εἰς τὸ ἱλάσκεσθαι τὰς
[PERTAINING] TO - GOD, IN ORDER - TO MAKE ATONEMENT FOR THE

ἁμαρτίας τοῦ λαοῦ. **2.18** ἐν ᾧ γὰρ πέπονθεν αὐτὸς
SINS OF THE PEOPLE. ²BECAUSE ¹FOR HE HAS SUFFERED, HIMSELF

πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.
HAVING BEEN TESTED, HE IS ABLE THE ONES BEING TESTED TO HELP.

2:13a Isa. 8:17 LXX **2:13b** Isa. 8:18

in the midst of the
congregation I will
praise you."

¹³And again,

"I will put my trust in
him."

And again,

"Here am I and the
children whom God
has given me."

¹⁴Since, therefore, the
children share flesh and
blood, he himself likewise
shared the same things, so
that through death he might
destroy the one who has the
power of death, that is, the
devil, ¹⁵and free those who
all their lives were held in
slavery by the fear of death.

¹⁶For it is clear that he did
not come to help angels,
but the descendants of
Abraham. ¹⁷Therefore he
had to become like his
brothers and sisters⁴ in every
respect, so that he might be a
merciful and faithful high
priest in the service of God,
to make a sacrifice of atone-
ment for the sins of the
people. ¹⁸Because he him-
self was tested by what he
suffered, he is able to help
those who are being tested.

⁴Gk brothers

CHAPTER 3

3.1 Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου
FOR WHICH REASON, HOLY~BROTHERS, ³CALLING ²A HEAVENLY

μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα
¹PARTNERS [IN], CONSIDER CAREFULLY THE APOSTLE AND HIGH PRIEST

τῆς ὁμολογίας ἡμῶν Ἰησοῦν, **3.2** πιστὸν ὄντα τῷ
OF THE CONFESSION OF US, JESUS, BEING~FAITHFUL TO THE ONE

Therefore, brothers and
sisters,⁴ holy partners in a
heavenly calling, consider
that Jesus, the apostle and
high priest of our confes-
sion, ²was faithful to the one

⁴Gk brothers

who appointed him, just as Moses also “was faithful in all^r God’s^s house.”³ Yet Jesus^s is worthy of more glory than Moses, just as the builder of a house has more honor than the house itself. ⁴(For every house is built by someone, but the builder of all things is God.) ⁵Now Moses was faithful in all God’s^s house as a servant, to testify to the things that would be spoken later. ⁶Christ, however, was faithful over God’s^s house as a son, and we are his house if we hold firm^u the confidence and the pride that belong to hope.

⁷ Therefore, as the Holy Spirit says,
“Today, if you hear his voice,
⁸ do not harden your hearts as in the rebellion, as on the day of testing in the wilderness,
⁹ where your ancestors put me to the test, though they had seen my works
¹⁰ for forty years.
Therefore I was angry with that generation,
and I said, ‘They always go astray in their hearts,

^r Other ancient authorities lack *all*
^s Gk *his*
^t Gk *this one*
^u Other ancient authorities add *to the end*

ποιήσαντι αὐτὸν ὡς καὶ Μωϋσῆς ἔν [ὅλῳ]
HAVING APPOINTED HIM, AS ALSO MOSES [WAS FAITHFUL] IN [THE] WHOLE
τῷ οἴκῳ αὐτοῦ. ^{3.3} πλείονος γὰρ οὗτος δόξης παρὰ
- HOUSE OF HIM. ³OF GREATER ¹FOR ²THIS ONE GLORY THAN

Μωϋσῆν ἡξίωται, καθ’ ὅσον πλείονα τιμὴν
MOSES HAS BEEN CONSIDERED WORTHY, BECAUSE MORE HONOR
ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν.
HAS ⁴THE ⁵HOUSE [ITSELF] ¹THE ONE ²HAVING BUILT ³IT [THAN].

^{3.4} πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τινος, ὁ δὲ
FOR~EVERY HOUSE IS BUILT BY SOMEONE, BUT~THE ONE

πάντα κατασκευάσας θεός. ^{3.5} καὶ Μωϋσῆς μὲν πιστὸς
HAVING BUILT~EVERYTHING [IS] GOD. AND MOSES [WAS] - FAITHFUL

ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύριον
IN [THE] WHOLE - HOUSE OF HIM AS A SERVANT FOR A TESTIMONY

τῶν λαληθησομένων, ^{3.6} Χριστὸς δὲ ὡς υἱὸς
OF THE THINGS [WHICH] WILL BE SPOKEN, BUT~CHRIST AS A SON

ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἶκός ἐσμεν ἡμεῖς,
OVER THE HOUSE OF HIM [WAS FAITHFUL]; WHOSE HOUSE WE~ARE,

ἐάν[περ] τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος
IF INDEED THE CONFIDENCE AND THE BOAST OF THE HOPE

κατάσχωμεν.
WE MAY KEEP HOLD OF.

^{3.7} Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον,
THEREFORE, JUST AS SAYS THE ²SPIRIT - ¹HOLY,

Σήμερον ἐάν τῆς φωνῆς αὐτοῦ ἀκούσῃτε,
TODAY, IF THE VOICE OF HIM YOU HEAR,

^{3.8} μὴ σκληρύνετε τὰς καρδίας ὑμῶν ὡς ἐν τῷ
DO NOT HARDEN THE HEARTS OF YOU^u AS IN THE
παραπικρασμῷ
REBELLION

κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν
IN ACCORDANCE WITH THE DAY OF THE TESTING IN

τῇ ἐρήμῳ,
THE DESERT,

^{3.9} οὗ ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ
WHERE ⁴TESTED ¹THE ²FATHERS ³OF YOU^u WITH TESTING

καὶ εἶδον τὰ ἔργα μου ^{3.10} τεσσαράκοντα
AND THEY SAW THE WORKS OF ME [FOR] FORTY

ἔτη.
YEARS;

διὸ προσώχθισα τῇ γενεᾷ ταύτῃ
THEREFORE, I WAS ANGRY - WITH THIS~GENERATION

καὶ εἶπον, Ἀεὶ πλανῶνται τῇ καρδίᾳ,
AND I SAID, ALWAYS THEY ARE GOING ASTRAY IN THE[IR] HEART,

^{3:2} text [see Num. 12:7 LXX]: KJV ASV RSVmg NASB NIV TEV NJB NRSV. var. ἐν τῷ οἴκῳ αὐτοῦ (in his house): RSV NEB NRSVmg. ^{3:6} text: RSV NIV NEB TEV NJB NRSV. var. μέχρι τελους βεβαίαν κατασχωμεν (if we hold fast firm until [the] end) [see Heb. 3:14]: KJV ASV RSVmg NASB NJBmg NRSVmg. ^{3:7-11} Ps. 95:7-11

αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου,
AND~THEY DID NOT KNOW THE WAYS OF ME,

3.11 ὥς ὥμοσα ἐν τῇ ὀργῇ μου·
AS I SWORE IN THE ANGER OF ME:

Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.
THEY WILL NOT ENTER INTO THE REST OF ME.

3.12 Βλέπετε, ἀδελφοί, μήποτε ἔσται ἐν τινὶ ὑμῶν
BEWARE, BROTHERS, LEST THERE WILL BE IN ANYONE OF YOU*

καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ
AN EVIL~HEART OF UNBELIEF IN THE WITHDRAWING FROM

θεοῦ ζώντος, **3.13** ἀλλὰ παρακαλεῖτε ἑαυτοὺς
[THE] LIVING~GOD, BUT ENCOURAGE YOURSELVES

καθ' ἐκάστην ἡμέραν, ἄχρις οὗ τὸ Σήμερον καλεῖται,
EACH AND EVERY DAY, AS LONG AS - IT IS CALLED~TODAY,

ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπᾶτι τῆς
THAT MAY NOT BE HARDENED SOME OF YOU* BY [THE] DECEITFULNESS -

ἀμαρτίας— **3.14** μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν,
OF SIN— ³PARTNERS ¹FOR - ⁴OF CHRIST ²WE HAVE BECOME,

ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους
IF INDEED THE BEGINNING OF THE CONVICTION UNTIL [THE] END

βεβαίαν κατὰσχωμεν— **3.15** ἐν τῷ λέγεσθαι,
WE MAY HOLD~FIRM— WHILE BEING SAID,

Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,
TODAY, IF THE VOICE OF HIM YOU* MAY HEAR,

Μὴ σκληρύνετε τὰς καρδίας ὑμῶν ὥς ἐν τῷ
DO NOT HARDEN THE HEARTS OF YOU* AS IN THE

παραπικρασμῷ.
REBELLION.

3.16 τίνες γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ' οὐ
FOR~WHO HAVING HEARD, REBELLED? SURELY NOT

πάντες οἱ ἐξεληθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως;
ALL THE ONES HAVING GONE OUT FROM EGYPT THROUGH MOSES?

3.17 τίσιν δὲ προσώχθισεν τεσσεράκοντα ἔτη; οὐχὶ
AND~WITH WHOM WAS HE ANGRY FORTY YEARS? [WAS IT] NOT

τοῖς ἀμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ
WITH THE ONES HAVING SINNED, WHOSE - BODIES FELL IN THE

ἐρήμῳ; **3.18** τίσιν δὲ ὥμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν
DESERT? AND~TO WHOM DID HE SWEAR NOT TO ENTER INTO THE

κατάπαυσιν αὐτοῦ εἰ μὴ τοῖς ἀπειθήσασιν; **3.19** καὶ
REST OF HIM, EXCEPT THE ONES HAVING DISOBEYED? AND

βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι'
WE SEE THAT THEY WERE NOT ABLE TO ENTER BECAUSE OF

ἀπιστίαν.
UNBELIEF.

3:15 Ps. 95:7-8 LXX

and they have not
known my ways.'

¹¹ As in my anger I swore,
'They will not enter my
rest.'

¹² Take care, brothers and
sisters,^v that none of you
may have an evil, unbe-
lieving heart that turns away
from the living God. ¹³ But
exhort one another every
day, as long as it is called
"today," so that none of you
may be hardened by the
deceitfulness of sin. ¹⁴ For
we have become partners of
Christ, if only we hold our
first confidence firm to the
end. ¹⁵ As it is said,

"Today, if you hear his
voice,

do not harden your hearts
as in the rebellion."

¹⁶ Now who were they who
heard and yet were rebel-
lious? Was it not all those
who left Egypt under the
leadership of Moses? ¹⁷ But
with whom was he angry
forty years? Was it not those
who sinned, whose bodies
fell in the wilderness? ¹⁸ And
to whom did he swear that
they would not enter his rest,
if not to those who were
disobedient? ¹⁹ So we see
that they were unable to
enter because of unbelief.

^v Gk *brothers*

CHAPTER 4

Therefore, while the promise of entering his rest is still open, let us take care that none of you should seem to have failed to reach it.

²For indeed the good news came to us just as to them; but the message they heard did not benefit them, because they were not united by faith with those who listened.^w ³For we who have believed enter that rest, just as God^r has said,

“As in my anger I swore,
“They shall not enter my rest,”

though his works were finished at the foundation of the world. ⁴For in one place it speaks about the seventh day as follows, “And God rested on the seventh day from all his works.” ⁵And again in this place it says, “They shall not enter my rest.” ⁶Since therefore it remains open for some to enter it, and those who formerly received the good news failed to enter because of disobedience, ⁷again he sets a certain day— “today”—saying through David much later, in the words already quoted,

^w Other ancient authorities read *it did not meet with faith in those who listened*

^r GK *he*

4.1 Φοβηθῶμεν οὖν, μήποτε καταλειπομένης
LET US FEAR THEREFORE, LEST, [WHILE] BEING LEFT OPEN

ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ δοκῇ
A PROMISE TO ENTER INTO THE REST OF HIM, ‘MAY SEEM

τις ἐξ ὑμῶν ὑστερηκεῖν. **4.2** καὶ γάρ
‘ANYONE ²OF ³YOU’ TO HAVE FALLEN SHORT. FOR~SURELY

ἔσμεν εὐηγγελισμένοι καθάπερ καὶ αὐτοὶ· ἀλλ’
WE HAVE HAD THE GOOD NEWS PREACHED [TO US] JUST AS THEY ALSO. BUT

οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ
‘DID NOT BENEFIT ‘THE ²WORD - ³OF PREACHING THOSE ONES NOT

συγκεκρασμένους τῇ πίστει τοῖς
HAVING BEEN UNITED - BY FAITH WITH THE ONES

ἀκούσασιν. **4.3** εἰσερχόμεθα γὰρ εἰς [τὴν]
HAVING HEARD [THE MESSAGE]. FOR~WE ENTER INTO THE

κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν,
REST, THE ONES HAVING BELIEVED, JUST AS HE HAS SAID,

Ὡς ὡμοσα ἐν τῇ ὀργῇ μου,
AS I VOWED IN THE ANGER OF ME,

Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου,
THEY WILL NOT ENTER INTO THE REST OF ME,

καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου
ALTHOUGH THE WORKS FROM [THE] FOUNDATION OF [THE] WORLD

γενηθέντων. **4.4** εἶρηκεν γὰρ πού περὶ τῆς
HAVING COME INTO BEING. FOR~HE HAS SAID SOMEWHERE CONCERNING THE

ἐβδόμης οὕτως, Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ
SEVENTH [DAY] THUS, AND RESTED - GOD ON THE ²DAY

τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, **4.5** καὶ ἐν
- ¹SEVENTH FROM ALL OF THE WORKS OF HIM, AND IN

τούτῳ πάλιν, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν
THIS PLACE AGAIN, THEY WILL NOT ENTER INTO THE REST

μου. **4.6** ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν
OF ME. THEREFORE~SINCE IT IS RESERVED FOR SOME TO ENTER

εἰς αὐτήν, καὶ οἱ πρότερον
INTO IT, AND THE ONES AT AN EARLIER TIME

εὐαγγελισθέντες οὐκ εἰσῆλθον δι’
HAVING HAD THE GOOD NEWS PREACHED [TO THEM] DID NOT ENTER BECAUSE OF

ἀπειθειαν, **4.7** πάλιν τινὰ ὀρίζει ἡμέραν, Σήμερον,
DISOBEDIENCE, AGAIN ON A CERTAIN DAY~HE DETERMINES, TODAY,

ἐν Δαυὶδ λέγων μετὰ τοσούτον χρόνον, καθὼς
IN [A PSALM OF] DAVID SAYING AFTER SO MUCH TIME, JUST AS

προεῖρηται,
IT HAS BEEN SAID BEFORE,

4:2 text: ASVmg RSVmg NASBmg NIVmg NJB NRSV. var. ο λογος της ακοης εκεινους μη συγκεκρασμενος τη πιστει τοις ακουσασιν (those who heard the word did not combine it with faith): KJV RSV NASB NIV NEB TEV NJBmg NRSVmg. **4:3, 5** Ps. 95:11 **4:4** Gen. 2:2 **4:7** Ps. 95:7-8 LXX

Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,
TODAY, IF THE VOICE OF HIM YOU¹ MAY HEAR,

μὴ σκληρύνητε τὰς καρδίας ὑμῶν.
DO NOT HARDEN THE HEARTS OF YOU².

4.8 εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν
FOR~IF ³THEM ¹JOSHUA ²BROUGHT TO A PLACE OF REST, ⁵NOT -

περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας.
⁶ABOUT ⁷ANOTHER ⁴HE WOULD HAVE SPOKEN ⁹AFTER ¹⁰THESE ⁸DAY.

4.9 ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ
THEREFORE, THERE REMAINS A SABBATH REST FOR THE PEOPLE -

θεοῦ. 4.10 ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ
OF GOD. FOR~THE ONE HAVING ENTERED INTO THE REST OF HIM

καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ ὥσπερ
ALSO HIMSELF RESTED FROM THE WORKS OF HIM, JUST AS

ἀπὸ τῶν ιδίων ὁ θεός. 4.11 σπουδάσωμεν οὖν
FROM - HIS OWN [WORKS] - GOD [RESTED]. THEREFORE~LET US BE DILIGENT

εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ
TO ENTER INTO THAT - REST, LEST BY THE

αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.
SAME ³SOMEONE ¹EXAMPLE ⁴MAY FALL - ²OF DISOBEDIENCE.

4.12 Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς καὶ
FOR~LIVING [IS] THE WORD - OF GOD AND EFFECTIVE AND

τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ
SHARPER THAN EVERY DOUBLED-EDGED~SWORD AND

διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος,
PENETRATING AS FAR AS [THE] DIVISION OF SOUL AND SPIRIT,

ἀρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ
BOTH~OF JOINTS AND MARROW, AND ABLE TO DISCERN [THE] THOUGHTS AND

ἐννοιῶν καρδίας. 4.13 καὶ οὐκ ἔστιν κτίσις ἀφανῆς
INSIGHTS OF [THE] HEART. AND THERE IS NOT A CREATURE HIDDEN

ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραηλισμένα
FROM BEFORE HIM, BUT~ALL THINGS [ARE] BARE AND HAVING BEEN EXPOSED

τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.
TO THE EYES OF HIM, TO WHOM OUR - ACCOUNT [IS GIVEN].

4.14 Ἐχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα
THEREFORE~[SINCE] HAVING A GREAT~HIGH PRIEST HAVING GONE THROUGH

τοὺς οὐρανούς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν
THE HEAVENS, JESUS, THE SON - OF GOD, LET US HOLD FIRMLY

τῆς ὁμολογίας. 4.15 οὐ γὰρ ἔχομεν ἀρχιερέα μὴ
TO THE CONFESSION. FOR~WE DO NOT HAVE A HIGH PRIEST NOT

δυνάμενον συμπαθεῖσαι ταῖς ἀσθενείαις ἡμῶν,
BEING ABLE TO SYMPATHIZE WITH THE WEAKNESSES OF US,

πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς
BUT~HAVING BEEN TEMPTED IN EVERY WAY IN SIMILAR FASHION [YET] WITHOUT

“Today, if you hear his voice,
do not harden your hearts.”

⁸For if Joshua had given them rest, God⁹ would not speak later about another day. ⁹So then, a sabbath rest still remains for the people of God; ¹⁰for those who enter God's rest also cease from their labors as God did from his. ¹¹Let us therefore make every effort to enter that rest, so that no one may fall through such disobedience as theirs.

¹²Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart.

¹³And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account.

¹⁴Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession.

¹⁵For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested² as we are, yet without

¹Gk *he*

²Or *tempted*

sin. ¹⁶Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

ἁμαρτίας. 4.16 προσερχώμεθα οὖν μετὰ παρρησίας
SIN. THEREFORE~LET US APPROACH WITH BOLDNESS
τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ
TO THE THRONE - OF GRACE, THAT WE MAY RECEIVE MERCY AND
χάριν εὕρωμεν εἰς εὐκαιρον βοήθειαν.
MAY FIND~GRACE FOR TIMELY HELP.

CHAPTER 5

Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. ²He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; ³and because of this he must offer sacrifice for his own sins as well as for those of the people. ⁴And one does not presume to take this honor, but takes it only when called by God, just as Aaron was.

⁵So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him,

“You are my Son,
today I have begotten
you”;

⁶as he says also in another place,

“You are a priest forever,
according to the order
of Melchizedek.”

⁷In the days of his flesh, Jesus^a offered up prayers

^aGk *he*

5.1 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος
FOR~EVERY HIGH PRIEST OF MEN BEING CHOSEN
ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν,
IN BEHALF OF MEN IS APPOINTED TO THE THINGS TOWARD - GOD,
ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν,
THAT HE MAY OFFER BOTH~GIFTS AND SACRIFICES FOR SINS,
5.2 μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσιν καὶ
BEING ABLE~TO DEAL GENTLY WITH THE ONES BEING IGNORANT AND
πλανωμένοις, ἐπεὶ καὶ αὐτὸς περικείται ἀσθένειαν
BEING MISLED, SINCE ALSO HE IS SURROUNDED BY WEAKNESS
5.3 καὶ δι’ αὐτὴν ὀφείλει, καθὼς περὶ τοῦ
AND BECAUSE OF IT HE IS OBLIGATED, AS CONCERNING THE
λαοῦ, οὕτως καὶ περὶ αὐτοῦ προσφέρειν περὶ
PEOPLE, THUS ALSO CONCERNING HIMSELF TO OFFER [SACRIFICES] FOR
ἁμαρτιῶν. 5.4 καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν
SINS. AND NOT ANYONE~FOR HIMSELF TAKES THE
τιμὴν ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ καθὼς περ καὶ
HONOR BUT BEING CALLED BY - GOD JUST AS ALSO
Ἀαρών.
AARON.

5.5 Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν
SO ALSO - CHRIST DID NOT GLORIFY~HIMSELF
γενηθῆναι ἀρχιερέα ἀλλ’ ὁ λαλήσας πρὸς αὐτόν,
TO BECOME HIGH PRIEST BUT THE ONE HAVING SAID TO HIM,
Υἱὸς μου εἶ σύ,
[THE] SON OF ME YOU~ARE,

ἐγὼ σήμερον γεγέννηκά σε·
TODAY~I HAVE BECOME A FATHER TO YOU;

5.6 καθὼς καὶ ἐν ἑτέρῳ λέγει,
AS ALSO IN ANOTHER [PLACE] HE SAYS,
Σὺ ἱερεὺς εἰς τὸν αἰῶνα
YOU [ARE] A PRIEST FOREVER

κατὰ τὴν τάξιν Μελχισέδεκ,
ACCORDING TO THE ORDER OF MELCHIZEDEK,

5.7 ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε
WHO IN THE DAYS OF THE FLESH OF HIM BOTH~PRAYERS

καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σῶζειν αὐτὸν
 AND PLEADINGS TO THE ONE BEING ABLE TO SAVE HIM
 ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων
 FROM DEATH WITH A LOUD~CRY AND TEARS
 προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,
 HAVING OFFERED AND HAVING BEEN HEARD BECAUSE OF THE PIETY [OF HIM],
5.8 καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν
 ALTHOUGH BEING A SON, HE LEARNED ²FROM [THE THINGS] ³WHICH ⁴HE SUFFERED
 τὴν ὑπακοήν, **5.9** καὶ τελειωθεὶς ἐγένετο πᾶσιν
 - ¹OBEDIENCE, AND HAVING BEEN MADE PERFECT, HE BECAME TO ALL
 τοῖς ὑπακούουσιν αὐτῷ αἴτιος σωτηρίας αἰωνίου,
 THE ONES OBEYING HIM [THE] SOURCE OF ETERNAL~SALVATION,
5.10 προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ
 HAVING BEEN CALLED BY - GOD [AS] HIGH PRIEST ACCORDING TO
 τὴν τάξιν Μελχισέδεκ.
 THE ORDER OF MELCHIZEDEK.

5.11 Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ
 ABOUT WHOM MUCH TO US [IS] THE WORD AND [IT IS]
 δυσερμήνευτος λέγειν, ἐπεὶ νωθοὶ γεγόνατε ταῖς
 HARD TO EXPLAIN, SINCE YOU^o HAVE BECOME~HARD -
 ἀκοαῖς. **5.12** καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι
 OF HEARING. FOR~INDEED BEING OBLIGATED TO BE TEACHERS
 διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ
 ON ACCOUNT OF THE TIME, AGAIN YOU^o HAVE~NEED [FOR] -
 διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς ἀρχῆς τῶν
²TO TEACH ³YOU^o ¹SOMEONE THE FUNDAMENTALS OF THE BEGINNING OF THE
 λογίων τοῦ θεοῦ καὶ γεγόνατε χρεῖαν ἔχοντες
 ORACLES - OF GOD AND YOU^o HAVE BECOME [ONES] HAVING~NEED
 γάλακτος [καὶ] οὐ στερεᾶς τροφῆς. **5.13** πᾶς γὰρ ὁ
 OF MILK AND NOT SOLID FOOD. FOR~EVERY[ONE] -
 μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης,
 PARTAKING OF MILK [IS] UNACQUAINTED WITH [THE] WORD OF RIGHTEOUSNESS,
 νήπιος γὰρ ἐστίν· **5.14** τελείων δέ ἐστιν
³AN INFANT ¹FOR ²HE IS. BUT~[FOR THE] MATURE ONES IS
 ἡ στερεὰ τροφή, τῶν διὰ τὴν ἑξίν τὰ
 THE SOLID FOOD, THE ONES BECAUSE OF - PRACTICE, ²THE
 αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν
³FACULTIES OF PERCEPTION ⁴HAVING BEEN TRAINED ¹HAVING FOR DISTINGUISHING
 καλοῦ τε καὶ κακοῦ.
 BOTH~GOOD AND EVIL.

and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. ⁸Although he was a Son, he learned obedience through what he suffered; ⁹and having been made perfect, he became the source of eternal salvation for all who obey him, ¹⁰having been designated by God a high priest according to the order of Melchizedek.

¹¹About this^b we have much to say that is hard to explain, since you have become dull in understanding. ¹²For though by this time you ought to be teachers, you need someone to teach you again the basic elements of the oracles of God. You need milk, not solid food; ¹³for everyone who lives on milk, being still an infant, is unskilled in the word of righteousness. ¹⁴But solid food is for the mature, for those whose faculties have been trained by practice to distinguish good from evil.

^b Or him

CHAPTER 6

6.1 Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ
 THEREFORE HAVING LEFT THE ²OF THE ³ELEMENTAL [THINGS] - ⁴OF CHRIST
 λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν
¹TEACHING TOWARD - MATURITY LET US BE MOVED ON, NOT AGAIN

Therefore let us go on toward perfection,^c leaving behind the basic teaching about Christ, and not laying

^c Or toward maturity

again the foundation: repentance from dead works and faith toward God, ²instruction about baptisms, laying on of hands, resurrection of the dead, and eternal judgment. ³And we will do^d this, if God permits. ⁴For it is impossible to restore again to repentance those who have once been enlightened, and have tasted the heavenly gift, and have shared in the Holy Spirit, ⁵and have tasted the goodness of the word of God and the powers of the age to come, ⁶and then have fallen away, since on their own they are crucifying again the Son of God and are holding him up to contempt. ⁷Ground that drinks up the rain falling on it repeatedly, and that produces a crop useful to those for whom it is cultivated, receives a blessing from God. ⁸But if it produces thorns and thistles, it is worthless and on the verge of being cursed; its end is to be burned over.

⁹Even though we speak in this way, beloved, we are confident of better things in your case, things that belong to salvation. ¹⁰For God is not unjust; he will not overlook your work and the love that you showed for his sake^e in serving the saints, as you still do. ¹¹And we want each one of you to show the same diligence so as

^d Other ancient authorities read *let us do*

^e Gk. *for his name*

θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων
LAYING~A FOUNDATION OF REPENTANCE FROM DEAD WORKS

καὶ πίστεως ἐπὶ θεόν, **6.2** βαπτισμῶν διδαχῆς
AND FAITH TOWARD GOD, OF TEACHING~OF RITUAL WASHINGS

ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν καὶ
AND~OF [THE] LAYING ON OF HANDS, AND~OF [THE] RESURRECTION FROM [THE] DEAD AND

κρίματος αἰωνίου. **6.3** καὶ τοῦτο ποιήσομεν, ἐάνπερ
OF ETERNAL~JUDGMENT. AND WE WILL DO~THIS, IF INDEED

ἐπιτρέπη ὁ θεός. **6.4** Ἀδύνατον γὰρ τοὺς ἅπαξ
²MAY PERMIT - ¹GOD. FOR~[IT IS] IMPOSSIBLE FOR THE ONES ONCE

φωτισθέντας, γευσταμένους τε τῆς δωρεᾶς τῆς
HAVING BEEN ENLIGHTENED, BOTH~HAVING TASTED OF THE ²GIFT -

ἐπουρανίου καὶ μετόχους γενηθέντας πνεύματος ἁγίου
¹HEAVENLY AND HAVING BECOME~PARTNERS OF [THE] HOLY~SPIRIT

6.5 καὶ καλὸν γευσταμένους θεοῦ ῥῆμα δυνάμεις τε
AND HAVING TASTED~[THE] GOOD WORD~OF GOD AND~[THE] POWERS

μέλλοντος αἰῶνος **6.6** καὶ παραπεσόντας,
OF THE COMING AGE AND HAVING FALLEN AWAY,

πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας
TO RENEW~AGAIN TO REPENTANCE, CRUCIFYING

ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας.
TO THEMSELVES THE SON - OF GOD AND HOLDING [HIM] UP TO CONTEMPT.

6.7 γῇ γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς ἐρχόμενον
FOR~[THE] EARTH, - HAVING DRUNK THE ⁴UPON ⁵IT ³COMING

πολλάκις ὑέτόν καὶ τίκτουσα βοτάνην εὐθετον
²OFTEN ¹RAIN AND BRINGING FORTH PLANT[S] SUITABLE

ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει
FOR THOSE FOR WHOM ALSO IT IS CULTIVATED, RECEIVES

εὐλογίας ἀπὸ τοῦ θεοῦ. **6.8** ἐκφέρουσα δὲ ἀκάνθας
A BLESSING FROM - GOD. BUT~[IF IT IS] PRODUCING THORNS

καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγύς, ἥς τὸ
AND THISTLES, [IT IS] WORTHLESS AND NEAR~[TO BEING] CURSED, WHOSE -

τέλος εἰς καῦσιν.
END [IS] FOR BURNING.

6.9 Πεπεισμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ
BUT~WE HAVE BEEN CONVINCED ABOUT YOU*, BELOVED ONES, [OF] -

κρείссονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως
BETTER [THINGS] AND [OF THINGS] BELONGING TO SALVATION, IF INDEED THUS

λαλοῦμεν. **6.10** οὐ γὰρ ἄδικος ὁ θεός ἐπιλαθέσθαι
WE MAY SPEAK. ³NOT ¹FOR ⁴UNJUST - ²GOD [IS] TO FORGET

τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης ἥς ἐνεδείξασθε
THE WORK OF YOU* AND THE LOVE WHICH YOU* DEMONSTRATED

εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις
TOWARD THE NAME OF HIM, HAVING SERVED THE SAINTS

καὶ διακονοῦντες. **6.11** ἐπιθυμοῦμεν δὲ ἕκαστον
AND [STILL] SERVING [THEM]. AND~WE DESIRE EACH

ὑμῶν τὴν αὐτὴν ἐνδείκυσθαι σπουδὴν πρὸς τὴν
OF YOU* [WITH] THE SAME EAGERNESS~TO DEMONSTRATE TOWARD THE

πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους, **6.12** ἵνα μὴ
FULL ASSURANCE OF THE HOPE UNTIL [THE] END, THAT NOT

νωθοὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως
LAZY YOU^o MAY BECOME, BUT-IMITATORS OF THE ONES THROUGH FAITH

καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας.
AND PATIENCE INHERITING THE PROMISES.

6.13 Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ θεός, ἐπεὶ
- FOR TO ABRAHAM ²HAVING PROMISED - ¹GOD, ³SINCE

κατ' οὐδενὸς εἶχεν μείζονος ὁμόσαι, ὥμοσεν καθ'
⁵BY ⁶NO ONE ⁴HE HAD GREATER TO SWEAR, HE TOOK AN OATH BY

ἑαυτοῦ **6.14** λέγων, Εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ
HIMSELF SAYING, SURELY BLESSING, I WILL BLESS YOU AND

πληθύνων πληθυνῶ σε· **6.15** καὶ οὕτως μακροθυμήσας
MULTIPLYING I WILL MULTIPLY YOU. AND THUS HAVING WAITED PATIENTLY,

ἐπέτυχεν τῆς ἐπαγγελίας. **6.16** ἄνθρωποι γὰρ κατὰ τοῦ
HE OBTAINED THE PROMISE. FOR-MEN BY THE

μείζονος ὁμνύουσιν, καὶ πάσης αὐτοῖς ἀντιλογίας
GREATER[PERSON] SWEAR, AND ⁷OF EVERY ³FOR THEM ⁸DISPUTE

πέρας εἰς βεβαίωσιν ὁ ὅρκος· **6.17** ἐν ᾧ
⁹OF [THE] END ⁴FOR ⁵[THE] CONFIRMATION ¹THE ²OATH [IS]. BY WHICH

περισσότερον βουλόμενος ὁ θεὸς ἐπιδείξει τοῖς
EVEN MORE ²WANTING - ¹GOD TO SHOW TO THE

κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς
HEIRS OF THE PROMISE, THE UNCHANGEABLENESS OF THE

βουλῆς αὐτοῦ ἐμεσίτευσεν ὅρκῳ, **6.18** ἵνα διὰ δύο
DECISION OF HIM, GUARANTEED [IT] WITH AN OATH, THAT BY TWO

πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον
UNCHANGEABLE-THINGS, IN WHICH [IT IS] IMPOSSIBLE FOR

ψεύσασθαι [τὸν] θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν
²TO LIE - ¹GOD, STRONG ENCOURAGEMENT WE MAY HAVE,

οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος·
THE ONES HAVING FLED TO TAKE HOLD OF THE HOPE-LAYING BEFORE [US];

6.19 ἣν ὥς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε
WHICH ²AS ³AN ANCHOR ¹WE HAVE OF THE SOUL, BOTH-SECURE

καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ
AND RELIABLE AND ENTERING INTO THE INSIDE OF THE

καταπετάσματος, **6.20** ὅπου πρόδρομος ὑπὲρ ἡμῶν
CURTAIN, WHERE A FORERUNNER ON BEHALF OF US

εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισέδεκ
ENTERED, JESUS, ACCORDING TO THE ORDER OF MELCHIZEDEK,

ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.
HAVING BECOME-A HIGH PRIEST FOREVER.

6:13-14 Gen. 22:16-17

to realize the full assurance of hope to the very end, ¹²so that you may not become sluggish, but imitators of those who through faith and patience inherit the promises.

¹³ When God made a promise to Abraham, because he had no one greater by whom to swear, he swore by himself, ¹⁴saying, "I will surely bless you and multiply you." ¹⁵ And thus Abraham, ^f having patiently endured, obtained the promise. ¹⁶ Human beings, of course, swear by someone greater than themselves, and an oath given as confirmation puts an end to all dispute. ¹⁷ In the same way, when God desired to show even more clearly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it by an oath, ¹⁸so that through two unchangeable things, in which it is impossible that God would prove false, we who have taken refuge might be strongly encouraged to seize the hope set before us. ¹⁹ We have this hope, a sure and steadfast anchor of the soul, a hope that enters the inner shrine behind the curtain, ²⁰where Jesus, a forerunner on our behalf, has entered, having become a high priest forever according to the order of Melchizedek.

^fGk he

CHAPTER 7

This "King Melchizedek of Salem, priest of the Most High God, met Abraham as he was returning from defeating the kings and blessed him"; ²and to him Abraham apportioned "one-tenth of everything." His name, in the first place, means "king of righteousness"; next he is also king of Salem, that is, "king of peace." ³Without father, without mother, without genealogy, having neither beginning of days nor end of life, but resembling the Son of God, he remains a priest forever.

⁴ See how great he is! Even^g Abraham the patriarch gave him a tenth of the spoils. ⁵And those descendants of Levi who receive the priestly office have a commandment in the law to collect tithes^h from the people, that is, from their kindred,ⁱ though these also are descended from Abraham. ⁶But this man, who does not belong to their ancestry, collected tithes^h from Abraham and blessed him who had received the promises. ⁷It is beyond dispute that the inferior is blessed by the superior. ⁸In the one case, tithes are received by those who are mortal; in the other, by one of whom it is testified that he lives.

^g Other ancient authorities lack *Even*

^h Or *a tenth*

ⁱ Gk *brothers*

7.1 Οὗτος γὰρ ὁ Μελχισέδεκ, βασιλεὺς Σαλήμ, ἱερεὺς
FOR~THIS - MELCHIZEDEK, KING OF SALEM, PRIEST

τοῦ θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραὰμ
OF THE GOD - MOST HIGH, THE ONE HAVING MET ABRAHAM

ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ
RETURNING FROM THE SLAUGHTER OF THE KINGS AND

εὐλογήσας αὐτόν, **7.2** ᾧ καὶ δεκάτην ἀπὸ πάντων
HAVING BLESSED HIM, WITH WHOM ALSO A TENTH OF EVERYTHING

ἐμέρισεν Ἀβραάμ, πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς
ABRAHAM~DIVIDED, FIRST, - BEING TRANSLATED KING

δικαιοσύνης ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὅ ἐστιν
OF RIGHTEOUSNESS, AND~THEN ALSO KING OF SALEM, WHICH MEANS

βασιλεὺς εἰρήνης, **7.3** ἀπάτωρ ἀμήτωρ ἀγενεαλόγητος,
KING OF PEACE, [BEING] FATHERLESS, MOTHERLESS, WITHOUT GENEALOGY,

μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων,
NEITHER A BEGINNING OF DAYS, NOR END~OF LIFE HAVING,

ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς
BUT~HAVING BEEN MADE LIKE THE SON - OF GOD, HE REMAINS A PRIEST

εἰς τὸ διηνεκές.
PERPETUALLY.

7.4 Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ [καὶ]
NOW~CONSIDER HOW GREAT THIS ONE [WAS] TO WHOM ALSO

δεκάτην Ἀβραάμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ
A TENTH ABRAHAM ³GAVE ⁴FROM ⁵THE ⁶BOOTY ⁷THE

πατριάρχης. **7.5** καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν
²PATRIARCH. AND THE ONES - OF THE SONS OF LEVI, ²THE

ἱερατεῖαν λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν
³PRIESTLY OFFICE ¹HAVING RECEIVED HAVE~A COMMAND TO COLLECT THE TITHE FROM

τὸν λαὸν κατὰ τὸν νόμον, τοῦτ' ἐστὶν τοὺς
THE PEOPLE ACCORDING TO THE LAW, THAT IS TO SAY, THE

ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος
BROTHERS OF THEM, ALTHOUGH HAVING COME OUT FROM THE LOIN

Ἀβραάμ. **7.6** ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν
OF ABRAHAM. BUT~THE ONE NOT TRACING HIS DESCENT FROM THEM,

δεδεκάτωκεν Ἀβραάμ καὶ τὸν ἔχοντα τὰς
HAS RECEIVED TITHES FROM ABRAHAM AND THE ONE HAVING THE

ἐπαγγελίας εὐλόγηκεν. **7.7** χωρὶς δὲ πάσης
PROMISES, HE HAS BLESSED. AND~APART FROM ALL

ἀντιλογίας τὸ ἐλάττον ὑπὸ τοῦ κρείττονος εὐλογεῖται.
DISPUTE, THE INFERIOR BY THE SUPERIOR IS BLESSED.

7.8 καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι
AND HERE, - TITHES, DYING MEN

λαμβάνουσιν, ἐκεῖ δὲ μαρτυρούμενος ὅτι ζῇ.
RECEIVE, BUT~THERE, [ONE] TESTIFYING THAT HE LIVES.

7.9 καὶ ὥς ἔπος εἰπεῖν, δι' Ἀβραὰμ καὶ Λεὺὶ ὁ
AND SO TO SPEAK, THROUGH ABRAHAM, EVEN LEVI, THE ONE

δεκάτας λαμβάνων δεδεκάτωται· **7.10** ἔτι γὰρ ἐν τῇ
RECEIVING~TITHES, HAS PAID TITHES. FOR~YET IN THE

ὀσφύϊ τοῦ πατρὸς ἦν ὅτε συνήνητησεν αὐτῷ
LOIN OF THE(HIS) FATHER HE WAS WHEN ²MET ³HIM

Μελχισέδεκ.

¹MELCHIZEDEK.

7.11 Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευιτικῆς
IF - THEN PERFECTION THROUGH THE LEVITICAL

ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῆς
PRIESTHOOD WAS, ²THE ³PEOPLE ¹FOR ON THE BASIS OF IT

νενομοθέτηται, τίς ἔτι χρεία κατὰ τὴν τάξιν
HAVE RECEIVED LAWS, WHAT FURTHER NEED ACCORDING TO THE ORDER

Μελχισέδεκ ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ
OF MELCHIZEDEK [FOR] ANOTHER PRIEST~TO ARISE AND NOT

κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι;
ACCORDING TO THE ORDER OF AARON TO BE NAMED?

7.12 μετατιθεμένης γὰρ τῆς ἱερωσύνης ἐξ ἀνάγκης καὶ
FOR~[WHEN] BEING CHANGED THE PRIESTLY OFFICE, OF NECESSITY ALSO

νόμου μετάθεσις γίνεται. **7.13** ἐφ' ὃν γὰρ
A CHANGE~OF LAW OCCURS. ²ABOUT ³WHOM ¹FOR

λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς
THESE THINGS~ARE SAID, TO A DIFFERENT~TRIBE HE HAS BELONGED, FROM WHICH

οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ·
NO ONE HAS OFFICIATED AT THE ALTAR.

7.14 πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ
FOR~[IT IS] OBVIOUS THAT FROM JUDAH HAS DESCENDED THE

κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερέων οὐδὲν
LORD OF US, ABOUT WHICH TRIBE CONCERNING PRIESTS ³NOTHING

Μωϋσῆς ἐλάλησεν. **7.15** καὶ περισσότερον ἔτι
¹MOSES ²SAID AND EVEN~MUCH MORE

κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα
EVIDENT IT IS, IF ACCORDING TO THE LIKENESS

Μελχισέδεκ ἀνίσταται ἱερεὺς ἕτερος, **7.16** ὃς οὐ
OF MELCHIZEDEK ARISES ANOTHER~PRIEST, WHO NOT

κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν ἀλλὰ
ACCORDING TO [THE] LAW OF A FLESHLY~COMMAND HAS BECOME, BUT

κατὰ δύναμιν ζωῆς ἀκαταλύτου.
ACCORDING TO [THE] POWER OF AN INDESTRUCTIBLE~LIFE.

7.17 μαρτυρεῖται γὰρ ὅτι
FOR~IT IS TESTIFIED [OF HIM] -

Σὺ ἱερεὺς εἰς τὸν αἰῶνα
YOU [ARE] A PRIEST FOREVER

κατὰ τὴν τάξιν **Μελχισέδεκ.**
ACCORDING TO THE ORDER OF MELCHIZEDEK.

⁹One might even say that Levi himself, who receives tithes, paid tithes through Abraham, ¹⁰for he was still in the loins of his ancestor when Melchizedek met him.

¹¹Now if perfection had been attainable through the levitical priesthood—for the people received the law under this priesthood—what further need would there have been to speak of another priest arising according to the order of Melchizedek, rather than one according to the order of Aaron? ¹²For when there is a change in the priesthood, there is necessarily a change in the law as well. ¹³Now the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. ¹⁴For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.

¹⁵It is even more obvious when another priest arises, resembling Melchizedek, ¹⁶one who has become a priest, not through a legal requirement concerning physical descent, but through the power of an indestructible life. ¹⁷For it is attested of him,

“You are a priest forever, according to the order of Melchizedek.”

¹⁸There is, on the one hand, the abrogation of an earlier commandment because it was weak and ineffectual ¹⁹(for the law made nothing perfect); there is, on the other hand, the introduction of a better hope, through which we approach God.

²⁰This was confirmed with an oath; for others who became priests took their office without an oath, ²¹but this one became a priest with an oath, because of the one who said to him,

“The Lord has sworn and will not change his mind,
‘You are a priest forever’”—

²²accordingly Jesus has also become the guarantee of a better covenant.

²³Furthermore, the former priests were many in number, because they were prevented by death from continuing in office; ²⁴but he holds his priesthood permanently, because he continues forever. ²⁵Consequently he is able for all time to save ^jthose who approach God through him, since he always lives to make intercession for them.

²⁶For it was fitting that we should have such a high priest, holy, blameless, undefiled, separated from sinners, and exalted above the heavens. ²⁷Unlike the other ^khigh priests, he has no need

^j Or *able to save completely*

^k Gk *lacks other*

7.18 ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς
³AN ANNULMENT - ¹FOR ²THERE IS OF [THE] PRECEDING COMMANDMENT

διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές— **7.19** οὐδὲν
BECAUSE OF - ITS WEAKNESS AND USELESSNESS— ⁵NOTHING

γὰρ ἐτελείωσεν ὁ νόμος—ἐπεισαγωγὴ δὲ κρείττονος
¹FOR ⁴PERFECTED ²THE ³LAW—BUT~[THE] INTRODUCTION OF A BETTER

ἐλπίδος δι’ ἧς ἐγγίζομεν τῷ θεῷ.
HOPE THROUGH WHICH WE DRAW NEAR - TO GOD.

7.20 Καὶ καθ’ ὅσον οὐ χωρὶς ὀρκωμοσίας· οἱ
AND IN AS MUCH AS [IT WAS] NOT WITHOUT AN OATH. ²THE ONES

μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες,
- ¹FOR WITHOUT AN OATH ARE HAVING BECOME~PRIESTS,

7.21 ὁ δὲ μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος
BUT~THE ONE WITH AN OATH THROUGH THE ONE SAYING

πρὸς αὐτόν,
TO HIM,

“Ὁμοσεν κύριος
[THE] LORD~VOWED,

καὶ οὐ μεταμεληθήσεται,
AND HE WILL NOT CHANGE HIS MIND,

Σὺ ἱερεὺς εἰς τὸν αἰῶνα.
YOU [ARE] A PRIEST FOREVER.

7.22 κατὰ τοσοῦτο [καὶ] κρείττονος διαθήκης
ACCORDING TO SUCH [A VOW] ALSO A BETTER COVENANT

γέγονεν ἕγγυος Ἰησοῦς. **7.23** καὶ οἱ μὲν πλείονες
²HAS BECOME ³A GUARANTEE ¹JESUS. AND THE - MANY

εἰσὶν γεγονότες ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι
HAVE BECOME PRIESTS BECAUSE - TO BE HINDERED~BY DEATH

παραμένειν· **7.24** ὁ δὲ διὰ τὸ μένειν αὐτὸν
TO CONTINUE. - BUT BECAUSE - HE~CONTINUES

εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην·
FOREVER, HE HAS~AN UNCHANGEABLE - PRIESTHOOD.

7.25 ὅθεν καὶ σῶζειν εἰς τὸ παντελὲς δύναται τοὺς
FROM WHICH ALSO ²TO SAVE ³COMPLETELY ¹HE IS ABLE THE ONES

προσερχομένους δι’ αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς
COMING THROUGH HIM - TO GOD, ALWAYS LIVING FOR

τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.
THE [PURPOSE OF] PLEADING FOR THEM.

7.26 Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεὺς,
FOR~SUCH ⁴FOR US ³INDEED ²WAS SUITABLE ¹A HIGH PRIEST,

ὅσιος ἄκακος ἀμίαντος, κεχωρισμένος ἀπὸ τῶν
HOLY, INNOCENT, UNDEFILED, HAVING BEEN SEPARATED FROM -

ἁμαρτωλῶν καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος,
SINNERS AND HIGHER [THAN] THE HEAVENS HAVING BECOME,

7.27 ὃς οὐκ ἔχει καθ’ ἡμέραν ἀνάγκην, ὥσπερ οἱ
WHO DOES NOT HAVE DAILY NEED, AS THE [OTHER]

ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν
 HIGH PRIESTS, FIRST FOR HIS OWN SINS
 θυσίας ἀναφέρειν ἔπειτα τῶν τοῦ λαοῦ
 TO OFFER UP~A SACRIFICE, [AND] THEN FOR THE [SINS] OF THE PEOPLE.
 τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας. 7.28 ὁ
 FOR~THIS ONE DID [THIS] ONCE HAVING OFFERED UP~HIMSELF. ²THE
 νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας
³LAW ¹FOR APPOINTS~MEN [AS] HIGH PRIESTS, HAVING
 ἀσθένειαν, ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ
 WEAKNESS[ES], ²THE ³WORD, ¹BUT OF THE OATH - AFTER
 τὸν νόμον υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.
 THE LAW [APPOINTS] [THE] SON ²FOREVER ¹HAVING BEEN MADE PERFECT.

to offer sacrifices day after day, first for his own sins, and then for those of the people; this he did once for all when he offered himself. ²⁸For the law appoints as high priests those who are subject to weakness, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

CHAPTER 8

8.1 Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις,
 NOW~[THE] MAIN POINT OF THE THINGS BEING SAID [IS THIS],
 τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ
 WE HAVE~SUCH A HIGH PRIEST, WHO SAT DOWN AT [THE] RIGHT [HAND]
 τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς,
 OF THE THRONE OF THE MAJESTY IN THE HEAVENS,
 8.2 τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς
²OF THE ³HOLY THINGS ¹A SERVANT ⁴AND ⁵OF THE ⁷TABERNACLE -
 ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος, οὐκ ἄνθρωπος.
⁶TRUE, ⁸WHICH ¹¹SET UP ⁹THE ¹⁰LORD, NOT MAN.
 8.3 πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ
 FOR~EVERY HIGH PRIEST IN ORDER - TO OFFER BOTH~GIFTS AND
 θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν
 SACRIFICES IS APPOINTED. FROM WHICH [IT WAS] NECESSARY FOR ²TO HAVE
 τι καὶ τοῦτον ὃ προσενέγκῃ. 8.4 εἰ μὲν οὖν
³SOMETHING ⁴ALSO ¹THIS ONE WHICH HE MIGHT OFFER. IF - THEREFORE
 ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν
 HE WERE ON EARTH, HE WOULD NOT BE A PRIEST, BEING THE ONES
 προσφερόντων κατὰ νόμον τὰ δῶρα· 8.5 οἵτινες
 OFFERING ACCORDING TO [THE] LAW THE GIFTS; WHO
 ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων,
 A COPY AND A SHADOW THEY SERVE OF THE HEAVENLY THINGS,
 καθὼς κεκηρμάτισται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν
 JUST AS MOSES~HAS BEEN WARNED, BEING ABOUT TO COMPLETE THE
 σκηνήν, Ὅρα γὰρ φησὶν, ποιήσεις πάντα κατὰ
 TABERNACLE, FOR~SEE [TO IT], HE SAYS, [THAT] YOU WILL MAKE [IT] ACCORDING TO~ALL
 τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει·
 THE PATTERN HAVING BEEN SHOWN TO YOU ON THE MOUNTAIN.
 8.6 νυν[ι] δὲ διαφορωτέρας τέτυχεν λειτουργίας,
 BUT~NOW HE HAS ATTAINED TO~A MORE EXCELLENT SERVICE,

Now the main point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in the heavens, ²a minister in the sanctuary and the true tent¹ that the Lord, and not any mortal, has set up. ³For every high priest is appointed to offer gifts and sacrifices; hence it is necessary for this priest also to have something to offer. ⁴Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. ⁵They offer worship in a sanctuary that is a sketch and shadow of the heavenly one; for Moses, when he was about to erect the tent,¹ was warned, "See that you make everything according to the pattern that was shown you on the mountain."⁶ But Jesus^m has now obtained a more excellent ministry,

¹ Or tabernacle^m Gk he

and to that degree he is the mediator of a better covenant, which has been enacted through better promises. ⁷For if that first covenant had been faultless, there would have been no need to look for a second one.

⁸ Godⁿ finds fault with them when he says:

“The days are surely coming, says the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah;

⁹ not like the covenant that I made with their ancestors, on the day when I took them by the hand to lead them out of the land of Egypt; for they did not continue in my covenant, and so I had no concern for them, says the Lord.

¹⁰ This is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws in their minds, and write them on their hearts, and I will be their God, and they shall be my people.

ⁿ Gk He

ὅσω καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἥτις
IN AS MUCH AS ALSO OF A BETTER COVENANT~HE IS [THE] MEDIATOR, WHICH

ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.
UPON BETTER PROMISES HAS BEEN ENACTED.

8.7 Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν
FOR~IF - THAT~FIRST [COVENANT] WAS FAULTLESS, ?NOT -

δευτέρας ἐζητεῖτο τόπος. **8.8** μεμφόμενος γὰρ
A SECOND WOULD HAVE BEEN SOUGHT A PLACE [FOR]. FOR~FINDING FAULT [WITH]

αὐτοὺς λέγει,
THEM HE SAYS,

Ἴδου ἡμέραι ἔρχονται, λέγει κύριος,
BEHOLD, DAYS ARE COMING, SAYS [THE] LORD,

καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ
AND I WILL ESTABLISH WITH THE HOUSE OF ISRAEL

καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν,
AND WITH THE HOUSE OF JUDAH A NEW~COVENANT,

8.9 οὐ κατὰ τὴν διαθήκην, ἣν ἐποίησα τοῖς
NOT ACCORDING TO THE COVENANT WHICH I MADE WITH THE

πατράσιν αὐτῶν
FATHERS OF THEM

ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς
ON [THE] DAY HAVING TAKEN ME (I) THE HAND

αὐτῶν
OF THEM

ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου,
TO LEAD OUT THEM FROM [THE] LAND OF EGYPT,

ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου,
BECAUSE THEY DID NOT CONTINUE IN THE COVENANT OF ME,

καὶ ἐγὼ ἠμέλησα αὐτῶν, λέγει κύριος.
AND I WAS UNCONCERNED ABOUT THEM, SAYS [THE] LORD.

8.10 ὅτι αὕτη ἡ διαθήκη, ἣν διαθήσομαι τῷ
BECAUSE THIS [IS] THE COVENANT WHICH I WILL MAKE WITH THE

οἴκῳ Ἰσραὴλ
HOUSE OF ISRAEL

μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος.
AFTER - THOSE~DAYS, SAYS [THE] LORD;

διδόνς νόμους μου εἰς τὴν διάνοιαν αὐτῶν
PUTTING [THE] LAWS OF ME INTO THE MIND OF THEM,

καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς,
AND UPON [THE] HEARTS OF THEM I WILL WRITE THEM,

καὶ ἔσομαι αὐτοῖς εἰς θεόν,
AND I WILL BE TO THEM - GOD,

καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.
AND THEY WILL BE TO ME - A PEOPLE;

8.11 καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην
AND BY NO MEANS MAY THEY TEACH EACH ONE THE FELLOW CITIZEN

αὐτοῦ
OF HIM

καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ λέγων,
AND EACH ONE THE BROTHER OF HIM SAYING,

Γνώθι τὸν κύριον,
KNOW THE LORD,

ὅτι πάντες εἰδήσουσίν με
BECAUSE ALL WILL KNOW ME

ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν,
FROM [THE] SMALL TO [THE] GREAT OF THEM,

8.12 ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν
BECAUSE I WILL BE~MERCIFUL WITH THE WRONGDOINGS OF THEM

καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ
AND OF THE SINS OF THEM BY NO MEANS MAY I REMEMBER

ἔτι.

ANY LONGER.

8.13 ἐν τῷ λέγειν Καινὴν πεπαλαίωκεν τὴν πρώτην·
WHEN HE SAYS, NEW, HE HAS MADE OBSOLETE THE FIRST.

τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς
AND~THE THING BEING MADE OBSOLETE AND GROWING OLD [IS] CLOSE

ἀφανισμοῦ.
TO DESTRUCTION.

¹¹ And they shall not teach one another or say to each other, 'Know the Lord,' for they shall all know me, from the least of them to the greatest.
¹² For I will be merciful toward their iniquities, and I will remember their sins no more."

¹³ In speaking of "a new covenant," he has made the first one obsolete. And what is obsolete and growing old will soon disappear.

CHAPTER 9

9.1 Εἶχε μὲν οὖν [καὶ] ἡ πρώτη δικαιώματα
⁵HAD - ¹THEREFORE ²ALSO ³THE ⁴FIRST [COVENANT] REGULATIONS

λατρείας τό τε ἅγιον κοσμικόν. **9.2** σκηνὴ γὰρ
OF SERVICE AND~THE EARTHLY~SANCTUARY. FOR~[THE] TENT

κατεσκευάσθη ἡ πρώτη ἐν ᾗ ἡ τε λυχνία
WAS FURNISHED, [THAT IS] THE FIRST, IN WHICH [WERE] BOTH~THE LAMPSTAND

καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις
AND THE TABLE AND THE SETTING OUT OF THE BREAD, WHICH

λέγεται Ἅγια· **9.3** μετὰ δὲ τὸ δεύτερον
IS CALLED, [THE] HOLY PLACE. AND~BEHIND THE SECOND

καταπέτασμα σκηνὴ ἡ λεγομένη Ἅγια Ἁγίων,
CURTAIN [WAS] [THE] TENT - BEING CALLED, [THE] HOLY OF HOLIES,

9.4 χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς
HAVING~A GOLDEN ALTAR OF INCENSE AND THE ARK OF THE

διαθήκης περικεκαλυμμένην πάντοθεν χρυσῷ, ἐν
COVENANT HAVING BEEN COVERED ON ALL SIDES WITH GOLD, IN

ᾗ στάμνος χρυσῇ ἔχουσα τὸ μάννα καὶ ἡ
WHICH [WAS] A GOLDEN~JAR HAVING THE MANNA AND THE

Now even the first covenant had regulations for worship and an earthly sanctuary. ²For a tent^o was constructed, the first one, in which were the lampstand, the table, and the bread of the Presence;^p this is called the Holy Place. ³Behind the second curtain was a tent^o called the Holy of Holies. ⁴In it stood the golden altar of incense and the ark of the covenant overlaid on all sides with gold, in which there were a golden urn holding the manna, and

^o Or *tabernacle*

^p Gk *the presentation of the loaves*

Aaron's rod that budded, and the tablets of the covenant; ⁵above it were the cherubim of glory overshadowing the mercy seat.⁹ Of these things we cannot speak now in detail.

⁶ Such preparations having been made, the priests go continually into the first tent⁷ to carry out their ritual duties; ⁷but only the high priest goes into the second, and he but once a year, and not without taking the blood that he offers for himself and for the sins committed unintentionally by the people. ⁸By this the Holy Spirit indicates that the way into the sanctuary has not yet been disclosed as long as the first tent⁸ is still standing. ⁹This is a symbol⁹ of the present time, during which gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, ¹⁰but deal only with food and drink and various baptisms, regulations for the body imposed until the time comes to set things right.

¹¹ But when Christ came as a high priest of the good things that have come,¹ then through the greater and perfect¹¹ tent¹ (not made with hands, that is, not of this creation), ¹²he entered once for all into the Holy Place, not with the blood of goats

⁹ Or *the place of atonement*

¹ Or *tabernacle*

³ Gk *parable*

¹ Other ancient authorities read *good things to come*

¹¹ Gk *more perfect*

ράβδος Ἰααρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς
ROD OF AARON [WHICH] - HAVING SPROUTED AND THE TABLETS OF THE

διαθήκης, 9.5 ὑπεράνω δὲ αὐτῆς Χερουβὶν δόξης
COVENANT, AND~ABOVE IT [THE] CHERUBIM OF GLORY

κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν
OVERSHADOWING THE PLACE OF PROPITIATION; ABOUT WHICH THINGS

οὐκ ἔστιν νῦν λέγειν κατὰ μέρος.
IT IS NOT [POSSIBLE] TO SPEAK~NOW PART BY PART (IN DETAIL).

9.6 Τούτων δὲ οὕτως κατεσκευασμένων εἰς μὲν τὴν
BUT~THESE THINGS THUS HAVING BEEN PREPARED, INTO - THE

πρώτην σκηνὴν διὰ παντὸς εἰσίσιν οἱ ἱερεῖς τὰς
FIRST TENT ALWAYS ENTER THE PRIESTS, ²THE

λατρείας ἐπιτελοῦντες, 9.7 εἰς δὲ τὴν δευτέραν ἅπαξ
³DIVINE SERVICES ¹PERFORMING, BUT~INTO THE SECOND [TENT] ONCE

τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος
- A YEAR [ENTERS] ³ALONE ¹THE ²HIGH PRIEST, NOT WITHOUT BLOOD

ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ
WHICH HE OFFERS FOR HIMSELF AND [FOR] THE ²OF THE ³PEOPLE

ἀγνοημάτων, 9.8 τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ
¹SINS OF IGNORANCE, [BECAUSE] MAKING THIS CLEAR, THE ²SPIRIT -

ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν
¹HOLY, NOT YET TO HAVE BEEN REVEALED THE ²THE ³HOLY [PLACES] ¹WAY [INTO],

ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν, 9.9 ἥτις
YET THE FIRST TABERNACLE HAVING EXISTENCE, WHICH [IS]

παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ'
A PARABLE FOR THE TIME - HAVING BECOME PRESENT, ACCORDING TO

ἦν δῶρά τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι
WHICH BOTH~GIFTS AND SACRIFICES ARE BEING OFFERED NOT BEING ABLE

κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα,
WITH RESPECT TO [THE] CONSCIENCE TO PERFECT THE ONE SERVING,

9.10 μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις
ONLY WITH FOODS AND DRINKS AND DIFFERENT

βαπτισμοῖς, δικαιώματα σαρκὸς μέχρι καιροῦ
WASHINGS, HUMAN~REGULATIONS UNTIL [THE] TIME

διορθώσεως ἐπικείμενα.
OF [THE] NEW ORDER BEING IMPOSED.

9.11 Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν
NOW~CHRIST HAVING BECOME HIGH PRIEST OF THE

ᾠγενομένων ἀγαθῶν διὰ τῆς μείζονος καὶ
GOOD THINGS~HAVING COME ABOUT THROUGH THE GREATER AND

τελειότερας σκηνῆς οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ
MORE PERFECT TABERNACLE NOT MADE BY HUMAN HANDS, THAT IS, NOT

ταύτης τῆς κτίσεως, 9.12 οὐδὲ δι' αἵματος τράγων
OF THIS - CREATION, NEITHER THROUGH [THE] BLOOD OF GOATS

9:11 text: ASVmg RSV NIV NASBmg NEB TEV NJBmg NRSV. var. μελλόντων ἀγαθῶν (good things being about to come): KJV ASV RSVmg NASB NIVmg NEBmg TEVmg NJB NRSVmg.

καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν
AND OF BULLS BUT~THROUGH HIS OWN BLOOD HE ENTERED

ἐφάπαξ εἰς τὰ ἅγια αἰώνιαν λύτρωσιν εὐράμενος.
ONLY ONCE INTO THE [HOLY OF] HOLIES, ETERNAL REDEMPTION HAVING SECURED.

9.13 εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων καὶ σποδὸς
FOR~IF THE BLOOD OF GOATS AND BULLS AND [THE] ASH[ES]

δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἁγιάζει
OF A HEIFER SPRINKLING, ²THE ONES ³HAVING BEEN DEFILED ¹SANCTIFIES

πρὸς τὴν τῆς σαρκὸς καθαρότητα, **9.14** πόσῳ
⁴FOR ⁵THE ⁷OF THE ⁸FLESH ⁶PURITY, BY HOW MUCH

μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ
MORE THE BLOOD - OF CHRIST, WHO THROUGH

πνεύματος αἰωνίου ἐαυτὸν προσήνεγκεν ἄμωμον τῷ
[THE] ETERNAL~SPIRIT OFFERED~HIMSELF BLAMELESS -

θεῷ, καθαριεῖ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων
TO GOD, WILL PURIFY THE CONSCIENCE OF US FROM DEAD WORKS

εἰς τὸ λατρεῖν θεῷ ζῶντι.
IN ORDER - TO SERVE [THE] LIVING~GOD.

9.15 Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν,
AND FOR THIS REASON OF A NEW~COVENANT HE IS~[THE] MEDIATOR,

ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ
IN ORDER THAT DEATH HAVING HAPPENED FOR [THE] REDEMPTION OF THE ²UNDER

τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν
³THE ⁴FIRST ⁵COVENANT, ¹TRANSGRESSIONS ⁹THE ¹⁰PROMISE

λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου
⁸MIGHT RECEIVE ⁶THE ONES ⁷HAVING BEEN CALLED OF THE ETERNAL

κληρονομίας. **9.16** ὅπου γὰρ διαθήκη,
INHERITANCE. FOR~WHERE [THERE IS] A COVENANT,

θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου·
IT IS NECESSARY FOR~DEATH TO BE OFFERED OF THE ONE HAVING MADE A COVENANT.

9.17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ
FOR~A COVENANT OVER DEAD BODIES [IS] RATIFIED, BECAUSE

μήποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος.
IT NEVER IS VALID WHEN LIVES THE ONE HAVING MADE A COVENANT.

9.18 ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος
FROM WHICH NOT THE FIRST [COVENANT] WITHOUT BLOOD

ἐγκεκαίνισται· **9.19** λαληθείσης γὰρ πάσης ἐντολῆς
HAS BEEN INAUGURATED. FOR~HAVING BEEN SPOKEN EVERY COMMAND

κατὰ τὸν νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ,
ACCORDING TO THE LAW BY MOSES TO ALL THE PEOPLE,

λαβὼν τὸ αἷμα τῶν μόσχων [καὶ τῶν τράγων] μετὰ
HAVING TAKEN THE BLOOD - OF BULLS AND - GOATS WITH

ὔδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου αὐτό τε τὸ
WATER AND SCARLET~WOOL AND HYSSOP, ⁴ITSELF ¹BOTH ²THE

and calves, but with his own blood, thus obtaining eternal redemption. ¹³For if the blood of goats and bulls, with the sprinkling of the ashes of a heifer, sanctifies those who have been defiled, so that their flesh is purified, ¹⁴how much more will the blood of Christ, who through the eternal Spirit^v offered himself without blemish to God, purify our^w conscience from dead works to worship the living God!

¹⁵For this reason he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, because a death has occurred that redeems them from the transgressions under the first covenant.^x ¹⁶Where a will^x is involved, the death of the one who made it must be established. ¹⁷For a will^x takes effect only at death, since it is not in force as long as the one who made it is alive. ¹⁸Hence not even the first covenant was inaugurated without blood. ¹⁹For when every commandment had been told to all the people by Moses in accordance with the law, he took the blood of calves and goats,^y with water and scarlet wool and hyssop, and sprinkled both the scroll itself

^v Other ancient authorities read *Holy Spirit*

^w Other ancient authorities read *your*

^x The Greek word used here means both *covenant* and *will*

^y Other ancient authorities lack *and goats*

and all the people, ²⁰saying, "This is the blood of the covenant that God has ordained for you." ²¹And in the same way he sprinkled with the blood both the tent² and all the vessels used in worship. ²²Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

²³Thus it was necessary for the sketches of the heavenly things to be purified with these rites, but the heavenly things themselves need better sacrifices than these. ²⁴For Christ did not enter a sanctuary made by human hands, a mere copy of the true one, but he entered into heaven itself, now to appear in the presence of God on our behalf. ²⁵Nor was it to offer himself again and again, as the high priest enters the Holy Place year after year with blood that is not his own; ²⁶for then he would have had to suffer again and again since the foundation of the world. But as it is, he has appeared once for all at the end of the age to remove sin by the sacrifice of himself. ²⁷And just as it is appointed for mortals to die once, and after that the judgment, ²⁸so Christ, having been offered once

² Or *tabernacle*

βιβλίον καὶ πάντα τὸν λαὸν ἐράντισεν **9.20** λέγων,
³BOOK AND ALL THE PEOPLE HE SPRINKLED SAYING,

Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς
THIS [IS] THE BLOOD OF THE COVENANT WHICH ²COMMANDED ³TO

ὑμᾶς ὁ θεός. **9.21** καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ
⁴YOU - ¹GOD. AND THE TABERNACLE AND ALSO ALL THE

σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως
UTENSILS OF THE DIVINE SERVICE WITH THE BLOOD IN THE SAME WAY

ἐράντισεν. **9.22** καὶ σχεδὸν ἐν αἵματι πάντα
HE SPRINKLED. AND INDEED [IT IS] BY BLOOD [THAT] EVERYTHING

καθαρίζεται κατὰ τὸν νόμον καὶ χωρὶς
IS PURIFIED ACCORDING TO THE LAW AND WITHOUT

αἱματεκχυσίας οὐ γίνεται ἄφεσις.
[THE] SHEDDING OF BLOOD THERE IS NO FORGIVENESS.

9.23 Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα
THEREFORE~IT IS NECESSARY [THAT] THE - PATTERNS

τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι,
OF THE THINGS IN THE HEAVENS BE PURIFIED~WITH THESE THINGS,

αὐτὰ δὲ τὰ ἐπουράνια κρείττοσιν
⁴THEMSELVES ¹BUT ²THE ³HEAVENLY THINGS [MUST BE PURIFIED] WITH BETTER

θυσίαις παρὰ ταύτας. **9.24** οὐ γὰρ εἰς χειροποίητα
SACRIFICES THAN THESE. FOR~NOT INTO ²MADE BY HUMAN HANDS

εἰσῆλθεν ἅγια Χριστός, ἀντίτυπα τῶν
³ENTERED ¹[THE HOLY OF] HOLIES CHRIST, [WHICH ARE] COPIES OF THE

ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν
TRUE THINGS, BUT INTO ²ITSELF - ¹HEAVEN, NOW

ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν
TO APPEAR BEFORE THE FACE - OF GOD FOR US.

9.25 οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτόν, ὥσπερ ὁ
NOT IN ORDER THAT FREQUENTLY HE MAY OFFER HIMSELF, LIKE THE

ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν
HIGH PRIEST [WHO] ENTERS INTO THE [HOLY OF] HOLIES YEAR BY YEAR

ἐν αἵματι ἀλλοτρίῳ, **9.26** ἐπεὶ ἔδει αὐτὸν
WITH BLOOD [BELONGING] TO ANOTHER, SINCE IT WAS NECESSARY FOR HIM

πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ
FREQUENTLY TO SUFFER FROM [THE] CREATION OF [THE] WORLD. BUT~NOW

ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν [τῆς]
ONCE AT [THE] END OF THE AGES FOR [THE] REMOVAL -

ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.
OF SINS THROUGH THE SACRIFICE OF HIMSELF HE HAS APPEARED.

9.27 καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις
AND IN AS MUCH AS IT IS DESTINED - FOR MEN

ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις, **9.28** οὕτως
TO DIE~ONCE, AND~AFTER THIS [COMES] JUDGMENT, SO

καὶ ὁ Χριστὸς ἅπαξ προσενηχθεὶς εἰς τὸ
ALSO - CHRIST HAVING BEEN OFFERED UP~ONCE IN ORDER -

πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς
 TO CARRY AWAY~OF MANY [THE] SINS, FOR A SECOND [TIME] WITHOUT
 ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς
 BLOOD HE WILL APPEAR TO THE ONES AWAITING~HIM FOR
 σωτηρίαν.
 SALVATION.

to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him.

CHAPTER 10

10.1 Σκιὰν γὰρ ἔχων ὁ νόμος τῶν
⁵A SHADOW ¹FOR ⁴BEING ²THE ³LAW OF THE
 μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν
 GOOD THINGS~COMING, NOT [THE] VERY - IMAGE OF THE
 πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ὥς
 THINGS, YEAR BY YEAR WITH THE SAME SACRIFICES WHICH
 προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύναται
 THEY OFFER CONTINUOUSLY NEVER IS ABLE
 τοὺς προσερχομένους τελειῶσαι· 10.2 ἐπεὶ
²THE ONES ³APPROACHING ¹TO PERFECT. FOR OTHERWISE
 οὐκ ἂν ἐπαύσαντο προσφερόμεναι διὰ τὸ μηδεμίαν
 WOULD THEY NOT HAVE STOPPED BEING OFFERED BECAUSE - ³NOT
 ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας
⁴TO HAVE ⁵STILL ⁶CONSCIOUSNESS ⁷OF SINS ¹THE ONES ²WORSHIPING
 ἅπαξ κεκαθαρισμένους; 10.3 ἀλλ' ἐν αὐταῖς
 HAVING BEEN CLEANSED~ONCE? BUT BY THEM [IS]
 ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν·
 [THE] REMEMBRANCE OF SINS YEAR BY YEAR.
 10.4 ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων
 FOR~IT IS IMPOSSIBLE FOR [THE] BLOOD OF BULLS AND OF GOATS
 ἀφαιρεῖν ἁμαρτίας.
 TO TAKE AWAY SINS.

10.5 Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει,
 THEREFORE ENTERING INTO THE WORLD HE SAYS,

Θυσίαν καὶ προσφορὰν οὐκ ᾔθελήσας,
 SACRIFICE AND OFFERING YOU DID NOT DESIRE,

σῶμα δὲ κατηρτίσω μοι·
 BUT~A BODY YOU PREPARED FOR ME.

10.6 ὅλοκαυτώματα καὶ περὶ ἁμαρτίας
 WHOLE BURNT OFFERINGS AND [OFFERINGS] FOR SIN

οὐκ εὐδόκησας.
 YOU DID NOT TAKE PLEASURE IN.

10.7 τότε εἶπον,
 THEN I SAID,

Ἴδου ἤκω,
 BEHOLD I HAVE COME,

Since the law has only a shadow of the good things to come and not the true form of these realities, it^a can never, by the same sacrifices that are continually offered year after year, make perfect those who approach. ²Otherwise, would they not have ceased being offered, since the worshipers, cleansed once for all, would no longer have any consciousness of sin? ³But in these sacrifices there is a reminder of sin year after year. ⁴For it is impossible for the blood of bulls and goats to take away sins. ⁵Consequently, when Christ^b came into the world, he said,

“Sacrifices and offerings you have not desired, but a body you have prepared for me; ⁶in burnt offerings and sin offerings you have taken no pleasure. ⁷Then I said, ‘See, God, I have come

^a Other ancient authorities read *they*
^b Gk *he*

to do your will, O God'
(in the scroll of the
book^c it is written of
me)."

⁸When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), ⁹then he added, "See, I have come to do your will." He abolishes the first in order to establish the second. ¹⁰And it is by God's will^d that we have been sanctified through the offering of the body of Jesus Christ once for all.

¹¹ And every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. ¹²But when Christ^e had offered for all time a single sacrifice for sins, "he sat down at the right hand of God," ¹³and since then has been waiting "until his enemies would be made a footstool for his feet." ¹⁴For by a single offering he has perfected for all time those who are sanctified. ¹⁵And the Holy Spirit also testifies to us, for after saying,

¹⁶"This is the covenant that I will make with them

^c Meaning of Gk uncertain

^d Gk *by that will*

^e Gk *this one*

ἐν κεφαλίδι βιβλίου γέγραπται
IN [THE] ROLL OF A BOOK IT HAS BEEN WRITTEN

περὶ ἐμοῦ,
CONCERNING ME,

τοῦ ποιῆσαι ὁ θεὸς τὸ θέλημά σου.
- TO DO - [O] GOD THE WILL OF YOU.

10.8 ἀνώτερον λέγων ὅτι Θυσίας καὶ προσφορὰς καὶ
[AFTER] SAYING~ABOVE THAT SACRIFICES AND OFFERINGS AND

ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας
WHOLE BURNT OFFERINGS AND [OFFERINGS] FOR SIN, YOU DID NOT DESIRE

οὐδὲ εὐδόκησας, αἵτινες κατὰ νόμον
NOR DID YOU TAKE PLEASURE IN, WHICH ACCORDING TO [THE] LAW

προσφέρονται, **10.9** τότε εἶρηκεν, Ἴδου ἤκω τοῦ ποιῆσαι
ARE OFFERED, THEN HE HAS SAID, BEHOLD I COME - TO DO

τὸ θέλημά σου. ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον
THE WILL OF YOU. HE TAKES AWAY THE FIRST THAT THE SECOND

στήσῃ, **10.10** ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν
HE MAY ESTABLISH, BY WHOSE WILL WE HAVE BEEN SANCTIFIED

διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ
THROUGH THE OFFERING OF THE BODY OF JESUS CHRIST

ἐφάπαξ.
ONCE AND FOR ALL.

10.11 Καὶ πᾶς μὲν ἱερεὺς ἕστηκεν καθ' ἡμέραν
AND EVERY - PRIEST HAS STOOD DAY BY DAY

λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας,
SERVING AND ²THE ³SAME ⁵FREQUENTLY ¹OFFERING ⁴SACRIFICES,

αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας,
WHICH NEVER ARE ABLE TO TAKE AWAY SINS,

10.12 οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν
BUT~THIS ONE ²ONE ⁴FOR ⁵SINS ¹HAVING OFFERED ³SACRIFICE

εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ,
⁷FOREVER ⁶SAT DOWN AT [THE] RIGHT [HAND] - OF GOD,

10.13 τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ
FROM THIS TIME FORWARD WAITING UNTIL ARE PUT THE ENEMIES

αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ. **10.14** μίᾳ γὰρ
OF HIM UNDER THE FEET OF HIM. FOR~BY ONE

προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς
OFFERING HE HAS PERFECTED FOREVER THE ONES

ἁγιαζομένους.
BEING SANCTIFIED.

10.15 Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον·
AND~BEARS WITNESS TO US ALSO THE ²SPIRIT - ¹HOLY;

μετὰ γὰρ τὸ εἰρηκέναι,
FOR~AFTER [THIS] - HE HAS SAID,

10.16 Αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς
THIS [IS] THE COVENANT WHICH I WILL MAKE WITH THEM

μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος·
AFTER - THOSE~DAYS, SAYS [THE] LORD;

διδούς νόμους μου ἐπὶ καρδίας αὐτῶν
PUTTING [THE] LAWS OF ME ON [THE] HEARTS OF THEM

καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω
AND UPON THE MIND OF THEM I WILL INSCRIBE
αὐτούς,
THEM,

10.17 καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν
AND OF THE SINS OF THEM AND THE LAWLESSNESSES OF THEM

οὐ μὴ μνησθήσομαι ἔτι.
I WILL BY NO MEANS REMEMBER ANY LONGER.

10.18 ὅπου δὲ ἄφεσις τούτων, οὐκέτι
NOW~WHERE [THERE IS] FORGIVENESS OF THESE THINGS, [THERE IS] NO LONGER

προσφορὰ περὶ ἁμαρτίας.
AN OFFERING FOR SIN.

10.19 ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν
HAVING THEREFORE, BROTHERS, BOLDNESS FOR -

εἰσόδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ,
ENTERING [THE HOLY] - OF HOLIES BY THE BLOOD OF JESUS,

10.20 ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν
WHICH HE OPENED FOR US A NEW~WAY AND LIVING

διὰ τοῦ καταπετάσματος, τοῦτ' ἐστὶν τῆς σαρκὸς
THROUGH THE CURTAIN, THAT IS TO SAY, THE FLESH

αὐτοῦ, **10.21** καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον
OF HIM, AND [SINCE WE HAVE] A GREAT~PRIEST OVER THE HOUSE

τοῦ θεοῦ, **10.22** προσερχώμεθα μετὰ ἀληθινῆς καρδίας
- OF GOD, LET US APPROACH [GOD] WITH A TRUF HEART

ἐν πληροφορίᾳ πίστεως ῥεραντισμένοι τὰς καρδίας
WITH FULL CONFIDENCE OF FAITH HAVING BEEN SPRINKLED THE HEARTS

ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα
FROM A CONSCIENCF OF EVIL AND HAVING BEEN WASHED THE BODY

ὑδατι καθαρῷ· **10.23** κατέχωμεν τὴν ὁμολογίαν
WITH PURE~WATER. LET US HOLD FIRMLY THE CONFESSION

τῆς ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ
OF THE HOPE WITHOUT WAVERING, FOR~TRUSTWORTHY [IS] THE ONE

ἐπαγγειλάμενος, **10.24** καὶ κατανοῶμεν ἀλλήλους
HAVING PROMISED, AND LET US CONSIDER ³ONE ANOTHER [TO]

εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων,
¹FOR ²STIRRING UP LOVE AND GOOD WORKS,

10.25 μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν,
NOT ABANDONING THE GATHERING TOGETHER OF OURSELVES,

καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες, καὶ
AS [IT IS] [THE] HABIT [OF] SOME, BUT ENCOURAGING [ONE ANOTHER], AND

τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσιν τὴν ἡμέραν.
BY SO MUCH MORE AS YOU° SEE APPROACHING THE DAY.

10.26 Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ
FOR~[WHEN] INTENTIONALLY SINNING AFTER~WE -

after those days, says
the Lord:

I will put my laws in their
hearts,
and I will write them on
their minds,"

¹⁷he also adds,

"I will remember/their
sins and their
lawless deeds no
more."

¹⁸Where there is forgiveness
of these, there is no longer
any offering for sin.

¹⁹Therefore, my
friends,⁸ since we have
confidence to enter the
sanctuary by the blood of
Jesus,²⁰ by the new and
living way that he opened for
us through the curtain (that
is, through his flesh),²¹ and
since we have a great priest
over the house of God,²² let
us approach with a true heart
in full assurance of faith,
with our hearts sprinkled
clean from an evil con-
science and our bodies
washed with pure water.
²³Let us hold fast to the
confession of our hope
without wavering, for he
who has promised is faithful.
²⁴And let us consider how to
provoke one another to love
and good deeds,²⁵ not
neglecting to meet together,
as is the habit of some, but
encouraging one another,
and all the more as you see
the Day approaching.

²⁶For if we willfully
persist in sin after having

¹Gk. on their minds and I will
remember

⁸Gk. Therefore, brothers

received the knowledge of the truth, there no longer remains a sacrifice for sins, ²⁷but a fearful prospect of judgment, and a fury of fire that will consume the adversaries. ²⁸Anyone who has violated the law of Moses dies without mercy "on the testimony of two or three witnesses." ²⁹How much worse punishment do you think will be deserved by those who have spurned the Son of God, profaned the blood of the covenant by which they were sanctified, and outraged the Spirit of grace? ³⁰For we know the one who said, "Vengeance is mine, I will repay." And again, "The Lord will judge his people." ³¹It is a fearful thing to fall into the hands of the living God.

³² But recall those earlier days when, after you had been enlightened, you endured a hard struggle with sufferings, ³³sometimes being publicly exposed to abuse and persecution, and sometimes being partners with those so treated. ³⁴For you had compassion for those who were in prison, and you cheerfully accepted the plundering of your possessions,

λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ
RECEIVED THE FULL KNOWLEDGE OF THE TRUTH, NO LONGER FOR

ἁμαρτιῶν ἀπολείπεται θυσία, **10.27** φοβερὰ δέ τις
SINS THERE REMAINS A SACRIFICE, ³TERRIBLE ¹BUT ²SOME

ἐκδοχὴ κρίσεως καὶ πυρὸς ζήλος ἐσθίειν μέλλοντος
EXPECTATION OF JUDGMENT AND OF A BLAZING~FIRE BEING ABOUT~TO CONSUME

τοὺς ὑπεναντίους. **10.28** ἀθετήσας τις νόμον
THE ONES OPPOSED. ANYONE~HAVING DECLARED INVALID [THE] LAW

Μωϋσέως χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶν
OF MOSES, WITHOUT MERCY UPON [THE WORD OF] TWO OR THREE

μάρτυσιν ἀποθνήσκει· **10.29** πόσῳ δοκεῖτε
WITNESSES DIES. BY HOW MUCH ³DO YOU* THINK

χειρόνος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν
¹WORSE ⁴WILL BE CONSIDERED WORTHY ²PUNISHMENT ⁵THE ONE ⁷THE ⁸SON

τοῦ θεοῦ καταπατήσας καὶ τὸ αἷμα τῆς διαθήκης
- ⁹OF GOD ⁶HAVING TRAMPLED ON AND THE BLOOD OF THE COVENANT

κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιασθή, καὶ τὸ
HAVING CONSIDERED~A COMMON THING, BY WHICH HE WAS SANCTIFIED AND THE

πνεῦμα τῆς χάριτος ἐνυβρίσας; **10.30** οἶδαμεν γὰρ
SPIRIT - OF GRACE HAVING INSULTED? FOR~WE KNOW

τὸν εἰπόντα,
THE ONE HAVING SAID,

Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω.
TO ME [IS] VENGEANCE, I WILL REPAY.

καὶ πάλιν,
AND AGAIN,

Κρινεῖ κύριος τὸν λαὸν αὐτοῦ.
[THE] LORD~WILL JUDGE THE PEOPLE OF HIM.

10.31 φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας
[IT IS] A FEARFUL THING - TO FALL INTO [THE] HANDS

θεοῦ ζώντος.
OF [THE] LIVING~GOD.

10.32 Ἀναμνησέσθε δὲ τὰς πρότερον ἡμέρας,
BUT~REMEMBER THE EARLIER DAYS,

ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν
IN WHICH HAVING BEEN ENLIGHTENED A GREAT STRUGGLE

ὑπεμείνατε παθημάτων, **10.33** τοῦτο μὲν ὀνειδισμοῖς τε
OF SUFFERING~YOU* ENDURED, SOMETIMES BOTH~TO INSULTS

καὶ θλίψεσιν θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ
AND TO PERSECUTIONS BEING MADE A PUBLIC SPECTACLE, OTHER TIMES ²PARTNERS

τῶν οὕτως ἀναστρεφόμενων γεννηθέντες.
³OF THE ONES ⁵THUS ⁴HAVING LIVED ¹HAVING BECOME.

10.34 καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε καὶ τὴν
FOR~INDEED - WITH PRISONERS YOU* SYMPATHIZED AND THE

ἄρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς
SEIZING OF THE POSSESSIONS OF YOU* WITH JOY

προσεδέξασθε γινώσκοντες ἔχειν ἑαυτοὺς κρείττονα
YOU° WELCOMED KNOWING TO HAVE FOR YOURSELVES A BETTER

ὑπαρξιν καὶ μένουσαν. **10.35** μὴ ἀποβάλητε οὖν τὴν
POSSESSION AND AN ENDURING (ONE). DO NOT THROW AWAY THEN, THE

παρρησίαν ὑμῶν, ἥτις ἔχει μεγάλην μισθαποδοσίαν.
CONFIDENCE OF YOU° WHICH HAS GREAT REWARD.

10.36 ὑπομονῆς γὰρ ἔχετε χρεῖαν ἵνα τὸ θέλημα τοῦ
°OF ENDURANCE °FOR °YOU° HAVE °NEED THAT THE WILL -

θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν.
OF GOD HAVING DONE, YOU° MAY RECEIVE THE PROMISE.

10.37 ἔτι γὰρ μικρὸν ὅσον ὅσον,
FOR~YET IN A VERY LITTLE WHILE,

ὁ ἐρχόμενος ἥξει καὶ οὐ χρονίσει·
THE ONE COMING WILL COME AND WILL NOT DELAY;

10.38 ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται,
AND~THE RIGHTEOUS ONE OF ME BY FAITH WILL LIVE,

καὶ ἐὰν ὑποστείλῃται,
AND IF HE DRAWS BACK,

οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.
IS NOT PLEASED THE SOUL OF ME WITH HIM.

10.39 ἡμεῖς δὲ οὐκ ἐσμέν ὑποστολῆς εἰς
BUT~WE ARE NOT OF [THOSE] SHRINKING BACK TOWARD

ἀπώλειαν ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.
DESTRUCTION BUT OF FAITH TOWARD [THE] PRESERVING OF [THE] SOUL.

10:37-38 Hab. 2:3-4 LXX

knowing that you yourselves possessed something better and more lasting. ³⁵Do not, therefore, abandon that confidence of yours; it brings a great reward. ³⁶For you need endurance, so that when you have done the will of God, you may receive what was promised. ³⁷For yet "in a very little while, the one who is coming will come and will not delay; ³⁸but my righteous one will live by faith. My soul takes no pleasure in anyone who shrinks back." ³⁹But we are not among those who shrink back and so are lost, but among those who have faith and so are saved.

CHAPTER 11

11.1 Ἔστιν δὲ πίστις ἐλπιζομένων υπόστασις,
°IS °NOW °FAITH [THE] ASSURANCE~[OF THINGS] BEING HOPED FOR,

πραγμάτων ἔλεγχος οὐ βλεπομένων. **11.2** ἐν ταύτῃ γὰρ
[THE] CONVICTION~OF THINGS NOT HAVING SEEN. °BY °THIS °FOR

ἐμαρτυρήθησαν οἱ πρεσβύτεροι.
WERE GIVEN APPROVAL THE ELDERS.

11.3 Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας
BY FAITH WE UNDERSTAND TO HAVE BEEN CREATED THE WORLDS

ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ
BY [THE] WORD OF GOD, SO AS NOT FROM VISIBLE [THINGS] THE THING[S]

βλεπόμενον γεγενῆσθαι.
SEEING TO HAVE COME TO BE.

11.4 Πίστει πλείονα θυσίαν Ἄβελ παρὰ Κάϊν
BY FAITH °A GREATER °SACRIFICE °ABEL °THAN °CAIN

προσέηνεγκεν τῷ θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι
°OFFERED - °TO GOD, BY WHICH HE WAS COMMENDED TO BE

δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ,
RIGHTEOUS, °BEARING WITNESS °TO °THE °GIFTS °OF HIM - °GOD,

Now faith is the assurance of things hoped for, the conviction of things not seen. ²Indeed, by faith^h our ancestors received approval. ³By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible.ⁱ ⁴By faith Abel offered to God a more acceptable^j sacrifice than Cain's. Through this he received approval as righteous, God himself giving approval to

^h Gk. *by this*

ⁱ Or. *was not made out of visible things*

^j Gk. *greater*

his gifts; he died, but through his faith^k he still speaks. ⁵By faith Enoch was taken so that he did not experience death; and “he was not found, because God had taken him.” For it was attested before he was taken away that “he had pleased God.” ⁶And without faith it is impossible to please God, for whoever would approach him must believe that he exists and that he rewards those who seek him. ⁷By faith Noah, warned by God about events as yet unseen, respected the warning and built an ark to save his household; by this he condemned the world and became an heir to the righteousness that is in accordance with faith.

⁸By faith Abraham obeyed when he was called to set out for a place that he was to receive as an inheritance; and he set out, not knowing where he was going. ⁹By faith he stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. ¹⁰For he looked forward to the city that has foundations, whose architect and builder is God. ¹¹By faith he received power of procreation, even though he was too old—and Sarah herself was barren—because he considered him faithful who had promised.^l

^k Gk through it

^l Other ancient authorities read *By faith Sarah herself, though barren, received power to conceive, even when she was too old, because she considered him faithful who had promised.*

καὶ δι’ αὐτῆς ἀποθανὼν ἔτι λαλεῖ. **11.5** Πίστει Ἐνὼχ
AND BY IT, HAVING DIED, YET HE SPEAKS. BY FAITH ENOCH

μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ἠύρισκετο
WAS TAKEN UP - NOT TO SEE DEATH, AND HE WAS NOT FOUND

διότι μετέθηκεν αὐτὸν ὁ θεός. πρὸ γὰρ τῆς
BECAUSE ²TOOK UP ³HIM - ¹GOD. FOR~BEFORE [HE WAS] -

μεταθέσεως μεμαρτύρηται εὐαρεστηκέναι τῷ θεῷ.
TAKEN UP, HE HAS RECEIVED TESTIMONY TO HAVE BEEN PLEASING - TO GOD.

11.6 χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστήσαι.
AND~WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE [HIM].

πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ
⁵TO BELIEVE ¹FOR ²IT IS NECESSARY FOR ³THE ONE ⁴APPROACHING -

θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν
⁶IN GOD, THAT HE IS AND TO THE ONES SEEKING HIM

μισθαποδότης γίνεται. **11.7** Πίστει χρηματισθεὶς Νῶε
HE BECOMES~[THE] REWARDER. BY FAITH NOAH~HAVING BEEN WARNED

περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς
NOAH ABOUT THE THINGS NOT YET BEING SEEN, HAVING BEEN REVERENT,

κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ
HE BUILT [THE] ARK FOR [THE] SALVATION OF THE HOUSE OF HIM

δι’ ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ
BY WHICH HE CONDEMNED THE WORLD, AND ³OF THE ⁵ACCORDING TO

πίστιν δικαιοσύνης ἐγένετο κληρονόμος.
⁶FAITH ⁴RIGHTEOUSNESS ¹HE BECAME ²HEIR.

11.8 Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν
BY FAITH ABRAHAM~BEING CALLED, OBEYED TO GO OUT

εἰς τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν,
TO A PLACE WHICH HE WAS ABOUT TO RECEIVE FOR AN INHERITANCE,

καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται. **11.9** Πίστει
AND HE WENT OUT NOT KNOWING WHERE HE IS GOING. BY FAITH

παρῳκήσεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν
HE MIGRATED TO [THE] LAND OF THE PROMISE AS [IN] A STRANGE [LAND],

ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν
IN TENTS HAVING LIVED WITH ISAAC AND JACOB, THE

συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς.
FELLOW-HEIRS OF THE ²PROMISE - ¹SAME.

11.10 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν
FOR~HE WAS LOOKING FORWARD TO THE - ³FOUNDATIONS ²HAVING

πόλιν ἧς τεχνίτης καὶ δημιουργὸς ὁ θεός.
¹CITY OF WHICH [THE] DESIGNER AND MAKER [IS] - GOD.

11.11 Πίστει καὶ αὐτὴ Σάρρα στείρα δύναμιν
BY FAITH ALSO SARAH~HERSELF, A BARREN [WOMAN], ²ABILITY

εἰς καταβολὴν σπέρματος ἔλαβεν⁷ καὶ
³TO ⁴ESTABLISH ⁵A POSTERITY ¹RECEIVED EVEN

παρὰ καιρὸν ἡλικίας, ἐπεὶ πιστὸν ἡγήσατο τὸν
BEYOND NORMAL AGE, SINCE SHE CONSIDERED~FAITHFUL THE ONE

11:5 Gen. 5:24 LXX **11:11** text: NIV TEV NRSV. var. πιστει και αυτη Σαρρα δυναμιν εἰς καταβολην σπέρματος ελαβεν (by faith even Sarah herself received power to conceive [from] a seed): KJV ASV NASB RSV NIVmg NEB TEVmg NJB NRSVmg.

ἐπαγγειλάμενον· 11.12 διὸ καὶ ἀφ' ἐνὸς
HAVING PROMISED. THEREFORE ALSO FROM ONE [PERSON]

ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένον, καθὼς
WERE BORN [MANY], AND THESE HAVING BEEN AS GOOD AS DEAD, AS [NUMEROUS AS]

τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἡ
THE STARS - OF HEAVEN - IN NUMBER AND AS THE ²SAND -

παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναρίθμητος.
³ALONG ⁴THE ⁵SHORE ⁶OF THE ⁷SEA - ¹INNUMERABLE.

11.13 Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ
ACCORDING TO FAITH ³DIED ¹THESE ²ALL, NOT

λαβόντες τὰς ἐπαγγελίας ἀλλὰ πόρρωθεν
HAVING RECEIVED THE PROMISES BUT FROM A DISTANCE

αὐτὰς ἰδόντες καὶ ἀσπασάμενοι καὶ ὁμολογήσαντες
HAVING SEEN~THESE AND HAVING WELCOMED [THEM] AND HAVING CONFESSED

ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς.
THAT STRANGERS AND EXILES THEY ARE ON THE EARTH.

11.14 οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι
FOR~THE ONES SAYING~SUCH THINGS MAKE IT CLEAR THAT

πατρίδα ἐπιζητοῦσιν. 11.15 καὶ εἰ μὲν
THEY ARE SEARCHING FOR~A COUNTRY. AND IF -

ἐκείνης ἐμνημόνεον ἀφ' ἧς ἐξέβησαν,
THEY WERE REMEMBERING~THAT [COUNTRY] FROM WHICH THEY CAME OUT,

εἶχον ἂν καιρὸν ἀνακάμψαι· 11.16 νῦν δὲ
THEY WOULD HAVE HAD AN OPPORTUNITY TO RETURN. BUT~NOW

κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουρανίου. διὸ
THEY STRIVE FOR~A BETTER [COUNTRY], THAT IS TO SAY A HEAVENLY [ONE]. THEREFORE

οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι
²IS NOT ASHAMED ³OF THEM - ¹GOD TO BE CALLED~[THE] GOD

αὐτῶν· ἡτοίμασεν γὰρ αὐτοῖς πόλιν.
OF THEM. FOR~HE PREPARED FOR THEM A CITY.

11.17 Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ
BY FAITH ABRAHAM~HAS OFFERED - ISAAC,

πειραζόμενος καὶ τὸν μονογενῆ προσέφερεν, ὁ
BEING TESTED AND [HIS] - ONLY [SON] HE WAS OFFERING, THE ONE

τὰς ἐπαγγελίας ἀναδεξάμενος, 11.18 πρὸς ὃν ἐλαλήθη
THE PROMISES HAVING RECEIVED, ABOUT WHOM IT WAS SAID,

ὅτι Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα,
- IN ISAAC WILL BE CALLED YOUR SEED,

11.19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν
HAVING CONSIDERED THAT ³ALSO ⁴FROM ⁵[THE] DEAD ⁶TO RAISE UP

δυνατὸς ὁ θεός, ὅθεν αὐτὸν καὶ ἐν παραβολῇ
²ABLE - ¹GOD [IS], FROM WHICH HE ALSO SYMBOLICALLY

ἐκομίσατο. 11.20 Πίστει καὶ περὶ
RECEIVED [HIM] BACK [FROM THE DEAD]. BY FAITH ALSO CONCERNING [THE THINGS]

μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ
ABOUT TO BE, ISAAC~BLESSED - JACOB

11:18 Gen. 21.12

¹²Therefore from one person, and this one as good as dead, descendants were born, "as many as the stars of heaven and as the innumerable grains of sand by the seashore."

¹³All of these died in faith without having received the promises, but from a distance they saw and greeted them. They confessed that they were strangers and foreigners on the earth, ¹⁴for people who speak in this way make it clear that they are seeking a homeland. ¹⁵If they had been thinking of the land that they had left behind, they would have had opportunity to return. ¹⁶But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; indeed, he has prepared a city for them.

¹⁷By faith Abraham, when put to the test, offered up Isaac. He who had received the promises was ready to offer up his only son, ¹⁸of whom he had been told, "It is through Isaac that descendants shall be named for you." ¹⁹He considered the fact that God is able even to raise someone from the dead—and figuratively speaking, he did receive him back. ²⁰By faith Isaac invoked blessings for the future on Jacob

and Esau. ²¹By faith Jacob, when dying, blessed each of the sons of Joseph, “bowing in worship over the top of his staff.” ²²By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave instructions about his burial.^m

²³By faith Moses was hidden by his parents for three months after his birth, because they saw that the child was beautiful; and they were not afraid of the king’s edict.ⁿ ²⁴By faith Moses, when he was grown up, refused to be called a son of Pharaoh’s daughter, ²⁵choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. ²⁶He considered abuse suffered for the Christ^o to be greater wealth than the treasures of Egypt, for he was looking ahead to the reward. ²⁷By faith he left Egypt, unafraid of the king’s anger; for he persevered as though^p he saw him who is invisible. ²⁸By faith he kept the Passover and the sprinkling of blood, so that the destroyer of the firstborn would not touch the firstborn of Israel.^q

²⁹By faith the people passed through the Red Sea as if it were dry land, but when the Egyptians attempted to do so they were drowned.

^m Gk his bones

ⁿ Other ancient authorities add *By faith Moses, when he was grown up, killed the Egyptian, because he observed the humiliation of his people* (Gk brothers)

^o Or the Messiah

^p Or because

^q Gk would not touch them

καὶ τὸν Ἡσαῦ. **11.21** Πίστει Ἰακώβ ἀποθνήσκων
AND - ESAU. BY FAITH JACOB [WHILE] DYING

ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησεν καὶ προσεκύνησεν
EACH OF THE SONS OF JOSEPH BLESSED AND HE WORSHIPED

ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. **11.22** Πίστει Ἰωσήφ
ON THE TOP OF THE STAFF OF HIM. BY FAITH JOSEPH

τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ
[WHILE] DYING, CONCERNING THE EXODUS OF THE SONS OF ISRAEL

ἐμνημόνευσεν καὶ περὶ τῶν ὀστέων αὐτοῦ
MADE MENTION AND CONCERNING THE BONES OF HIM

ἐνετείλατο.
HE GAVE ORDERS.

11.23 Πίστει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον
BY FAITH MOSES HAVING BEEN BORN WAS HIDDEN THREE MONTHS

ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἄστέιον τὸ
BY THE PARENTS OF HIM, BECAUSE THEY SAW [THAT] ³BEAUTIFUL ¹THE

παιδίον καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ
²CHILD [WAS] AND THEY WERE NOT AFRAID OF THE DECREE OF THE

βασιλέως. **11.24** Πίστει Μωϋσῆς μέγας γενόμενος
KING. BY FAITH MOSES HAVING BECOME~FULL GROWN

ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραῶ,
REFUSED TO BE CALLED [THE] SON OF [THE] DAUGHTER OF PHARAOH,

11.25 μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ
RATHER HAVING CHOSEN TO BE MISTREATED WITH THE PEOPLE -

θεοῦ ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν,
OF GOD THAN TEMPORARILY TO HAVE [THE] ENJOYMENT~OF SIN,

11.26 μείζονα πλοῦτον ἡγησάμενος τῶν
GREATER WEALTH HAVING CONSIDERED [THAN] THE

Αἰγύπτου θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ.
TREASURES~OF EGYPT THE REPROACH - OF CHRIST.

ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν. **11.27** Πίστει
FOR~HE WAS PAYING ATTENTION TO THE REWARD. BY FAITH

κατέλιπεν Αἴγυπτον μὴ φοβηθεὶς τὸν θυμὸν τοῦ
HE LEFT EGYPT NOT HAVING FEARED THE ANGER OF THE

βασιλέως· τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησεν.
KING; FOR~THE ONE UNSEEN AS SEEING HE PERSEVERED.

11.28 Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν
BY FAITH HE HAS INSTITUTED THE PASSOVER AND THE POURING OUT

τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα
OF THE BLOOD, LEST THE ONE DESTROYING THE FIRSTBORN CHILDREN

θίγῃ αὐτῶν. **11.29** Πίστει διέβησαν τὴν
HE MIGHT TOUCH THEM. BY FAITH THEY WENT THROUGH THE

Ἐρυθρὰν Θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἧς
RED SEA AS THROUGH DRY LAND, OF WHICH

πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.
AN ATTEMPT HAVING MADE THE EGYPTIANS WERE DROWNED.

11.30 Πίστει τὰ τεῖχη Ἱεριχὼ ἔπεσαν κυκλωθέντα
BY FAITH THE WALLS OF JERICO FELL HAVING BEEN ENCIRCLED

ἐπὶ ἑπτὰ ἡμέρας. **11.31** Πίστει Ῥαὰβ ἡ πόρνη
FOR SEVEN DAYS. BY FAITH RAHAB, THE PROSTITUTE,

οὐ συναπώλετο τοῖς ἀπειθήσασιν δεξαμένη τοὺς
DID NOT PERISH WITH THE ONES HAVING DISOBEYED, HAVING WELCOMED THE

κατασκόπους μετ' εἰρήνης.
SPIES WITH PEACE.

11.32 Καὶ τί ἔτι λέγω; ἐπιλείψει με γὰρ
AND WHAT MORE SHOULD I SAY? ³WILL FAIL ⁴ME ¹FOR

διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών,
⁵TELLING - ²TIME ABOUT GIDEON, BARAK, SAMSON,

Ἰεφθάε, Δαυίδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν,
JEPHTHAH, BOTH~DAVID AND SAMUEL AND THE PROPHETS,

11.33 οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας,
WHO BY FAITH CONQUERED KINGS,

εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν
WORKED RIGHTEOUSNESS, ATTAINED PROMISES, SHUT

στόματα λεόντων, **11.34** ἔσβεσαν δύναμιν πυρός,
[THE] MOUTHS OF LIONS, QUENCHED [THE] POWER OF FIRE,

ἔφυγον στόματα μαχαίρης, ἐδυναμώθησαν ἀπὸ
ESCAPED FROM [THE] EDGES OF [THE] SWORD, WERE MADE STRONG FROM

ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς
WEAKNESS, BECAME STRONG IN WAR, ARMIES

ἐκλιναν ἀλλοτρίων. **11.35** ἔλαβον γυναῖκες ἐξ
OF FOREIGNERS~THEY TURNED BACK. WOMEN~RECEIVED, BY

ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ
RESURRECTION, THE DEAD OF THEM. BUT~OTHERS

ἐτυμπανίσθησαν οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν,
WERE TORTURED TO DEATH, NOT HAVING RECEIVED - DELIVERANCE,

ἵνα κρείττονος ἀναστάσεως τύχωσιν· **11.36** ἔτεροι δὲ
THAT A BETTER RESURRECTION THEY MIGHT ATTAIN TO. AND~OTHERS

ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ
OF MOCKINGS AND WHIPPINGS RECEIVED~TESTING, AND~STILL [OTHERS]

δεσμῶν καὶ φυλακῆς· **11.37** ἐλιθάσθησαν,
OF IMPRISONMENTS AND OF JAILS. THEY WERE STONED,

ἐπρίσθησαν, ἐν φόνῳ μαχαίρης ἀπέθανον,
SAWN IN TWO, BY MURDER OF [THE] SWORD THEY DIED,

περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν,
THEY WENT AROUND IN SHEEPSKINS, IN GOAT SKINS,

ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, **11.38** ὧν
BEING IN NEED, BEING OPPRESSED, BEING MISTREATED, OF WHOM

οὐκ ἦν ἄξιος ὁ κόσμος, ἐπὶ ἐρημίαις πλανώμενοι καὶ
WAS NOT WORTHY THE WORLD, IN DESERTS WANDERING AND

ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.
IN MOUNTAINS AND IN CAVES AND IN THE HOLES OF THE GROUND.

11:37 text: RSV NASBmg NIV NEB TEV NJB NRSV. add ἐπειρασθησαν (they were tested) either before or after ἐπρίσθησαν (they were sawn in two): KJV ASV RSVmg NASB NIVmg NEBmg NJBmg NRSVmg.

³⁰By faith the walls of Jericho fell after they had been encircled for seven days. ³¹By faith Rahab the prostitute did not perish with those who were disobedient,⁷ because she had received the spies in peace.

³²And what more should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—³³who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, ³⁴quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. ³⁵Women received their dead by resurrection. Others were tortured, refusing to accept release, in order to obtain a better resurrection. ³⁶Others suffered mocking and flogging, and even chains and imprisonment. ³⁷They were stoned to death, they were sawn in two,⁸ they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented—³⁸of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the ground.

⁷Or *unbelieving*

⁸Other ancient authorities add *they were tempted*

39 Yet all these, though they were commended for their faith, did not receive what was promised, ⁴⁰since God had provided something better so that they would not, apart from us, be made perfect.

11.39 Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς
AND ALL~THESE HAVING BEEN COMMENDED THROUGH -
πίστεως οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν, **11.40** τοῦ
FAITH DID NOT RECEIVE THE PROMISE, -
θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου, ἵνα μὴ
GOD FOR US SOMETHING~BETTER HAVING FORESEEN, LEST
χωρὶς ἡμῶν τελειωθῶσιν.
WITHOUT US THEY MIGHT BE MADE PERFECT.

CHAPTER 12

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely,¹ and let us run with perseverance the race that is set before us,² looking to Jesus the pioneer and perfecter of our faith, who for the sake of³ the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

3 Consider him who endured such hostility against himself from sinners,⁴ so that you may not grow weary or lose heart. ⁴In your struggle against sin you have not yet resisted to the point of shedding your blood. ⁵And you have forgotten the exhortation that addresses you as children—

“My child, do not regard lightly the discipline of the Lord, or lose heart when you are punished by him;
⁶ for the Lord disciplines those whom he loves,

¹ Other ancient authorities read *sin that easily distracts*

⁴ Or *who instead of*

⁵ Other ancient authorities read *such hostility from sinners against themselves*

12.1 Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες
SO THEREFORE, WE~ALSO HAVING~SUCH
περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι
³SURROUNDING ⁴US ¹A CLOUD ²OF WITNESSES, ⁷WEIGHT ⁵HAVING LAID ASIDE
πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι’ ὑπομονῆς
⁶EVERY AND - EASILY ENSNARING SIN, WITH ENDURANCE
τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα **12.2** ἀφορῶντες
LET US RUN THE ²LAYING BEFORE ³US ¹RACE ⁴FIXING OUR GAZE
εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν,
⁵ON ⁷THE ¹¹OF THE ¹²FAITH ⁸FOUNDER ⁹AND ¹⁰PERFECTER ⁶JESUS,
ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν
WHO BECAUSE OF THE BEING SET BEFORE HIM JOY, HE ENDURED
σταυρὸν αἰσχύνης καταφρονήσας ἐν δεξιᾷ τε
[THE] CROSS HAVING DESPISED~[THE] SHAME ²AT ³[THE] RIGHT [HAND] ¹AND
τοῦ θρόνου τοῦ θεοῦ κεκάθικεν. **12.3** ἀναλογίσασθε γὰρ
OF THE THRONE - OF GOD HE HAS SAT DOWN. FOR~CONSIDER
τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς
THE ONE HAVING ENDURED~SUCH ²BY - ³SINNERS ⁴AGAINST
ἑαυτὸν ἀντιλογίαν, ἵνα μὴ κάμνητε ταῖς ψυχαῖς
⁵HIMSELF ¹OPPOSITION, THAT YOU* MAY NOT BE WEARY IN THE SOULS
ὑμῶν ἐκλύόμενοι.
OF YOU*, LOSING HEART.

12.4 Οὐπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν
NOT YET TO THE POINT OF BLOOD HAVE YOU* RESISTED ²AGAINST -
ἁμαρτίαν ἀνταγωνιζόμενοι. **12.5** καὶ ἐκλέλησθε τῆς
³SIN ¹[WHILE] STRUGGLING. AND HAVE YOU* FORGOTTEN THE
παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται,
ENCOURAGEMENT, WHICH TO YOU* AS SONS HE SPEAKS,

Υἱέ μου, μὴ ὀλιγῶρει παιδείας κυρίου
SON OF ME, DO NOT THINK LIGHTLY OF [THE] DISCIPLINE OF [THE] LORD
μηδὲ ἐκλύου ὑπ’ αὐτοῦ ἐλεγχόμενος·
DO NOT LOSE HEART ²BY ³HIM ¹BEING REBUKED;

12.6 ὃν γὰρ ἀγαπᾷ κύριος παιδεύει,
FOR~WHOM [THE] LORD~LOVES HE DISCIPLINES,

μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.
AND~HE PUNISHES EVERY SON WHOM HE RECEIVES.

12.7 εἰς παιδεῖαν ὑπομένετε, ὡς υἱοῖς ὑμῖν
FOR DISCIPLINE YOU* ENDURE, AS SONS *YOU*

προσφέρεται ὁ θεός. τίς γὰρ υἱὸς ὃν
2DEALS WITH - 1GOD. FOR~WHAT SON [IS THERE] WHOM

οὐ παιδεύει πατήρ; **12.8** εἰ δὲ χωρὶς ἔστε παιδείας
2DOES NOT DISCIPLINE 1[THE] FATHER? BUT~IF YOU* ARE~WITHOUT DISCIPLINE,

ἧς μέτοχοι γεγόνασιν πάντες, ἄρα νόθοι καὶ οὐχ
OF WHICH PARTAKERS ALL~HAVE BECOME, THEN ILLEGITIMATE AND NOT

υἱοὶ ἔστε. **12.9** εἴτα τοὺς μὲν τῆς σαρκὸς ἡμῶν
SONS YOU* ARE. FURTHERMORE, 2THE - 4OF THE 5FLESH 6OF US [AS]

πατέρας εἶχομεν παιδευτὰς καὶ ἐνετρεπόμεθα· οὐ
3FATHERS 1WE HAD, TEACHERS AND WE WERE RESPECTING [THEM]. 3NOT

πολὺ [δὲ] μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν
4MUCH 1AND 5MORE 2WILL WE SUBJECT OURSELVES TO THE FATHER -

πνευμάτων καὶ ζήσομεν; **12.10** οἱ μὲν γὰρ πρὸς
OF SPIRITS AND WE WILL LIVE? 2THEY - 1FOR FOR

ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς
A FEW DAYS ACCORDING TO THE THING SEEMING GOOD TO THEM

ἐπαίδευν, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ
WERE DISCIPLINING [US], BUT~HE FOR THE THING BENEFITING [US] IN ORDER -

μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. **12.11** πᾶσα δὲ
TO SHARE IN THE HOLINESS OF HIM. BUT~ALL

παιδεία πρὸς μὲν τὸ παρὸν οὐ δόκει χαρὰς εἶναι
DISCIPLINE FOR - THE PRESENT DOES NOT SEEM TO BE~PLEASANT

ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι'
BUT PAINFUL, BUT~LATER 3FRUIT 2[THE] PEACEFUL 5TO THE ONES 7BY

αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.
8IT 6HAVING BEEN TRAINED 1IT PAYS BACK 4OF RIGHTEOUSNESS.

12.12 Διὸ τὰς παρειμένας χεῖρας καὶ τὰ
THEREFORE, THE HANDS~HAVING BECOME WEAK AND THE

παραλελυμένα γόνατα ἀνορθώσατε, **12.13** καὶ
KNEES~HAVING BECOME FEEBLE, RESTORE, AND

τροχιάς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ
STRAIGHT~PATHS MAKE FOR THE FEET OF YOU*, LEST THE

χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον.
LAME MAY BE TURNED ASIDE, 3MAY BE HEALED 1BUT 2RATHER.

12.14 Εἰρήνην διώκετε μετὰ πάντων καὶ τὸν
PURSUE~PEACE WITH EVERYONE, AND [PURSUE] -

ἀγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν κύριον,
HOLINESS, WITHOUT~WHICH NO ONE WILL SEE THE LORD,

12.15 ἐπισκοποῦντες μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος
SEEING TO IT LEST ANYONE FALLING FROM THE GRACE

τοῦ θεοῦ, μὴ τις ρίζα πικρίας ἄνω φύουσα
- OF GOD, LEST SOME ROOT OF BITTERNESS SPROUTING~UP

ἐνοχλῇ καὶ δι' αὐτῆς μιανθῶσιν πολλοί, **12.16** μὴ
MAY TROUBLE [YOU*] AND BY IT MANY~BE DEFILED, LEST

and chastises every child whom he accepts."

7Endure trials for the sake of discipline. God is treating you as children; for what child is there whom a parent does not discipline? 8If you do not have that discipline in which all children share, then you are illegitimate and not his children. 9Moreover, we had human parents to discipline us, and we respected them. Should we not be even more willing to be subject to the Father of spirits and live? 10For they disciplined us for a short time as seemed best to them, but he disciplines us for our good, in order that we may share his holiness. 11Now, discipline always seems painful rather than pleasant at the time, but later it yields the peaceful fruit of righteousness to those who have been trained by it.

12 Therefore lift your drooping hands and strengthen your weak knees, 13and make straight paths for your feet, so that what is lame may not be put out of joint, but rather be healed.

14 Pursue peace with everyone, and the holiness without which no one will see the Lord. 15See to it that no one fails to obtain the grace of God; that no root of bitterness springs up and causes trouble, and through it many become defiled.

16See to it that no one

becomes like Esau, an immoral and godless person, who sold his birthright for a single meal. ¹⁷You know that later, when he wanted to inherit the blessing, he was rejected, for he found no chance to repent,^w even though he sought the blessing^x with tears.

¹⁸ You have not come to something^y that can be touched, a blazing fire, and darkness, and gloom, and a tempest, ¹⁹and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. ²⁰(For they could not endure the order that was given, "If even an animal touches the mountain, it shall be stoned to death.") ²¹Indeed, so terrifying was the sight that Moses said, "I tremble with fear.") ²²But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, ²³and to the assembly^z of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, ²⁴and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

²⁵ See that you do not refuse the one who is speaking;

^w Or *no chance to change his father's mind*

^x Gk *it*

^y Other ancient authorities read *a mountain*

^z Or *angels, and to the festal gathering* ²³and assembly

τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ, ὃς
SOME SEXUALLY IMMORAL OR IRRELIGIOUS [PERSON] LIKE ESAU, WHO
ἀντὶ βρώσεως μιᾶς ἀπέδεδοτο τὰ πρωτοτόκια
IN EXCHANGE FOR ONE~MEAL SOLD THE BIRTHRIGHT

ἑαυτοῦ. **12.17** ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων
OF HIMSELF. FOR~YOU^o KNOW THAT ALSO AFTERWARDS WANTING

κληρονομήσαι τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας
TO INHERIT THE BLESSING, HE WAS REJECTED, ³OF REPENTANCE

γὰρ τόπον οὐχ εὑρεν καίπερ μετὰ δακρύων ἐκζητήσας
¹FOR ²A PLACE HE DID NOT FIND, ALTHOUGH WITH TEARS HAVING SOUGHT

αὐτήν.
IT.

12.18 Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ καὶ
FOR~YOU^o HAVE NOT COME TO [A MOUNTAIN] BEING TOUCHED AND

κεκαυμένῳ πυρὶ καὶ γνόφῳ καὶ ζόφῳ καὶ θυέλλῃ
TO A FIRE~HAVING BEEN BLAZING AND TO DARKNESS AND TO GLOOM AND TO A STORM

12.19 καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων,
AND TO [THE] NOISE~OF A TRUMPET AND TO [THE] SOUND OF WORDS,

ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι
WHICH THE ONES HAVING HEARD BEGGED NOT TO BE ADDED

αὐτοῖς λόγον, **12.20** οὐκ ἔφερον γὰρ τὸ
TO THEM A WORD, FOR~THEY WERE NOT ENDURING THE THING

διαστελλόμενον, *Κὰν θηρίον θίγῃ τοῦ ὄρους,*
BEING COMMANDED, EVEN IF AN ANIMAL SHOULD TOUCH THE MOUNTAIN,

λιθοβοληθήσεται· **12.21** καί, οὕτω φοβερὸν ἦν τὸ
IT WILL BE STONED [TO DEATH]. AND, SO FEARFUL WAS THE THING

φантаζόμενον, Μωϋσῆς εἶπεν, Ἐκφοβός εἰμι καὶ
APPEARING, MOSES SAID, I AM~TERRIFIED AND

ἐντρομος. **12.22** ἀλλὰ προσεληλύθατε Σιών ὄρει καὶ
TREMBLING. BUT YOU^o HAVE COME TO MOUNT~ZION AND

πόλει θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ
TO [THE] CITY OF [THE] LIVING~GOD, TO [THE] HEAVENLY~JERUSALEM, AND

μυριάσιν ἀγγέλων, πανηγύρει **12.23** καὶ ἐκκλησίᾳ
TO MYRIADS OF ANGELS, TO A FESTAL GATHERING AND TO [THE] CHURCH

πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς καὶ
OF [THE] FIRSTBORN ONES HAVING BEEN REGISTERED IN [THE] HEAVENS AND

κριτῇ θεῷ πάντων καὶ πνεύμασι δικαίων
TO [THE] JUDGE, [THE] GOD OF ALL AND TO [THE] SPIRITS OF [THE] UPRIGHT

τετελειωμένων **12.24** καὶ διαθήκης νέας μεσίτη
HAVING BEEN PERFECTED AND ⁴COVENANT ³OF [THE] NEW ²[THE] MEDIATOR

Ἰησοῦ καὶ αἵματι ῥαντισμοῦ κρεῖττον λαλοῦντι
¹TO JESUS, AND TO [THE] BLOOD OF SPRINKLING SPEAKING~BETTER

παρὰ τὸν Ἀβελ.
THAN - ABEL.

12.25 Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα·
SEE TO IT [THAT] YOU^o MAY NOT REJECT THE ONE SPEAKING;

εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι
FOR~IF THOSE ONES DID NOT ESCAPE, ⁴ON ⁵EARTH ¹HAVING REJECTED

τὸν χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ
²THE ONE ³WARNING [THEM], [HOW] MUCH MORE WE, THE ONES

τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι, **12.26** οὗ ἡ
THE [WARNING] FROM [THE] HEAVENS TURNING AWAY FROM, WHOSE -

φωνῇ τὴν γῆν ἐσάλειψεν τότε, νῦν δὲ ἐπήγγελλται
VOICE ²THE ³EARTH ¹SHOOK THEN, BUT~NOW HE HAS PROMISED

λέγων, Ἐτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ
SAYING, ONCE~AGAIN I WILL SHAKE NOT ONLY - EARTH BUT

καὶ τὸν οὐρανόν. **12.27** τὸ δὲ, Ἐτι ἅπαξ δηλοῖ
ALSO - HEAVEN. NOW~THE [PHRASE], ONCE~AGAIN MAKES CLEAR

[τὴν] τῶν σαλευομένων μετὰθεσιν ὥς,
THE ²OF THE THINGS ³BEING SHAKEN ¹REMOVAL AS

πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα.
OF [THINGS] HAVING BEEN MADE, THAT MAY REMAIN THE THINGS NOT BEING SHAKEN.

12.28 Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες
THEREFORE, AN UNSHAKEABLE~KINGDOM RECEIVING

ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως
LET US HOLD ON TO GRACE, THROUGH WHICH LET US WORSHIP ²IN AN ACCEPTABLE WAY

τῷ θεῷ μετὰ εὐλαβείας καὶ δέους. **12.29** καὶ γὰρ ὁ
- ¹GOD WITH REVERENCE AND AWE. FOR~INDEED THE

θεὸς ἡμῶν πῦρ καταναλίσκον.
GOD OF US [IS] A CONSUMING~FIRE.

12:26 Hag. 2:6 LXX

for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! ²⁶At that time his voice shook the earth; but now he has promised, "Yet once more I will shake not only the earth but also the heaven." ²⁷This phrase, "Yet once more," indicates the removal of what is shaken—that is, created things—so that what cannot be shaken may remain. ²⁸Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; ²⁹for indeed our God is a consuming fire.

CHAPTER 13

13.1 Ἡ φιλαδελφία μενέτω. **13.2** τῆς φιλοξενίας
- LET CONTINUE~BROTHERLY LOVE. - ²HOSPITALITY

μὴ ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες
¹DO NOT NEGLECT, ⁴BY ⁵THIS ³FOR SOME~WITHOUT KNOWING IT

ξενίσαντες ἀγγέλους. **13.3** μιμνήσκεσθε τῶν δεσμίων
HAVING ENTERTAINED ANGELS. REMEMBER THE PRISONERS

ὥς συνδεδεμένοι, τῶν κακουχομένων ὥς
AS [IF] HAVING BEEN IMPRISONED WITH [THEM, AND] THE ONES BEING MISTREATED AS

καὶ αὐτοὶ ὄντες ἐν σώματι. **13.4** Τίμιος ὁ
ALSO YOURSELVES BEING IN [THE] BODY. ²[BE] RESPECTED -

γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος,
¹[LET] MARRIAGE BY ALL AND [LET] THE MARRIAGE BED [BE] UNDEFILED,

πόρνους γὰρ καὶ μοιχοὺς κρινεῖ ὁ θεός.
FOR~[THE] SEXUALLY IMMORAL AND ADULTERERS ²WILL JUDGE - ¹GOD.

13.5 Ἀφιλάργυρος ὁ τρόπος, ἀρκούμενοι
³NOT GREEDY ¹[LET BE] THE ²MANNER OF LIFE, BEING CONTENT

τοῖς παροῦσιν. αὐτὸς γὰρ εἶρηκεν, Οὐ μὴ
WITH THE THINGS HAVING. FOR~HE HAS SAID, BY NO MEANS

13:5 Deut. 31:6, 8

Let mutual love continue. ²Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it. ³Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured. ⁴Let marriage be held in honor by all, and let the marriage bed be kept undefiled; for God will judge fornicators and adulterers. ⁵Keep your lives free from the love of money, and be content with what you have; for he has said, "I will never

^a Gk. *were in the body*

39 Yet all these, though they were commended for their faith, did not receive what was promised,⁴⁰ since God had provided something better so that they would not, apart from us, be made perfect.

11.39 Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς
AND ALL~THESE HAVING BEEN COMMENDED THROUGH -
πίστεως οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν, **11.40** τοῦ
FAITH DID NOT RECEIVE THE PROMISE, -
θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ
GOD FOR US SOMETHING~BETTER HAVING FORESEEN, LEST
χωρὶς ἡμῶν τελειωθῶσιν.
WITHOUT US THEY MIGHT BE MADE PERFECT.

CHAPTER 12

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely,¹ and let us run with perseverance the race that is set before us,² looking to Jesus the pioneer and perfecter of our faith, who for the sake of³ the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

3 Consider him who endured such hostility against himself from sinners,⁴ so that you may not grow weary or lose heart. ⁴In your struggle against sin you have not yet resisted to the point of shedding your blood. ⁵And you have forgotten the exhortation that addresses you as children—

“My child, do not regard lightly the discipline of the Lord, or lose heart when you are punished by him;
⁶ for the Lord disciplines those whom he loves,

¹ Other ancient authorities read *sin that easily distracts*

⁴ Or *who instead of*

⁵ Other ancient authorities read *such hostility from sinners against themselves*

12.1 Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες
SO THEREFORE, WE~ALSO HAVING~SUCH
περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι
³SURROUNDING ⁴US ¹A CLOUD ²OF WITNESSES, ⁷WEIGHT ⁵HAVING LAID ASIDE
πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι’ ὑπομονῆς
⁶EVERY AND - EASILY ENSNARING SIN, WITH ENDURANCE
τρέχουμεν τὸν προκείμενον ἡμῖν ἀγῶνα **12.2** ἀφορῶντες
LET US RUN THE ²LAYING BEFORE ³US ¹RACE ⁴FIXING OUR GAZE
εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν,
⁵ON ⁷THE ¹¹OF THE ¹²FAITH ⁸FOUNDER ⁹AND ¹⁰PERFECTER ⁶JESUS,
ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν
WHO BECAUSE OF THE BEING SET BEFORE HIM JOY, HE ENDURED
σταυρὸν αἰσχύνης καταφρονήσας ἐν δεξιᾷ τε
[THE] CROSS HAVING DESPISED~[THE] SHAME ²AT ³[THE] RIGHT [HAND] ¹AND
τοῦ θρόνου τοῦ θεοῦ κεκάθικεν. **12.3** ἀναλογίσασθε γὰρ
OF THE THRONE - OF GOD HE HAS SAT DOWN. FOR~CONSIDER
τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς
THE ONE HAVING ENDURED~SUCH ²BY - ³SINNERS ⁴AGAINST
ἑαυτὸν ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς
⁵HIMSELF ¹OPPOSITION, THAT YOU* MAY NOT BE WEARY IN THE SOULS
ὑμῶν ἐκλύόμενοι.
OF YOU*, LOSING HEART.

12.4 Οὐπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν
NOT YET TO THE POINT OF BLOOD HAVE YOU* RESISTED ²AGAINST -
ἁμαρτίαν ἀνταγωνιζόμενοι. **12.5** καὶ ἐκλέλησθε τῆς
³SIN ¹[WHILE] STRUGGLING. AND HAVE YOU* FORGOTTEN THE
παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται,
ENCOURAGEMENT, WHICH TO YOU* AS SONS HE SPEAKS,
Υἱέ μου, μὴ ὀλιγῶρει παιδείας κυρίου
SON OF ME, DO NOT THINK LIGHTLY OF [THE] DISCIPLINE OF [THE] LORD
μηδὲ ἐκλύου ὑπ’ αὐτοῦ ἐλεγχόμενος·
DO NOT LOSE HEART ²BY ³HIM ¹BEING REBUKED;

12.6 ὃν γὰρ ἀγαπᾷ κύριος παιδεύει,
FOR~WHOM [THE] LORD~LOVES HE DISCIPLINES,

μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.
AND-HE PUNISHES EVERY SON WHOM HE RECEIVES.

12.7 εἰς παιδεῖαν ὑπομένετε, ὡς υἱοῖς ὑμῖν
FOR DISCIPLINE YOU* ENDURE, AS SONS ³YOU*

προσφέρεται ὁ θεός. τίς γὰρ υἱὸς ὃν
²DEALS WITH - ¹GOD. FOR~WHAT SON [IS THERE] WHOM

οὐ παιδεύει πατήρ; **12.8** εἰ δὲ χωρὶς ἐστε παιδείας
²DOES NOT DISCIPLINE ¹[THE] FATHER? BUT~IF YOU* ARE~WITHOUT DISCIPLINE,

ἧς μέτοχοι γεγόνασιν πάντες, ἄρα νόθοι καὶ οὐχ
OF WHICH PARTAKERS ALL~HAVE BECOME, THEN ILLEGITIMATE AND NOT

υἱοὶ ἐστε. **12.9** εἴτα τοὺς μὲν τῆς σαρκὸς ἡμῶν
SONS YOU* ARE. FURTHERMORE, ²THE - ⁴OF THE ⁵FLESH ⁶OF US [AS]

πατέρας εἶχομεν παιδευτὰς καὶ ἐνετρεπόμεθα· οὐ
³FATHERS ¹WE HAD, TEACHERS AND WE WERE RESPECTING [THEM]. ³NOT

πολὺ [δὲ] μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν
⁴MUCH ¹AND ⁵MORE ²WILL WE SUBJECT OURSELVES TO THE FATHER -

πνευμάτων καὶ ζήσομεν; **12.10** οἱ μὲν γὰρ πρὸς
OF SPIRITS AND WE WILL LIVE? ²THEY - ¹FOR FOR

ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς
A FEW DAYS ACCORDING TO THE THING SEEMING GOOD TO THEM

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χωλὸν ἐκτραπή, ἰαθῇ δὲ μᾶλλον.
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SEEING TO IT LEST ANYONE FALLING FROM THE GRACE

τοῦ θεοῦ, μὴ τις ρίζα πικρίας ἄνω φύουσα
- OF GOD, LEST SOME ROOT OF BITTERNESS SPROUTING~UP

ἐνοχλῇ καὶ δι' αὐτῆς μιανθῶσιν πολλοί, **12.16** μὴ
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and chastises every child whom he accepts."

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¹⁴Pursue peace with everyone, and the holiness without which no one will see the Lord. ¹⁵See to it that no one fails to obtain the grace of God; that no root of bitterness springs up and causes trouble, and through it many become defiled.

¹⁶See to it that no one

becomes like Esau, an immoral and godless person, who sold his birthright for a single meal. ¹⁷You know that later, when he wanted to inherit the blessing, he was rejected, for he found no chance to repent,^w even though he sought the blessing^x with tears.

¹⁸ You have not come to something^y that can be touched, a blazing fire, and darkness, and gloom, and a tempest, ¹⁹and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. ²⁰(For they could not endure the order that was given, "If even an animal touches the mountain, it shall be stoned to death.") ²¹Indeed, so terrifying was the sight that Moses said, "I tremble with fear.") ²²But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, ²³and to the assembly^z of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, ²⁴and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

²⁵ See that you do not refuse the one who is speaking;

^w Or *no chance to change his father's mind*

^x Gk *it*

^y Other ancient authorities read *a mountain*

^z Or *angels, and to the festal gathering* ²³and assembly

τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ, ὃς
SOME SEXUALLY IMMORAL OR IRRELIGIOUS [PERSON] LIKE ESAU, WHO
ἀντὶ βρώσεως μιᾶς ἀπέδεδτο τὰ πρωτοτόκια
IN EXCHANGE FOR ONE~MEAL SOLD THE BIRTHRIGHT

ἑαυτοῦ. **12.17** ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων
OF HIMSELF. FOR~YOU^o KNOW THAT ALSO AFTERWARDS WANTING

κληρονομήσαι τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας
TO INHERIT THE BLESSING, HE WAS REJECTED, ³OF REPENTANCE

γὰρ τόπον οὐχ εὑρεν καίπερ μετὰ δακρύων ἐκζητήσας
¹FOR ²A PLACE HE DID NOT FIND, ALTHOUGH WITH TEARS HAVING SOUGHT

αὐτήν.
IT.

12.18 Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ καὶ
FOR~YOU^o HAVE NOT COME TO [A MOUNTAIN] BEING TOUCHED AND

κεκαυμένῳ πυρὶ καὶ γνόφῳ καὶ ζόφῳ καὶ θυέλλῃ
TO A FIRE~HAVING BEEN BLAZING AND TO DARKNESS AND TO GLOOM AND TO A STORM

12.19 καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων,
AND TO [THE] NOISE~OF A TRUMPET AND TO [THE] SOUND OF WORDS,

ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι
WHICH THE ONES HAVING HEARD BEGGED NOT TO BE ADDED

αὐτοῖς λόγον, **12.20** οὐκ ἔφερον γὰρ τὸ
TO THEM A WORD, FOR~THEY WERE NOT ENDURING THE THING

διαστελλόμενον, *Κὰν θηρίον θίγῃ τοῦ ὄρους,*
BEING COMMANDED, EVEN IF AN ANIMAL SHOULD TOUCH THE MOUNTAIN,

λιθοληθήσεται· **12.21** καί, οὕτω φοβερὸν ἦν τὸ
IT WILL BE STONED [TO DEATH]. AND, SO FEARFUL WAS THE THING

φανταζόμενον, Μωϋσῆς εἶπεν, Ἐκφοβός εἰμι καὶ
APPEARING, MOSES SAID, I AM~TERRIFIED AND

ἐντρομος. **12.22** ἀλλὰ προσεληλύθατε Σιών ὄρει καὶ
TREMBLING. BUT YOU^o HAVE COME TO MOUNT~ZION AND

πόλει θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ
TO [THE] CITY OF [THE] LIVING~GOD, TO [THE] HEAVENLY~JERUSALEM, AND

μυριάσιν ἀγγέλων, πανηγύρει **12.23** καὶ ἐκκλησίᾳ
TO MYRIADS OF ANGELS, TO A FESTAL GATHERING AND TO [THE] CHURCH

πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς καὶ
OF [THE] FIRSTBORN ONES HAVING BEEN REGISTERED IN [THE] HEAVENS AND

κριτῇ θεῷ πάντων καὶ πνεύμασι δικαίων
TO [THE] JUDGE, [THE] GOD OF ALL AND TO [THE] SPIRITS OF [THE] UPRIGHT

τετελειωμένων **12.24** καὶ διαθήκης νέας μεσίτη
HAVING BEEN PERFECTED AND ⁴COVENANT ³OF [THE] NEW ²[THE] MEDIATOR

Ἰησοῦ καὶ αἵματι ῥαντισμοῦ κρεῖττον λαλοῦντι
¹TO JESUS, AND TO [THE] BLOOD OF SPRINKLING SPEAKING~BETTER

παρὰ τὸν Ἀβελ.
THAN - ABEL.

12.25 Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα·
SEE TO IT [THAT] YOU^o MAY NOT REJECT THE ONE SPEAKING;

εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι
FOR~IF THOSE ONES DID NOT ESCAPE, ⁴ON ⁵EARTH ¹HAVING REJECTED

τὸν χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ
²THE ONE ³WARNING [THEM], [HOW] MUCH MORE WE, THE ONES

τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι, **12.26** οὗ ἡ
THE [WARNING] FROM [THE] HEAVENS TURNING AWAY FROM, WHOSE -

φωνῇ τὴν γῆν ἐσάλειψεν τότε, νῦν δὲ ἐπήγγελλται
VOICE ²THE ³EARTH ¹SHOOK THEN, BUT~NOW HE HAS PROMISED

λέγων, Ἐτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ
SAYING, ONCE~AGAIN I WILL SHAKE NOT ONLY - EARTH BUT

καὶ τὸν οὐρανόν. **12.27** τὸ δὲ, Ἐτι ἅπαξ δηλοῖ
ALSO - HEAVEN. NOW~THE [PHRASE], ONCE~AGAIN MAKES CLEAR

[τὴν] τῶν σαλευομένων μετὰθεσιν ὥς,
THE ²OF THE THINGS ³BEING SHAKEN ¹REMOVAL AS

πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα.
OF [THINGS] HAVING BEEN MADE, THAT MAY REMAIN THE THINGS NOT BEING SHAKEN.

12.28 Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες
THEREFORE, AN UNSHAKEABLE~KINGDOM RECEIVING

ἔχωμεν χάριν, δι' ἧς λατρεύομεν εὐαρέστως
LET US HOLD ON TO GRACE, THROUGH WHICH LET US WORSHIP ²IN AN ACCEPTABLE WAY

τῷ θεῷ μετὰ εὐλαβείας καὶ δέους. **12.29** καὶ γὰρ ὁ
- ¹GOD WITH REVERENCE AND AWE. FOR~INDEED THE

θεὸς ἡμῶν πῦρ καταναλίσκον.
GOD OF US [IS] A CONSUMING~FIRE.

12:26 Hag. 2:6 LXX

for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! ²⁶At that time his voice shook the earth; but now he has promised, "Yet once more I will shake not only the earth but also the heaven." ²⁷This phrase, "Yet once more," indicates the removal of what is shaken—that is, created things—so that what cannot be shaken may remain. ²⁸Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; ²⁹for indeed our God is a consuming fire.

CHAPTER 13

13.1 Ἡ φιλαδελφία μενέτω. **13.2** τῆς φιλοξενίας
- LET CONTINUE~BROTHERLY LOVE. - ²HOSPITALITY

μὴ ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες
¹DO NOT NEGLECT, ⁴BY ⁵THIS ³FOR SOME~WITHOUT KNOWING IT

ξενίσαντες ἀγγέλους. **13.3** μιμνήσκεσθε τῶν δεσμίων
HAVING ENTERTAINED ANGELS. REMEMBER THE PRISONERS

ὥς συνδεδεμένοι, τῶν κακουχομένων ὥς
AS [IF] HAVING BEEN IMPRISONED WITH [THEM, AND] THE ONES BEING MISTREATED AS

καὶ αὐτοὶ ὄντες ἐν σώματι. **13.4** Τίμιος ὁ
ALSO YOURSELVES BEING IN [THE] BODY. ²[BE] RESPECTED -

γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος,
¹[LET] MARRIAGE BY ALL AND [LET] THE MARRIAGE BED [BE] UNDEFILED,

πόρνους γὰρ καὶ μοιχοὺς κρινεῖ ὁ θεός.
FOR~[THE] SEXUALLY IMMORAL AND ADULTERERS ²WILL JUDGE - ¹GOD.

13.5 Ἀφιλάργυρος ὁ τρόπος, ἀρκούμενοι
³NOT GREEDY ¹[LET BE] THE ²MANNER OF LIFE, BEING CONTENT

τοῖς παροῦσιν. αὐτὸς γὰρ εἶρηκεν, Οὐ μὴ
WITH THE THINGS HAVING. FOR~HE HAS SAID, BY NO MEANS

13:5 Deut. 31:6, 8

Let mutual love continue. ²Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it. ³Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured. ⁴Let marriage be held in honor by all, and let the marriage bed be kept undefiled; for God will judge fornicators and adulterers. ⁵Keep your lives free from the love of money, and be content with what you have; for he has said, "I will never

^a Gk. *were in the body*

leave you or forsake you.”
⁶So we can say with confidence,

“The Lord is my helper;
 I will not be afraid.

What can anyone do to me?”

⁷Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith. ⁸Jesus Christ is the same yesterday and today and forever. ⁹Do not be carried away by all kinds of strange teachings; for it is well for the heart to be strengthened by grace, not by regulations about food,^b which have not benefited those who observe them. ¹⁰We have an altar from which those who officiate in the tent^c have no right to eat. ¹¹For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. ¹²Therefore Jesus also suffered outside the city gate in order to sanctify the people by his own blood. ¹³Let us then go to him outside the camp and bear the abuse he endured. ¹⁴For here we have no lasting city, but

^b Gk. *not by foods*
^c Or *tabernacle*

σε ἀνῶ οὐδ’ οὐ μή σε ἐγκαταλίπω, **13.6** ὥστε
 MAY I ABANDON~YOU, NOR BY ANY MEANS MAY I FORSAKE~YOU, SO THAT

θαρροῦντας ἡμᾶς λέγειν,
 US~BEING CONFIDENT TO SAY,

Κύριος ἐμοὶ βοηθός,
 [THE] LORD [IS] MY HELPER,

[καὶ] οὐ φοβηθήσομαι,
 AND I WILL NOT BE AFRAID,

τί ποιήσει μοι ἄνθρωπος;
 WHAT WILL DO TO ME A MAN?

13.7 Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες
 REMEMBER THE ONES LEADING YOU*, WHO

ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ, ὧν
 SPOKE TO YOU* THE WORD - OF GOD, OF WHOM

ἀναθεωροῦντες τὴν ἐκβασιν τῆς ἀναστροφῆς
 CONSIDERING THE OUTCOME OF THE(THEIR) WAY OF LIFE,

μιμείσθε τὴν πίστιν. **13.8** Ἰησοῦς Χριστὸς ἐχθὲς
 IMITATE THE(THEIR) FAITH. JESUS CHRIST [IS] ³YESTERDAY

καὶ σήμερον ὁ αὐτός καὶ εἰς τοὺς αἰῶνας.
⁴AND ⁵TODAY ¹THE ²SAME AND FOREVER.

13.9 διδασκαίς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε·
⁵TEACHINGS ²BY VARIOUS ³AND ⁴STRANGE ¹DO NOT BE CARRIED AWAY.

καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ
 FOR~[IT IS] GOOD [FOR] ⁴BY GRACE ³TO BE STRENGTHENED ¹THE ²HEART, NOT

βρώμασιν ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες.
 WITH FOODS, BY WHICH WERE NOT HELPED THE ONES WALKING.

13.10 ἔχομεν θυσιαστήριον ἐξ οὗ φαγεῖν οὐκ ἔχουσιν
 WE HAVE AN ALTAR FROM WHICH TO EAT [THAT] DO NOT HAVE

ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.
 AUTHORITY THE ONES IN THE TABERNACLE SERVING.

13.11 ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ
 FOR~OF WHICH THINGS IS BROUGHT IN ³OF ANIMALS ¹THE ²BLOOD CONCERNING

ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως,
 SIN INTO [THE HOLY OF] - HOLIES BY THE HIGH PRIEST,

τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς.
 OF THESE, THE BODIES ARE BURNED OUTSIDE OF THE CAMP.

13.12 διὸ καὶ Ἰησοῦς, ἵνα ἀγιάσῃ διὰ
 THEREFORE ALSO JESUS, THAT HE MIGHT SANCTIFY THROUGH

τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθεν.
 HIS OWN BLOOD THE PEOPLE, ²OUTSIDE ³THE ⁴GATE ¹SUFFERED.

13.13 τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς
 SO THEN LET US GO OUT TO HIM OUTSIDE THE

παραμβολῆς τὸν ὀνειδισμόν αὐτοῦ φέροντες·
 CAMP, THE REPROACH OF HIM BEARING.

13.14 οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν ἀλλὰ τὴν
 FOR~WE DO NOT HAVE HERE A LASTING CITY BUT THE ONE

μέλλουσιν ἐπιζητοῦμεν. **13.15** δι' αὐτοῦ [οὖν]
 COMING WE ARE SEEKING. THROUGH HIM THEREFORE,
 ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντός τῷ θεῷ,
 LET US OFFER UP A SACRIFICE OF PRAISE ALWAYS - TO GOD,
 τοῦτ' ἔστιν καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι
 THAT IS TO SAY, [THE] FRUIT OF LIPS CONFESSING THE NAME
 αὐτοῦ. **13.16** τῆς δὲ εὐποιΐας καὶ κοινωνίας
 OF HIM. BUT~OF THE DOING OF GOOD AND SHARING
 μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται
 DO NOT NEGLECT; FOR~WITH SUCH SACRIFICES ²IS PLEASED
 ὁ θεός.
 - ¹GOD.

13.17 Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε,
 OBEY THE ONES LEADING YOU^o AND SUBMIT [TO THEM],
 αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὥς
 FOR~THEY ARE KEEPING WATCH ON BEHALF OF THE SOULS OF YOU^o AS [ONES]
 λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ
 RENDERING~AN ACCOUNT, THAT WITH JOY THEY MAY DO~THIS AND
 μὴ στενάζοντες· ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.
 NOT GROANING; ³UNPROFITABLE ¹FOR ⁴FOR YOU^o ²THIS [WOULD BE].

13.18 Προσεύχεσθε περὶ ἡμῶν· πειθόμεθα γὰρ ὅτι
 PRAY FOR US; FOR~WE ARE PERSUADED THAT
 καλὴν συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς θέλοντες
 A GOOD CONSCIENCE WE HAVE, IN EVERYTHING WISHING~COMMENDABLY
 ἀναστρέφεσθαι. **13.19** περισσοτέρως δὲ παρακαλῶ
 TO CONDUCT [OURSELVES]. AND~EVEN MORE I URGE [YOU]^o
 τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.
 TO DO~THIS, THAT MORE QUICKLY I MAY BE RESTORED TO YOU^o.

13.20 Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ
 NOW~THE GOD - OF PEACE, THE ONE HAVING BROUGHT UP FROM
 νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν
 [THE] DEAD THE ²SHEPHERD ³OF THE ⁴SHEEP - ¹GREAT BY
 αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν,
 [THE] BLOOD OF [THE] ETERNAL~COVENANT, THE LORD OF US, JESUS,

13.21 καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ
 MAY HE EQUIP YOU^o WITH EVERY GOOD THING IN ORDER -
 ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ
 TO DO THE WILL OF HIM, DOING IN US THE THING
 εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ,
 WELL-PLEASING BEFORE HIM THROUGH JESUS CHRIST,
 ᾧ ἡ δόξα εἰς τοὺς αἰῶνας [τῶν αἰώνων], ἀμήν.
 TO WHOM [BE] THE GLORY INTO THE AGES OF THE AGES, AMEN.

13.22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ
 NOW~I URGE YOU^o, BROTHERS, BEAR WITH THE
 λόγου τῆς παρακλήσεως, καὶ γὰρ διὰ βραχέων
 WORD - OF EXHORTATION, FOR~INDEED BY MEANS OF FEW [WORDS]

13:21 text: ASV RSVmg NASB NIV NEB TEV NJB NRSV. var. ὑμῖν (you^o): KJV ASVmg RSV NRSVmg.

we are looking for the city that is to come. ¹⁵Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name. ¹⁶Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

¹⁷Obey your leaders and submit to them, for they are keeping watch over your souls and will give an account. Let them do this with joy and not with sighing—for that would be harmful to you.

¹⁸Pray for us; we are sure that we have a clear conscience, desiring to act honorably in all things. ¹⁹I urge you all the more to do this, so that I may be restored to you very soon.

²⁰Now may the God of peace, who brought back from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, ²¹make you complete in everything good so that you may do his will, working among us^d that which is pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen.

²²I appeal to you, brothers and sisters,^e bear with my word of exhortation, for I have written

^d Other ancient authorities read *you*
^e Gk *brothers*

to you briefly. ²³I want you to know that our brother Timothy has been set free; and if he comes in time, he will be with me when I see you. ²⁴Greet all your leaders and all the saints. Those from Italy send you greetings. ²⁵Grace be with all of you.^f

^fOther ancient authorities add *Amen*

ἐπέστειλα ὑμῖν. **13.23** Γινώσκετε τὸν ἀδελφὸν ἡμῶν
I WROTE TO YOU°. KNOW [THAT] THE BROTHER OF US,
Τιμόθεον ἀπολελυμένον μεθ' οὗ ἐὰν τάχιον ἔρχηται
TIMOTHY, HAVING BEEN RELEASED, WITH WHOM IF HE COMES~QUICKLY,
ὄψομαι ὑμᾶς.
I WILL SEE YOU°.
13.24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ
GREET ALL THE ONES LEADING YOU° AND
πάντας τοὺς ἁγίους. ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς
ALL THE SAINTS. ⁴GREET ⁵YOU° ¹THE ONES ²FROM -
Ἰταλίας. **13.25** ἡ χάρις μετὰ πάντων ὑμῶν.
³ITALY. - GRACE [BE] WITH ALL OF YOU°.

THE LETTER OF JAMES

CHAPTER 1

ΙΑΚΩΒΟΥ

OF JAMES

1.1 Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ
JAMES ²OF GOD ³AND ⁴OF [THE] LORD ⁵JESUS ⁶CHRIST

δούλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ
¹A SLAVE, TO THE TWELVE TRIBES - IN THE DISPERSION,

χαίρειν.
GRACE.

1.2 Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν
ALL JOY CONSIDER [IT], BROTHERS OF ME, WHENEVER

πειρασμοῖς περιπέσητε ποικίλοις,
³TRIALS ¹YOU FALL ²INTO VARIOUS,

1.3 γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως
KNOWING THAT THE TESTING OF YOUR^o - FAITH

κατεργάζεται ὑπομονήν. 1.4 ἡ δὲ ὑπομονὴ ἔργον
WORKS ENDURANCE. - AND ²ENDURANCE ⁵WORK

τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι
⁴[ITS] COMPLETE ¹LET³HAVE, THAT YOU^o MAY BE MATURE AND COMPLETE,

ἐν μηδενὶ λειπόμενοι. 1.5 Εἰ δέ τις ὑμῶν λείπεται
IN NOTHING LACKING. BUT~IF ANYONE OF YOU^o IS LACKING

σοφίας, αἰτείτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν
WISDOM, LET HIM ASK FROM ²THE ONE ³GIVING ¹GOD TO ALL

ἀπλῶς καὶ μὴ ὀνειδίζοντος καὶ δοθήσεται
GENEROUSLY AND NOT(WITHOUT) REPROACHING, AND IT WILL BE GIVEN

αὐτῷ. 1.6 αἰτείτω δὲ ἐν πίστει μηδὲν διακρινόμενος·
TO HIM. BUT~LET HIM ASK IN FAITH, NOTHING DOUBTING;

ὁ γὰρ διακρινόμενος ὅκειν κλύδωνι θαλάσσης
FOR~THE ONE DOUBTING IS LIKE A WAVE OF [THE] SEA

ἀνεμιζομένῳ καὶ ῥιπιζομένῳ. 1.7 μὴ γὰρ οἰέσθω ὁ
BEING BLOWN BY THE WIND AND BEING TOSSED. ³NOT ¹FOR ²LET⁶THINK -

ἄνθρωπος ἐκεῖνος ὅτι λήμψεται τι παρὰ τοῦ
⁵MAN ⁴THAT THAT HE WILL RECEIVE ANYTHING FROM THE

κυρίου, 1.8 ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις
LORD, [HE IS] A MAN DOUBLE-MINDED, UNSTABLE IN ALL

ταῖς ὁδοῖς αὐτοῦ.
THE WAYS OF HIM.

1.9 Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ
²LET⁶BOAST ¹BUT ³THE ⁵BROTHER - ⁴LOWLY IN THE

ὑψει αὐτοῦ, 1.10 ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει
EXALTATION OF HIM, AND~THE RICH ONE IN THE HUMILIATION

James, a servant^a of God
and of the Lord Jesus Christ,

To the twelve tribes in the
Dispersion:

Greetings.

2 My brothers and
sisters,^b whenever you face
trials of any kind, consider it
nothing but joy, ³because
you know that the testing of
your faith produces endur-
ance; ⁴and let endurance
have its full effect, so that
you may be mature and com-
plete, lacking in nothing.

5 If any of you is lacking
in wisdom, ask God, who
gives to all generously and
ungrudgingly, and it will be
given you. ⁶But ask in faith,
never doubting, for the one
who doubts is like a wave of
the sea, driven and tossed by
the wind; ^{7, 8}for the doubter,
being double-minded and
unstable in every way, must
not expect to receive any-
thing from the Lord.

9 Let the believer^c who is
lowly boast in being raised
up, ¹⁰and the rich in being

^a Gk. *slave*

^b Gk. *brothers*

^c Gk. *brother*

brought low, because the rich will disappear like a flower in the field. ¹¹For the sun rises with its scorching heat and withers the field; its flower falls, and its beauty perishes. It is the same way with the rich; in the midst of a busy life, they will wither away.

¹²Blessed is anyone who endures temptation. Such a one has stood the test and will receive the crown of life that the Lord^d has promised to those who love him. ¹³No one, when tempted, should say, "I am being tempted by God"; for God cannot be tempted by evil and he himself tempts no one. ¹⁴But one is tempted by one's own desire, being lured and enticed by it; ¹⁵then, when that desire has conceived, it gives birth to sin, and that sin, when it is fully grown, gives birth to death. ¹⁶Do not be deceived, my beloved.^e

¹⁷Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. ¹⁸In fulfillment of his own purpose he gave us birth by the word of truth, so that we would become a kind of first fruits of his creatures.

¹⁹You must understand this, my beloved:^e let everyone be quick to listen, slow to speak, slow to anger, ²⁰for your anger

^d Gk *he*; other ancient authorities read *God*

^e Gk *my beloved brothers*

^f Other ancient authorities read *variation due to a shadow of turning*

αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται.
OF HIM, BECAUSE LIKE A FLOWER OF [THE] GRASS HE WILL PASS AWAY.

1.11 ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ
⁴ROSE ¹FOR ²THE ³SUN WITH THE BURNING HEAT AND

ἐξήρανεν τὸν χόρτον καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ
DRIED THE GRASS AND THE FLOWER OF IT FELL AND

ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως
THE BEAUTY OF THE APPEARANCE OF IT PERISHED; THUS

καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.
ALSO THE RICH MAN IN THE GOINGS OF HIM WILL FADE AWAY.

1.12 Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι
BLESSED [IS THE] MAN WHO ENDURES TRIAL[S], BECAUSE

δόκιμος γενόμενος λήμψεται τὸν στέφανον τῆς ζωῆς
HAVING BECOME~APPROVED HE WILL RECEIVE THE CROWN - OF LIFE

ὃν ἐπηγγέιλαι τοῖς ἀγαπῶσιν αὐτόν. **1.13** μηδεὶς
WHICH HE PROMISED TO THE ONES LOVING HIM. ²NO ONE

πειραζόμενος λεγέτω ὅτι Ἀπὸ θεοῦ πειράζομαι· ὁ γὰρ
³BEING TEMPTED ¹LET ⁴SAY, - FROM GOD I AM BEING TEMPTED; - FOR

θεὸς ἀπειραστός ἐστίν· κακῶν, πειράζει δὲ αὐτὸς
GOD IS~NOT TEMPTED OF(BY) EVIL THINGS, ²HE ⁴TEMPTS ¹AND ³HIMSELF

οὐδένα. **1.14** ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας
NO ONE. BUT~EACH ONE IS TEMPTED BY THE(HIS) OWN

ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος· **1.15** εἴτα ἡ
DESIRE, BEING DRAWN AWAY AND BEING ALLURED; THEN THE

ἐπιθυμία συλλαβοῦσα τίκει ἀμαρτίαν, ἡ δὲ
DESIRE HAVING CONCEIVED GIVES BIRTH TO SIN, AND~THE

ἀμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.
SIN HAVING COME TO FULL GROWTH BRINGS FORTH DEATH.

1.16 Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί. **1.17** πᾶσα
DO NOT BE DECEIVED, ³BROTHERS ¹MY ²BELOVED. EVERY

δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθέν ἐστιν
GOOD~ENDOWMENT AND EVERY PERFECT~GIFT IS~FROM ABOVE,

καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ
COMING DOWN FROM THE FATHER - OF LIGHTS, WITH WHOM

οὐκ ἔστι παραλλαγή· ἢ τροπῆς ἀποσκίασμα.^f
THERE IS~NO VARIATION OR SHADOW~OF TURNING.

1.18 βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας εἰς
HAVING WILLED [IT], HE GAVE BIRTH [TO] US BY [THE] WORD OF TRUTH FOR

τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.
- US~TO BE A SORT OF~FIRSTFRUIT - OF HIS CREATURES.

1.19 Ἵστε, ἀδελφοί μου ἀγαπητοί· ἔστω δὲ πᾶς
KNOW [THIS], ³BROTHERS ¹MY ²BELOVED; NOW~LET ³BE ¹EVERY

ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ
²MAN QUICK - - TO HEAR, SLOW - -

λαλῆσαι, βραδὺς εἰς ὀργήν· **1.20** ὀργὴ γὰρ ἀνδρὸς
TO SPEAK, SLOW TO ANGER; FOR~[THE] ANGER OF MAN

1:17 text: KJV ASV RSV NASB NEBmg TEV NRSV. var. *ἡ τροπῆς ἀποσκίασματος* ([which consists in] the turning of a shadow): RSVmg NIV NEB NJB NRSVmg.

δικαιοσύνην θεοῦ οὐκ ἐργάζεται. **1.21** διὸ

²[THE] RIGHTEOUSNESS ³OF GOD ¹DOES NOT ACHIEVE. THEREFORE

ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεΐαν κακίας
HAVING PUT AWAY ALL FILTHINESS AND [WHAT] REMAINS OF WICKEDNESS,

ἐν πραΰτητι, δέξασθε τὸν ἐμφυτον λόγον τὸν
IN MEEKNESS RECEIVE THE IMPLANTED WORD -

δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.
BEING ABLE TO SAVE THE SOULS OF YOU*.

1.22 Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ μόνον
NOW~BE DOERS OF [THE] WORD AND NOT ONLY

ἀκροαταὶ παραλογιζόμενοι ἑαυτούς. **1.23** ὅτι εἴ τις
HEARERS DECEIVING YOURSELVES. BECAUSE IF ANYONE

ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής, οὗτος ἔοικεν
²A HEARER ³OF [THE] WORD ¹IS AND NOT A DOER, THIS ONE IS LIKE

ἄνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν
A MAN OBSERVING - ³FACE - ²NATURAL ¹HIS IN

ἐσόπτρῳ· **1.24** κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν
A MIRROR; FOR~HE OBSERVED HIMSELF AND HAS GONE AWAY

καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν. **1.25** ὁ δὲ
AND IMMEDIATELY FORGOT ¹WHAT ³LIKE ²HE WAS. BUT~THE ONE

παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ
HAVING LOOKED INTO [THE] PERFECT~LAW, THE ONE - OF FREEDOM, AND

παραμείνας, οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος
HAVING REMAINED [THERE], NOT A FORGETFUL~HEARER HAVING BECOME

ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει
BUT A DOER OF [THE] WORK, THIS ONE ²BLESSED ³IN ⁴THE ⁵DOING

αὐτοῦ ἔσται.
⁶OF HIM ¹WILL BE.

1.26 Εἴ τις δοκεῖ θρησκὸς εἶναι μὴ
IF ANYONE CONSIDERS [HIMSELF] TO BE~RELIGIOUS, NOT

χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ ἀπατῶν καρδίαν
BRIDLING [THE] TONGUE OF HIM BUT DECEIVING [THE] HEART

αὐτοῦ, τούτου μάταιος ἡ θρησκεία. **1.27** θρησκεία
OF HIM, THIS ONE'S ²[IS] WORTHLESS - ¹RELIGION. RELIGION

καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ
PURE AND UNDEFILED BEFORE - GOD EVEN [THE] FATHER

αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ
IS~THIS: TO VISIT ORPHANS AND WIDOWS IN THE

θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.
AFFLICTION OF THEM, ³UNSPOTTED ²ONESELF ¹TO KEEP FROM THE WORLD.

does not produce God's righteousness. ²¹Therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls.

²² But be doers of the word, and not merely hearers who deceive themselves. ²³For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror; ²⁴for they look at themselves and, on going away, immediately forget what they were like. ²⁵But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act—they will be blessed in their doing.

²⁶ If any think they are religious, and do not bridle their tongues but deceive their hearts, their religion is worthless. ²⁷Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.

⁸ Gk. at the face of his birth

CHAPTER 2

2.1 Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν
BROTHERS OF ME, NOT IN(WITH) PARTIALITY HAVE THE

πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.
FAITH OF THE LORD OF US, JESUS CHRIST, - [THE LORD] OF GLORY.

My brothers and sisters,^h do you with your acts of favoritism really believe in our glorious Lord Jesus Christ?ⁱ

^h Gk. My brothers

ⁱ Or hold the faith of our glorious Lord Jesus Christ without acts of favoritism

²For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, ³and if you take notice of the one wearing the fine clothes and say, "Have a seat here, please," while to the one who is poor you say, "Stand there," or, "Sit at my feet," ⁴have you not made distinctions among yourselves, and become judges with evil thoughts? ⁵Listen, my beloved brothers and sisters. ⁶Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? ⁷But you have dishonored the poor. Is it not the rich who oppress you? Is it not they who drag you into court? ⁸Is it not they who blaspheme the excellent name that was invoked over you?

⁸ You do well if you really fulfill the royal law according to the scripture, "You shall love your neighbor as yourself." ⁹But if you show partiality, you commit sin and are convicted by the law as transgressors. ¹⁰For whoever keeps the whole law but fails in one point has become accountable for all of it.

¹¹For the one who said, "You shall not commit adultery," also said, "You shall not murder." Now if you do not commit adultery

^j Gk *Sit under my footstool*

^k Gk *brothers*

2.2 ἔὰν γὰρ εἰσέλθῃ εἰς συναγωγὴν ὑμῶν
FOR~IF [THERE] ENTERS INTO [THE] SYNAGOGUE OF YOU*

ἄνθρωπος χρυσοδακτύλιος ἐν ἐσθήτῃ λαμπρᾷ,
A MAN WITH GOLD RINGS ON [HIS] FINGERS IN SPLENDID~CLOTHING,

εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθήτῃ,
AND~[THERE] ENTERS ALSO A POOR MAN IN SHABBY CLOTHING,

2.3 ἐπιβλέψῃτε δὲ ἐπὶ τὸν φοροῦντα τὴν ἐσθήτα τὴν
AND~YOU* LOOK ON THE ONE WEARING THE ²CLOTHING -

λαμπρὰν καὶ εἶπτε, Σὺ κάθου ὧδε καλῶς, καὶ
¹SPLENDID AND SAY, YOU SIT HERE WELL[-SITUATED], AND

τῷ πτωχῷ εἶπτε, Σὺ στήθι ἐκεῖ ἢ κάθου ὑπὸ τὸ
TO THE POOR MAN YOU SAY*, YOU STAND THERE OR SIT UNDER THE

ὑποπόδιόν μου, **2.4** οὐ διεκρίθητε ἐν ἑαυτοῖς
FOOTSTOOL OF ME, DID YOU* NOT MAKE DISTINCTIONS AMONG YOURSELVES

καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;
AND BECAME JUDGES OF(WITH) EVIL~THOUGHTS?

2.5 Ἀκούσατε, ἀδελφοί μου ἀγαπητοί· οὐχ ὁ θεὸς
LISTEN, ³BROTHERS ¹MY ²BELOVED; [DID] NOT - GOD

ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν
CHOOSE THE POOR ONES OF THE WORLD [TO BE] RICH IN

πίστει καὶ κληρονόμους τῆς βασιλείας ἧς
FAITH AND HEIRS OF THE KINGDOM WHICH

ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν; **2.6** ὑμεῖς δὲ
HE PROMISED TO THE ONES LOVING HIM? BUT~YOU*

ἡτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι
DISHONORED THE POOR MAN. [DO] NOT THE RICH ONES

καταδυναστεύουσιν ὑμῶν καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς
OPPRESS YOU* AND THEY DRAG YOU* INTO

κριτήρια; **2.7** οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν
LAWCOURTS? [DO] NOT THEY BLASPHEME THE GOOD

ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; **2.8** εἰ μέντοι νόμον
NAME - HAVING BEEN NAMED UPON YOU*? IF INDEED ³LAW

τελεῖτε βασιλικὸν κατὰ τὴν γραφὴν, Ἀγαπήσεις
¹YOU PERFORM ²[THE] ROYAL ACCORDING TO THE SCRIPTURE, YOU SHALL LOVE

τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε· **2.9** εἰ δὲ
THE NEIGHBOR OF YOU AS YOURSELF, YOU* DO~WELL; BUT~IF

προσωπολημπτεῖτε, ἀμαρτίαν ἐργάζεσθε ἐλεγχόμενοι
YOU* SHOW PARTIALITY YOU* COMMIT~SIN, BEING EXPOSED

ὑπὸ τοῦ νόμου ὡς παραβάται. **2.10** ὅστις γὰρ ὅλον τὸν
BY THE LAW AS TRANSGRESSORS. FOR~WHOEVER ²ALL ³THE

νόμον τηρήσῃ παῖσις δὲ ἐν ἐνί, γέγονεν
⁴LAW ¹KEEPS BUT~STUMBLES IN ONE [POINT], HE HAS BECOME

πάντων ἔνοχος. **2.11** ὁ γὰρ εἰπὼν, Μὴ μοιχεύσῃς,
GUILTY~OF ALL. FOR~THE ONE HAVING SAID, DO NOT COMMIT ADULTERY,

εἶπεν καὶ, Μὴ φονεύσῃς· εἰ δὲ οὐ μοιχεύεις
SAID ALSO, DO NOT MURDER; NOW~IF YOU DO NOT COMMIT ADULTERY

2:8 Lev. 19:18 **2:11** Exod. 20:13-14; Deut. 5:17-18

φονεύεις δέ, γέγονας παραβάτης νόμου. **2.12** οὕτως
BUT~YOU MURDER, YOU HAVE BECOME A TRANSGRESSOR OF [THE] LAW. SO

λαλείτε καὶ οὕτως ποιείτε ὡς διὰ νόμου
SPEAK AND SO DO AS THROUGH(BY) [THE] LAW

ἐλευθερίας μέλλοντες κρίνεσθαι. **2.13** ἡ γὰρ κρίσις
OF FREEDOM BEING ABOUT TO BE JUDGED. FOR~THE JUDGMENT

ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος·
[WILL BE] MERCILESS TO THE ONE NOT HAVING SHOWN MERCY;

κατακαυχᾶται ἔλεος κρίσεως.
MERCY~TRIUMPHS OVER JUDGMENT.

2.14 Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ
WHAT [IS] THE PROFIT, BROTHERS OF ME, IF ⁴FAITH ²SAYS

τις ἔχειν ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ
¹ANYONE ³TO HAVE BUT~WORKS DOES NOT HAVE? [SURELY] NOT IS ABLE THE

πίστις σῶσαι αὐτόν; **2.15** ἐὰν ἀδελφὸς ἢ ἀδελφὴ
FAITH TO SAVE HIM? IF A BROTHER OR SISTER

γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι τῆς ἐφημέρου τροφῆς
IS LIVING~UNCLOTHED AND LACKING - DAILY FOOD,

2.16 εἶπῃ δέ τις αὐτοῖς ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ,
AND~SAYS ¹ANYONE ⁴TO THEM ²OF ³YOU, GO IN PEACE,

θερμαίνεσθε καὶ χορτάζεσθε, μὴ δώτε δὲ αὐτοῖς τὰ
BE WARMED AND FED, ²YOU DO NOT GIVE ¹BUT TO THEM THE

ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος; **2.17** οὕτως
NEEDFUL THINGS [FOR] THE BODY, WHAT [IS] THE PROFIT? SO

καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστίν καθ’
ALSO - FAITH, IF IT DOES NOT HAVE WORKS, IS~DEAD BY

ἐαυτήν.
ITSELF.

2.18 Ἄλλ’ ἐρεῖ τις, Σὺ πίστιν ἔχεις, κἀγὼ
BUT SOMEONE~WILL SAY, YOU HAVE~FAITH, AND I

ἔργα ἔχω· δείξόν μοι τὴν πίστιν σου χωρὶς τῶν
HAVE~WORKS; SHOW ME THE FAITH OF YOU WITHOUT THE

ἔργων, κἀγὼ σοι δείξω ἐκ τῶν ἔργων μου τὴν
WORKS, AND I WILL SHOW~YOU FROM THE WORKS OF ME THE(MY)

πίστιν. **2.19** σὺ πιστεύεις ὅτι εἷς ἐστὶν ὁ θεός,
FAITH. YOU BELIEVE THAT ³ONE ²IS - ¹GOD,

καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ
YOU DO~WELL. EVEN THE DEMONS BELIEVE AND

φρίσσουσιν. **2.20** θέλεις δὲ γινῶναι, ὦ ἄνθρωπε κενέ,
SHUDDER. BUT~ARE YOU WILLING TO KNOW, O HOLLOW~MAN,

ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἄργή ἐστιν;
THAT - FAITH WITHOUT - WORKS IS~UNPRODUCTIVE?

2.21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων
ABRAHAM, THE FATHER OF US, ²NOT ⁴FROM(BY) ⁵WORKS

ἐδικαιώθη ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ
¹WAS HE ³JUSTIFIED, HAVING OFFERED UP ISAAC THE SON OF HIM UPON THE

but if you murder, you have become a transgressor of the law. ¹²So speak and so act as those who are to be judged by the law of liberty. ¹³For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.

¹⁴What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? ¹⁵If a brother or sister is naked and lacks daily food, ¹⁶and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? ¹⁷So faith by itself, if it has no works, is dead.

¹⁸But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I by my works will show you my faith. ¹⁹You believe that God is one; you do well. Even the demons believe—and shudder. ²⁰Do you want to be shown, you senseless person, that faith apart from works is barren? ²¹Was not our ancestor Abraham justified by works when he offered his son Isaac on the

¹Gk. brothers

altar? ²²You see that faith was active along with his works, and faith was brought to completion by the works. ²³Thus the scripture was fulfilled that says, "Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God. ²⁴You see that a person is justified by works and not by faith alone. ²⁵Likewise, was not Rahab the prostitute also justified by works when she welcomed the messengers and sent them out by another road? ²⁶For just as the body without the spirit is dead, so faith without works is also dead.

θυσιαστήριον; **2.22** βλέπεις ὅτι ἡ πίστις συνήργει τοῖς
ALTAR? YOU SEE THAT - FAITH WAS WORKING WITH THE

ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις
WORKS OF HIM AND FROM(BY) THE WORKS THE FAITH

ἐτελειώθη, **2.23** καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα,
WAS MADE COMPLETE, AND WAS FULFILLED THE SCRIPTURE - SAYING,

Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη
³BELIEVED ¹AND ²ABRAHAM - GOD, AND IT WAS ACCOUNTED

αὐτῷ εἰς δικαιοσύνην καὶ φίλος θεοῦ ἐκλήθη.
TO HIM FOR RIGHTEOUSNESS, AND A FRIEND OF GOD HE WAS CALLED.

2.24 ὁρᾶτε ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος καὶ
YOU SEE THAT FROM(BY) WORKS A MAN-IS JUSTIFIED AND

οὐκ ἐκ πίστεως μόνον. **2.25** ὁμοίως δὲ καὶ Ῥαὰβ
NOT FROM(BY) FAITH ALONE. AND~LIKEWISE ALSO ³RAHAB

ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη ὑποδεξαμένη
⁴THE ⁵PROSTITUTE ²NOT ⁷FROM(BY) ⁸WORKS ¹WAS ⁶JUSTIFIED, HAVING RECEIVED

τοὺς ἀγγέλους καὶ ἑτέρα ὁδῷ ἐκβαλοῦσα;
THE MESSENGERS AND BY A DIFFERENT WAY HAVING SENT [THEM] OUT?

2.26 ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν,
FOR~JUST AS THE BODY WITHOUT SPIRIT(BREATH) IS~DEAD,

οὕτως καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστίν.
SO ALSO - FAITH WITHOUT WORKS IS~DEAD.

2:23 Gen. 15:6

CHAPTER 3

Not many of you should become teachers, my brothers and sisters,^m for you know that we who teach will be judged with greater strictness. ²For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. ³If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. ⁴Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the

^mGk *brothers*

3.1 Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου,
²NOT ³MANY ⁴TEACHERS ¹BE, BROTHERS OF ME,

εἰδότες ὅτι μείζον κρίμα λημψόμεθα. **3.2** πολλὰ γὰρ
KNOWING THAT GREATER JUDGMENT WE WILL RECEIVE. FOR~[IN] MANY [WAYS]

πταίομεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος
¹WE ³STUMBLE ²ALL. IF ANYONE IN SPEECH DOES NOT STUMBLE, THIS ONE

τέλειος ἀνὴρ δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ
[IS] A PERFECT MAN ABLE TO BRIDLE ALSO THE~WHOLE

σῶμα. **3.3** εἰ δὲ τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ
BODY. AND~IF - HORSES' - BITS ²INTO ³THE[IR]

στόματα βάλλομεν εἰς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ
⁴MOUTHS ¹WE PUT SO AS - ¹TO MAKE ³OBEY ²THEM US, AND

ὅλον τὸ σῶμα αὐτῶν μετάγομεν. **3.4** ἰδοὺ καὶ τὰ πλοῖα
THE~WHOLE BODY OF THEM WE DIRECT. BEHOLD ALSO THE SHIPS

τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα,
BEING~SO GREAT AND BY HARD~WINDS BEING DRIVEN,

μετάγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἡ ὁρμὴ
IS(ARE) GUIDED BY A VERY SMALL RUDDER WHEREVER THE IMPULSE

τοῦ εὐθύνοντος βούλεται, **3.5** οὕτως καὶ ἡ γλῶσσα
OF THE ONE STEERING DECIDES, SO ALSO THE TONGUE

μικρὸν μέλος ἐστὶν καὶ μεγάλα ἀνχεῖ.
A SMALL MEMBER IS AND BOASTS~GREAT THINGS.

Ἴδου ἡλίκον πῦρ ἡλίκην ὕλην ἀνάπτει· **3.6** καὶ ἡ
BEHOLD A SMALL FIRE ²HOW GREAT ³A FOREST ¹BURNS; AND THE

γλῶσσα πῦρ· ὁ κόσμος τῆς ἀδικίας ἡ
TONGUE [IS] A FIRE; ⁴THE ⁵SUM TOTAL - ⁶OF UNRIGHTEOUSNESS ¹THE

γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ
²TONGUE ³BECOMES AMONG THE [PHYSICAL] MEMBERS OF US, -

σπιλοῦσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν
STAINING THE~WHOLE BODY AND SETTING ON FIRE THE COURSE(WHEEL)

τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γεέννης.
- OF LIFE AND BEING SET ON FIRE BY - GEHENNA.

3.7 πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε
FOR~EVERY SPECIES BOTH~OF BEASTS AND BIRDS, BOTH~OF REPTILES

καὶ ἐναλίων δαμάζεται καὶ δεδάμασται τῇ φύσει
AND SEA CREATURES IS TAMED AND HAS BEEN TAMED - ³SPECIES

τῇ ἀνθρωπίνῃ, **3.8** τὴν δὲ γλῶσσαν οὐδεὶς δαμάσαι
¹BY THE ²HUMAN, BUT~THE TONGUE ¹NO ONE ³IS ABLE

δύναται ἀνθρώπων, ἀκατάστατον κακόν, μεστή
⁴TO TAME ²OF MEN, AN UNCONTROLLABLE EVIL, FULL

ιοῦ θανατηφόρου. **3.9** ἐν αὐτῇ εὐλογοῦμεν τὸν κύριον
OF DEATH~BRINGING~POISON. WITH THIS WE BLESS THE LORD

καὶ πατέρα καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους
AND FATHER AND WITH THIS WE CURSE THE MEN

τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας, **3.10** ἐκ
- ²ACCORDING TO ³[THE] LIKENESS ⁴OF GOD ¹HAVING BEEN MADE; OUT OF

τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα.
THE SAME MOUTH COMES FORTH BLESSING AND CURSING.

οὐ χρή, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι.
IT IS NOT NECESSARY, BROTHERS OF ME, THESE THINGS SO TO BE.

3.11 μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὁπῆς βρῦει τὸ
[SURELY] NOT THE FOUNTAIN OUT OF THE SAME OPENING POURS FORTH THE

γλυκὺ καὶ τὸ πικρόν; **3.12** μὴ δύναται, ἀδελφοί μου,
SWEET AND THE BITTER? ¹[SURELY] ³IS NOT ABLE, ⁶BROTHERS ⁷OF ME,

συκὴ ἐλαίας ποιῆσαι ἢ ἄμπελος σύκα; οὔτε ἄλυκτον
²A FIG TREE ⁵OLIVES ⁴TO PRODUCE OR A VINE FIGS? NEITHER ¹SALT

γλυκὺ ποιῆσαι ὕδωρ.
⁴SWEET ³TO MAKE ²WATER.

3.13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω
WHO [IS] WISE AND UNDERSTANDING AMONG YOU? LET HIM SHOW [IT]

ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν
BY THE(HIS) GOOD CONDUCT THE WORKS OF HIM IN(WITH)

πραῦτητι σοφίας. **3.14** εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ
MEEKNESS OF WISDOM. BUT~IF BITTER~JEALOUSY YOU^o HAVE AND

will of the pilot directs. ⁵So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! ⁶And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature,ⁿ and is itself set on fire by hell.^o ⁷For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, ⁸but no one can tame the tongue—a restless evil, full of deadly poison. ⁹With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. ¹⁰From the same mouth come blessing and cursing. My brothers and sisters,^p this ought not to be so. ¹¹Does a spring pour forth from the same opening both fresh and brackish water? ¹²Can a fig tree, my brothers and sisters,^q yield olives, or a grapevine figs? No more can salt water yield fresh.

¹³ Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. ¹⁴But if you have bitter envy

ⁿ Or wheel of birth

^o Gk Gehenna

^p Gk My brothers

^q Gk my brothers

and selfish ambition in your hearts, do not be boastful and false to the truth. ¹⁵Such wisdom does not come down from above, but is earthly, unspiritual, devilish. ¹⁶For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. ¹⁷But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. ¹⁸And a harvest of righteousness is sown in peace for^r those who make peace.

^r Or by

ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ
SELFISHNESS IN THE HEART OF YOU^o, DO NOT BOAST AND
ψεύδεσθε κατὰ τῆς ἀληθείας. **3.15** οὐκ ἔστιν αὕτη ἡ
LIE AGAINST THE TRUTH. ³NOT ²IS ¹THIS THE
σοφία ἄνωθεν κατερχομένη ἀλλὰ ἐπίγειος, ψυχικὴ,
WISDOM COMING DOWN~FROM ABOVE BUT [IS] EARTHLY, NATURAL,
δαιμονιώδης. **3.16** ὅπου γὰρ ζήλος καὶ ἐριθεία,
DEMONIC. FOR~WHERE JEALOUSY AND SELFISHNESS[ARE],
ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.
THERE [IS] DISORDER AND EVERY EVIL PRACTICE.
3.17 ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστίν, ἔπειτα
BUT~THE WISDOM~FROM ABOVE ²FIRST - ³PURE ¹IS, THEN
εἰρήνικη, ἐπιεικής, εὐπειθής, μεστή ἐλέους καὶ
PEACE-LOVING, CONSIDERATE, YIELDING, FULL OF MERCY AND
καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος.
GOOD~FRUITS, IMPARTIAL, UNHYPOCRITICAL.
3.18 καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς
AND~[THE] FRUIT OF RIGHTEOUSNESS IN PEACE IS SOWN BY THE ONES
ποιούσιν εἰρήνην.
MAKING PEACE.

CHAPTER 4

Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? ²You want something and do not have it; so you commit murder. And you covet^r something and cannot obtain it; so you engage in disputes and conflicts. You do not have, because you do not ask. ³You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures. ⁴Adulterers! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world becomes an enemy of God. ⁵Or do you suppose that it is for nothing that the scripture says, "God^r yearns jealously for the spirit that he has made to dwell

^r Or you murder and you covet
^r Gk He

4.1 Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν;
FROM WHERE [COME] WARS AND FROM WHERE [COME] FIGHTS AMONG YOU?
οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων
[IS IT] NOT FROM HERE—FROM THE PLEASURES OF YOU^o - WARRING
ἐν τοῖς μέλεσιν ὑμῶν; **4.2** ἐπιθυμεῖτε καὶ οὐκ ἔχετε,
IN THE MEMBERS OF YOU^o? YOU^o DESIRE AND YOU^o DO NOT HAVE,
φονεύετε καὶ ζηλοῦτε καὶ οὐ δύνασθε ἐπιτυχεῖν,
YOU^o KILL AND YOU^o ENVY AND YOU^o ARE NOT ABLE TO OBTAIN,
μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε διὰ τὸ
YOU^o FIGHT AND YOU^o WAR, YOU^o DO NOT HAVE BECAUSE -
μὴ αἰτεῖσθαι ὑμᾶς, **4.3** αἰτεῖτε καὶ οὐ λαμβάνετε διότι
²FAIL TO ASK ¹YOU^o, YOU ASK^o AND YOU^o DO NOT RECEIVE BECAUSE
κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν
YOU^o ASK~BADLY(WRONGLY), THAT ON THE PLEASURES OF YOU^o
δαπανήσητε. **4.4** μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία
YOU MAY SPEND [IT]. ADULTERESSES, DO YOU^o NOT KNOW THAT THE FRIENDSHIP
τοῦ κόσμου ἐχθρὰ τοῦ θεοῦ ἐστίν; ὃς ἐὰν οὖν
OF THE WORLD ENMITY - [WITH] GOD IS? WHOEVER THEREFORE
βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ
CHOOSES TO BE~A FRIEND OF THE WORLD, ²AN ENEMY - ³OF GOD
καθίσταται. **4.5** ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει,
¹IS MADE. OR DO YOU^o THINK THAT IN VAIN THE SCRIPTURE SAYS,
Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκισεν
⁸WITH ⁹JEALOUSY ⁷DESIRES [US] ¹THE ²SPIRIT ³WHICH ⁴HE CAUSED TO DWELL

ἐν ἡμῖν, **4.6** μείζονα δὲ δίδωσιν χάριν; διὸ λέγει,
⁵IN ⁶US[?] ³GREATER ¹BUT ²HE GIVES ⁴GRACE[.] THEREFORE IT SAYS,

‘Ο θεὸς ὑπερηφάνους ἀντιτάσσεται,
 - GOD OPPOSES~PROUD MEN,

ταπεινοῖς δὲ δίδωσιν χάριν.
 BUT~TO HUMBLE MEN HE GIVES GRACE.

4.7 ὑποτάγητε οὖν τῷ θεῷ, ἀντίστητε δὲ τῷ
 BE SUBJECT THEREFORE - TO GOD, BUT~OPPOSE THE

διαβόλῳ καὶ φεύζεται ἀφ’ ὑμῶν, **4.8** ἐγγίσατε τῷ θεῷ
 DEVIL AND HE WILL FLEE FROM YOU°; DRAW NEAR - TO GOD

καὶ ἐγγιεῖ ὑμῖν. καθарίσατε χεῖρας,
 AND HE WILL DRAW NEAR TO YOU°. CLEANSE [YOUR°] HANDS,

ἀμαρτωλοί, καὶ ἀγνίσατε καρδίας, δίψυχοι.
 SINNERS, AND SANCTIFY [YOUR°] HEARTS, DOUBLE-MINDED ONES.

4.9 ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε. ὁ
 LAMENT AND MOURN AND WEEP. THE

γέλως ὑμῶν εἰς πένθος μετατραπήτω καὶ ἡ χαρὰ εἰς
 LAUGHTER OF YOU° INTO MOURNING LET IT BE CHANGED AND THE JOY INTO

κατήφειαν. **4.10** ταπεινώθητε ἐνώπιον κυρίου καὶ
 GLOOM. BE HUMBLLED BEFORE [THE] LORD AND

ὕψωσει ὑμᾶς.
 HE WILL EXALT YOU°.

4.11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί. ὁ
 DO NOT SPEAK AGAINST ONE ANOTHER, BROTHERS. THE ONE

καταλαλῶν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν αὐτοῦ
 SPEAKING AGAINST A BROTHER OR JUDGING THE BROTHER OF HIM

καταλαλεῖ νόμου καὶ κρίνει νόμον· εἰ δὲ νόμον
 SPEAKS AGAINST [THE] LAW AND JUDGES [THE] LAW; NOW~IF [THE] LAW

κρίνεις, οὐκ εἶ ποιητὴς νόμου ἀλλὰ κριτὴς. **4.12** εἰς
 YOU JUDGE, YOU ARE~NOT A DOER OF [THE] LAW BUT A JUDGE. ONE

ἐστὶν [ὁ] νομοθέτης καὶ κριτὴς ὁ δυνάμενος σῶσαι
 IS THE LAWGIVER AND JUDGE, THE ONE BEING ABLE TO SAVE

καὶ ἀπολέσαι· σὺ δὲ τίς εἶ ὁ κρίνων τὸν
 AND TO DESTROY; YOU BUT WHO ARE, THE ONE JUDGING THE(YOUR)

πλησίον;
 NEIGHBOR?

4.13 Ἄγε νῦν οἱ λέγοντες, Σήμερον ἢ αὔριον
 COME NOW, THE ONES SAYING, TODAY OR TOMORROW

πορευσόμεθα εἰς τήνδε τὴν πόλιν καὶ ποιήσομεν
 WE WILL GO INTO THIS OR THAT CITY AND WE WILL DO [BUSINESS]

ἐκεῖ ἐνιαυτὸν καὶ ἐμπορευσόμεθα καὶ κερδήσομεν·
 THERE A YEAR AND WILL MERCHANTIZE AND WILL MAKE A PROFIT;

4.14 οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον ποία
 YOU° WHO DO NOT KNOW WHAT - TOMORROW [WILL BE] [OR] WHAT

ἡ ζωὴ ὑμῶν· ἀτμὶς γάρ ἐστε ἡ πρὸς ὀλίγον
 THE LIFE OF YOU° [WILL BE]; FOR~A MIST YOU° ARE - FOR A LITTLE WHILE

4:6 Prov. 3:34 LXX

in us”? ⁶But he gives all the more grace; therefore it says, “God opposes the proud, but gives grace to the humble.”

⁷Submit yourselves therefore to God. Resist the devil, and he will flee from you. ⁸Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. ⁹Lament and mourn and weep. Let your laughter be turned into mourning and your joy into dejection. ¹⁰Humble yourselves before the Lord, and he will exalt you.

¹¹Do not speak evil against one another, brothers and sisters. “Whoever speaks evil against another or judges another, speaks evil against the law and judges the law; but if you judge the law, you are not a doer of the law but a judge. ¹²There is one lawgiver and judge who is able to save and to destroy. So who, then, are you to judge your neighbor?

¹³Come now, you who say, “Today or tomorrow we will go to such and such a town and spend a year there, doing business and making money.” ¹⁴Yet you do not even know what tomorrow will bring. What is your life? For you are a mist that appears for a little while

⁴Gk *brothers*

and then vanishes. ¹⁵Instead you ought to say, "If the Lord wishes, we will live and do this or that." ¹⁶As it is, you boast in your arrogance; all such boasting is evil. ¹⁷Anyone, then, who knows the right thing to do and fails to do it, commits sin.

φαινομένη, ἔπειτα καὶ ἀφανιζομένη. **4.15** ἀντὶ
 APPEARING, THEN INDEED DISAPPEARING. INSTEAD OF [THIS]
 τοῦ λέγειν ὑμᾶς, Ἐὰν ὁ κύριος θελήσῃ καὶ ζήσομεν
 - YOU* [OUGHT]~TO SAY, IF THE LORD WILLS AND WE WILL LIVE
 καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο. **4.16** νῦν δὲ καυχᾶσθε
 ALSO WE WILL DO THIS OR THAT. BUT~NOW YOU* BOAST
 ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύχησις τοιαύτη
 IN THE PRETENSIONS OF YOU*. ALL SUCH~BOASTING
 πονηρὰ ἐστίν. **4.17** εἰδότες οὖν καλὸν ποιεῖν
 IS~EVIL. TO [THE] ONE KNOWING THEREFORE TO DO~GOOD
 καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστίν.
 AND NOT DOING [IT], ³SIN ¹TO HIM ²IT IS.

CHAPTER 5

Come now, you rich people, weep and wail for the miseries that are coming to you.

²Your riches have rotted, and your clothes are moth-eaten.

³Your gold and silver have rusted, and their rust will be evidence against you, and it will eat your flesh like fire.

You have laid up treasure^v for the last days. ⁴Listen! The wages of the laborers who mowed your fields, which you kept back by fraud, cry out, and the cries of the harvesters have reached the ears of the Lord of hosts. ⁵You have lived on the earth in luxury and in pleasure; you have fattened your hearts in a day of slaughter. ⁶You have condemned and murdered the righteous one, who does not resist you.

⁷Be patient, therefore, beloved,^w until the coming of the Lord. The farmer waits for the

^v Or will eat your flesh, since you have stored up fire

^w Gk brothers

5.1 Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ
 COME NOW THE RICH MEN, WEEP, HOWLING OVER
 ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις. **5.2** ὁ
 THE MISERIES OF YOU* - COMING UPON [YOU*]. THE
 πλοῦτος ὑμῶν σέσηπεν καὶ τὰ ἱμάτια ὑμῶν
 WEALTH OF YOU* HAS ROTTED AND THE CLOTHES OF YOU*
 σητόβρωτα γέγονεν, **5.3** ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος
 HAVE BECOME~MOTH-EATEN, THE GOLD OF YOU* AND THE SILVER
 κατίωται καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν
 HAS BEEN CORRODED AND THE CORROSION OF THEM ²FOR ³A TESTIMONY ⁴TO YOU*
 ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ.
¹WILL BE AND WILL EAT THE FLESH OF YOU* AS FIRE.
 ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις. **5.4** ἰδοὺ ὁ
 YOU* STORED UP TREASURE IN [THE] LAST DAYS. BEHOLD, THE
 μισθὸς τῶν ἐργατῶν τῶν ἀμνησάντων τὰς χώρας ὑμῶν
 PAY OF [FOR] THE WORKMEN - HAVING MOWED THE FIELDS OF YOU*
 ὁ ἀπεστερημένος ἀφ' ὑμῶν κράζει, καὶ αἱ βοαὶ
 WHICH [PAY] HAVING BEEN WITHHELD BY YOU* CRIES [OUT], AND THE CRIES
 τῶν θερισάντων εἰς τὰ ὦτα κυρίου Σαβαὼθ
 OF THE ONES HAVING REAPED ²INTO ³THE ⁴EARS ⁵OF [THE] LORD ⁶OF HOSTS
 εἰσεληλύθασιν. **5.5** ἐτρύφήσατε ἐπὶ τῆς γῆς καὶ
¹HAVE ENTERED. YOU* LIVED IN INDULGENCE UPON THE EARTH AND
 ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ
 LIVED LUXURIOUSLY, YOU* NOURISHED THE HEARTS OF YOU* [AS] IN A DAY
 σφαγῆς, **5.6** κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον,
 OF SLAUGHTER, YOU* CONDEMNED, YOU* KILLED THE RIGHTEOUS MAN,
 οὐκ ἀντιτάσσεται ὑμῖν.
 HE DOES NOT RESIST YOU*.

5.7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς
 BE PATIENT THEREFORE, BROTHERS, UNTIL THE
 παρουσίας τοῦ κυρίου. ἰδοὺ ὁ γεωργὸς ἐκδέχεται
 COMING OF THE LORD. BEHOLD THE FARMER AWAITS

τὸν τίμιον καρπὸν τῆς γῆς μακροθυμῶν ἐπ' αὐτῷ
THE PRECIOUS FRUIT OF THE EARTH, BEING PATIENT FOR IT
ἕως λάβῃ πρόϊμον καὶ ὄψιμον. **5.8** μακροθυμήσατε
UNTIL IT RECEIVES [THE] EARLY AND LATTER [RAIN]. ¹BE ⁴PATIENT

καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ
³ALSO ²YOU°, ESTABLISH THE HEARTS OF YOU°, BECAUSE THE
παρουσία τοῦ κυρίου ἤγγικεν. **5.9** μὴ στενάζετε,
COMING OF THE LORD HAS DRAWN NEAR. DO NOT MURMUR,

ἀδελφοί, κατ' ἀλλήλων ἵνα μὴ κριθῇτε· ἰδοὺ ὁ
BROTHERS, AGAINST ONE ANOTHER LEST YOU° BE JUDGED; BEHOLD, THE
κριτὴς πρὸ τῶν θυρῶν ἑστῆκεν. **5.10** ὑπόδειγμα λάβετε,
JUDGE BEFORE THE DOORS HAS STOOD. TAKE~[AS] AN EXAMPLE,

ἀδελφοί, τῆς κακοπαθίας καὶ τῆς μακροθυμίας τοὺς
BROTHERS, - OF SUFFERING EVIL AND - OF PATIENCE, THE

προφῆτας οἱ ἐλάλησαν ἐν τῷ ὀνόματι κυρίου.
PROPHETS, WHO SPOKE IN THE NAME OF [THE] LORD.

5.11 ἰδοὺ μακαρίζομεν τοὺς ὑπομείναντας· τὴν
BEHOLD, WE CALL BLESSED THE ONES HAVING ENDURED; THE

ὑπομονὴν Ἰωβ ἠκούσατε καὶ τὸ τέλος κυρίου
ENDURANCE OF JOB YOU° HEARD [OF] AND THE END RESULT FROM [THE] LORD

εἶδετε, ὅτι πολὺσπλαγχνός ἐστὶν ὁ κύριος καὶ
YOU° SAW, THAT FULL OF TENDER COMPASSION IS THE LORD AND

οἰκτίρμων.
MERCIFUL.

5.12 Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε
²BEFORE ³ALL THINGS ¹BUT, BROTHERS OF ME, DO NOT SWEAR,

μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ
NEITHER [BY] THE HEAVEN NOR THE EARTH NOR ANY~OTHER

ὄρκον· ἤτω δὲ ὑμῶν τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ,
OATH; BUT~LET BE YOUR° - YES YES AND THE (YOUR°) NO NO,

ἵνα μὴ ὑπὸ κρίσιν πέσητε.
LEST UNDER JUDGMENT YOU° FALL.

5.13 Κακοπαθεῖ τις ἐν ὑμῖν, προσευχέσθω·
⁴IS SUFFERING MISFORTUNE ¹[IF] ANYONE ²AMONG ³YOU, LET HIM PRAY;

εὐθυμεῖ τις, ψαλλέτω· **5.14** ἀσθενεῖ τις ἐν
[IF] ANYONE~IS HAPPY, LET HIM SING PRAISE; ⁴IS SICK ¹[IF] ANYONE ²AMONG

ὑμῖν, προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς
³YOU°, LET HIM CALL THE ELDERS OF THE

ἐκκλησίας καὶ προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες
CHURCH, AND LET THEM PRAY OVER HIM, HAVING ANOINTED

[αὐτὸν] ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου. **5.15** καὶ ἡ
HIM WITH OIL IN THE NAME OF THE LORD. AND THE

εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα καὶ ἐγερεῖ
PRAYER - OF FAITH WILL DELIVER THE SICK ONE AND ³WILL RAISE ⁵UP

αὐτὸν ὁ κύριος· κὰν ἁμαρτίας ᾗ πεποιηκώς,
⁴HIM ¹THE ²LORD; AND IF ²SINS ¹HE MAY HAVE BEEN COMMITTING,

ἀφεθήσεται αὐτῷ. **5.16** ἐξομολογεῖσθε οὖν ἀλλήλοις
IT WILL BE FORGIVEN TO HIM. CONFESS, THEREFORE, TO ONE ANOTHER

precious crop from the earth, being patient with it until it receives the early and the late rains. ⁸You also must be patient. Strengthen your hearts, for the coming of the Lord is near.^x ⁹Beloved,^y do not grumble against one another, so that you may not be judged. See, the Judge is standing at the doors! ¹⁰As an example of suffering and patience, beloved,^z take the prophets who spoke in the name of the Lord. ¹¹Indeed we call blessed those who showed endurance. You have heard of the endurance of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

¹² Above all, my beloved,^z do not swear, either by heaven or by earth or by any other oath, but let your "Yes" be yes and your "No" be no, so that you may not fall under condemnation.

¹³ Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. ¹⁴ Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. ¹⁵ The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. ¹⁶ Therefore confess your sins to one

^x Or *is at hand*

^y Gk *Brothers*

^z Gk *brothers*

another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective. ¹⁷Elijah was a human being like us, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. ¹⁸Then he prayed again, and the heaven gave rain and the earth yielded its harvest.

¹⁹My brothers and sisters,^a if anyone among you wanders from the truth and is brought back by another, ²⁰you should know that whoever brings back a sinner from wandering will save the sinner's^b soul from death and will cover a multitude of sins.

^a Gk *My brothers*

^b Gk *his*

τὰς ἁμαρτίας καὶ εὐχεσθε ὑπὲρ ἀλλήλων ὅπως
THE(YOUR*) SINS AND PRAY ON BEHALF OF ONE ANOTHER SO THAT

ἰαθῇτε. πολὺ ἰσχύει δέησις δικαίου
YOU* MAY BE CURED. ⁴[HAS] GREAT ⁵POWER ¹[THE] PETITION ²OF A RIGHTEOUS MAN

ἐνεργουμένη. **5.17** Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθῆς
³BEING EFFECTIVE. ELIJAH WAS~A MAN OF LIKE NATURE

ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι, καὶ
TO US, AND WITH PRAYER HE PRAYED [FOR IT] - NOT TO RAIN, AND

οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ.
IT DID NOT RAIN UPON THE EARTH THREE~YEARS AND SIX~MONTHS;

5.18 καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς
AND AGAIN HE PRAYED, AND THE HEAVEN

ὑετὸν ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν
GAVE~RAIN AND THE EARTH CAUSED TO SPROUT THE FRUIT

αὐτῆς.
OF IT.

5.19 Ἀδελφοί μου, εἴαν τις ἐν ὑμῖν πλανηθῇ
BROTHERS OF ME, IF ANYONE AMONG YOU* WANDERS

ἀπὸ τῆς ἀληθείας καὶ ἐπιστρέψῃ τις αὐτόν,
FROM THE TRUTH AND ²TURN⁴BACK ¹SOMEONE ³HIM,

5.20 γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ
LET HIM KNOW THAT THE ONE HAVING TURNED BACK A SINNER FROM

πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν αὐτοῦ ἐκ
[THE] WANDERING OF [THE] WAY OF HIM WILL SAVE [THE] SOUL OF HIM FROM

θανάτου καὶ καλύψει πλῆθος ἁμαρτιῶν.
DEATH AND WILL COVER A MULTITUDE OF SINS.

THE FIRST LETTER OF PETER

CHAPTER 1

ΠΕΤΡΟΥ Α

OF PETER 1

1.1 Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς
PETER AN APOSTLE OF JESUS CHRIST TO [THE] CHOSEN

παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας,
EXILES OF [THE] DISPERSION OF PONTUS, OF GALATIA,

Καππαδοκίας, Ἀσίας καὶ Βιθυνίας, 1.2 κατὰ
OF CAPPADOCIA, OF ASIA, AND OF BITHYNIA, ACCORDING TO

πρόγνωσιν θεοῦ πατρός ἐν ἁγιασμῷ πνεύματος
[THE] FOREKNOWLEDGE OF GOD [THE] FATHER IN(BY) SANCTIFICATION OF [THE] SPIRIT

εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ
[RESULTING] IN OBEDIENCE AND SPRINKLING OF [THE] BLOOD OF JESUS

Χριστοῦ, χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.
CHRIST, GRACE TO YOU* AND PEACE MAY IT BE MULTIPLIED.

1.3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν
BLESSED [BE] THE GOD AND FATHER OF THE LORD OF US,

Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος
JESUS CHRIST, THE ONE ACCORDING TO - HIS~GREAT MERCY

ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζωῆς δι' ἀναστάσεως
HAVING REGENERATED US TO A LIVING~HOPE THROUGH [THE] RESURRECTION

Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, 1.4 εἰς κληρονομίαν
OF JESUS CHRIST FROM [THE] DEAD, TO AN INHERITANCE

ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην
IMPERISHABLE AND UNDEFILED AND UNFADING, HAVING BEEN KEPT

ἐν οὐρανοῖς εἰς ὑμᾶς 1.5 τοὺς ἐν δυνάμει θεοῦ
IN [THE] HEAVENS FOR YOU*, THE ONES IN(BY) [THE] POWER OF GOD

φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοίμην
BEING GUARDED THROUGH FAITH FOR A SALVATION READY

ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ. 1.6 ἐν ᾧ
TO BE REVEALED IN [THE] LAST~TIME. IN WHICH(THIS)

ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ δέον [ἐστὶν]
YOU* GREATLY REJOICE, FOR A LITTLE WHILE NOW IF IT IS~NECESSARY

λυπηθέντες ἐν ποικίλοις πειρασμοῖς, 1.7 ἵνα τὸ
HAVING BEEN GRIEVED BY VARIOUS TRIALS, THAT THE

δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ
GENUINENESS OF YOUR* - FAITH, MUCH MORE VALUABLE [THAN] ²GOLD -

ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου, εὕρεθῇ εἰς
¹PERISHING, ³BY ⁴FIRE ¹YET ²BEING TESTED, MAY BE FOUND TO

ἐπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ
PRAISE AND GLORY AND HONOR IN(AT) [THE] REVELATION OF JESUS

Peter, an apostle of Jesus Christ,

To the exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, ²who have been chosen and destined by God the Father and sanctified by the Spirit to be obedient to Jesus Christ and to be sprinkled with his blood:

May grace and peace be yours in abundance.

3 Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, ⁴and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, ⁵who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. ⁶In this you rejoice, ^aeven if now for a little while you have had to suffer various trials, ⁷so that the genuineness of your faith—being more precious than gold that, though perishable, is tested by fire—may be found to result in praise and glory and honor when Jesus Christ is

^a Or Rejoice in this

revealed. ⁸Although you have not seen^b him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, ⁹for you are receiving the outcome of your faith, the salvation of your souls.

¹⁰Concerning this salvation, the prophets who prophesied of the grace that was to be yours made careful search and inquiry, ¹¹inquiring about the person or time that the Spirit of Christ within them indicated when it testified in advance to the sufferings destined for Christ and the subsequent glory. ¹²It was revealed to them that they were serving not themselves but you, in regard to the things that have now been announced to you through those who brought you good news by the Holy Spirit sent from heaven—things into which angels long to look!

¹³Therefore prepare your minds for action;^c discipline yourselves; set all your hope on the grace that Jesus Christ will bring you when he is revealed. ¹⁴Like obedient children, do not be conformed to the desires that you formerly had in ignorance. ¹⁵Instead, as he who called you is holy, be holy yourselves in all your conduct; ¹⁶for it is written, “You shall be holy, for I am holy.”

^b Other ancient authorities read *known*
^c Gk *gird up the loins of your mind*

Χριστοῦ· **1.8** ὃν οὐκ ἰδόντες ἀγαπᾶτε, εἰς ὃν ἄρτι
CHRIST; WHOM NOT HAVING SEEN YOU° LOVE, IN WHOM NOW
μὴ ὁρῶντες πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ
NOT SEEING BUT~BELIEVING YOU° REJOICE WITH JOY INEXPRESSIBLE
καὶ δεδοξασμένη **1.9** κομιζόμενοι τὸ τέλος τῆς
AND HAVING BEEN GLORIFIED, OBTAINING THE OUTCOME OF THE
πίστεως [ὑμῶν] σωτηρίαν ψυχῶν.
FAITH OF YOU°, [THE] SALVATION OF [YOUR°] SOULS.

1.10 Περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ
CONCERNING WHICH SALVATION ⁸SOUGHT OUT ⁹AND
ἐξηραύνησαν προφηταὶ οἱ περὶ τῆς εἰς ὑμᾶς
¹⁰INQUIRED ¹PROPHETS - ³CONCERNING ⁴THE ⁶FOR ⁷YOU°
χάριτος προφητεύσαντες, **1.11** ἐραυνῶντες εἰς τίνα ἢ
⁵GRACE ²HAVING PROPHESED, SEARCHING FOR WHAT OR
ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα
WHAT KIND OF TIME(OCCASION) ⁶WAS MAKING CLEAR ¹THE ⁴IN ⁵THEM ²SPIRIT
Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα
³OF CHRIST, TESTIFYING BEFOREHAND ¹THE ³FOR ⁴CHRIST ²SUFFERINGS
καὶ τὰς μετὰ ταῦτα δόξας. **1.12** οἷς ἀπεκαλύφθη ὅτι
AND THE ²AFTER ¹THESE ³GLORIES. TO WHOM IT WAS REVEALED THAT
οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν αὐτά, ἃ νῦν
NOT TO THEMSELVES BUT~TO YOU° THEY WERE MINISTERING THESE THINGS, WHICH NOW
ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων
WERE ANNOUNCED TO YOU° THROUGH THE ONES HAVING PREACHED THE GOSPEL (TO)
ὑμᾶς [ἐν] πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς
YOU° IN(BY) [THE] HOLY~SPIRIT, HAVING BEEN SENT FROM HEAVEN, INTO
ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.
WHICH THINGS ANGELS~LONG TO LOOK.

1.13 Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας
THEREFORE HAVING GIRDED UP THE LOINS OF THE MIND
ὑμῶν νήφοντες τελείως ἐλπίσατε ἐπὶ τὴν
OF YOU°, BEING SELF-CONTROLLED, HOPE~COMPLETELY ON ¹THE
φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ
³BEING BROUGHT ⁴TO YOU° ²GRACE IN(AT) [THE] REVELATION OF JESUS
Χριστοῦ. **1.14** ὥς τέκνα ὑπακοῆς μὴ συσχηματιζόμενοι
CHRIST. AS CHILDREN OF OBEDIENCE, NOT CONFORMING YOURSELVES

ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις
¹TO THE ⁴FORMER - - ⁵IGNORANCE ³OF YOUR° ²PASSIONS,

1.15 ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ
BUT ACCORDING TO ¹THE ³HAVING CALLED ⁴YOU° ²HOLY ONE (SO) ALSO
αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε, **1.16** διότι
YOURSELVES ²HOLY ³IN ⁴ALL ⁵CONDUCT ¹BECOME, BECAUSE
γέγραπται [ὅτι] Ἅγιοι ἔσεσθε, ὅτι ἐγὼ
IT HAS BEEN WRITTEN, - HOLY YOU° WILL BE, BECAUSE I

ἅγιός [εἰμι].
AM~HOLY.

1.17 Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν
 AND IF YOU° CALL UPON~[AS] FATHER THE ONE
 ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἐκάστου
 IMPARTIALLY JUDGING ACCORDING TO - EACH ONE'S
 ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον
 WORK, ²WITH ³FEAR ⁴[DURING] THE - ⁷EXILE ⁶OF YOUR° ⁵TIME
 ἀναστράφητε, **1.18** εἰδότες ὅτι οὐ φθαρτοῖς,
¹CONDUCT [YOURSELVES], KNOWING THAT NOT WITH PERISHABLE THINGS,
 ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν
 [AS] SILVER OR GOLD, YOU° WERE REDEEMED FROM - YOUR°~VAIN
 ἀναστροφῆς πατροπαράδοτου **1.19** ἀλλὰ τιμίῳ
 MANNER OF LIFE HANDED DOWN FROM [YOUR°] FATHERS, BUT WITH PRECIOUS
 αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ,
 BLOOD AS OF A LAMB UNBLEMISHED AND UNSPOTTED, [THE BLOOD] OF CHRIST,
1.20 προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου
 HAVING BEEN FOREKNOWN - BEFORE [THE] FOUNDATION OF [THE] WORLD
 φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς
 YET~HAVING BEEN MANIFESTED IN [THE] LAST OF THE TIMES FOR YOU°,
1.21 τοὺς δι' αὐτοῦ πιστοὺς εἰς θεὸν τὸν ἐγείραντα
¹THE ³THROUGH ⁴HIM ²BELIEVERS IN GOD, THE ONE HAVING RAISED
 αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν
 HIM FROM [THE] DEAD AND GLORY HAVING GIVEN~TO HIM, FOR THE
 πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.
 FAITH OF YOU° AND HOPE TO BE IN GOD.
1.22 Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς
²THE ³SOULS ⁴OF YOU° ¹HAVING PURIFIED BY - OBEDIENCE TO THE
 ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ
 TRUTH [RESULTING] IN UNHYPOCRITICAL~BROTHERLY LOVE, FROM
 ἡ [καθαρᾶς] καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς
 A PURE HEART LOVE~ONE ANOTHER FERVENTLY,
1.23 ἀναγεγεννημένοι οὐκ ἐκ σποράς φθαρτῆς ἀλλὰ
 HAVING BEEN REGENERATED NOT FROM PERISHABLE~SEED BUT
 ἀφθάρτου διὰ λόγου ζῶντος θεοῦ καὶ μένοντος.
 IMPERISHABLE THROUGH ⁴WORD ¹[THE] LIVING ⁵OF GOD ²AND ³REMAINING.
1.24 διότι
 BECAUSE
 πᾶσα σὰρξ ὡς χόρτος
 ALL FLESH [IS] AS GRASS
 καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου·
 AND ALL [THE] GLORY OF IT AS [THE] FLOWER OF GRASS;
 ἐξηράνθη ὁ χόρτος
 WAS DRIED UP THE GRASS
 καὶ τὸ ἄνθος ἐξέπεσεν·
 AND THE FLOWER FELL OFF;
1.25 τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα.
 BUT~THE WORD OF [THE] LORD REMAINS INTO THE AGE.

17 If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. ¹⁸You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, ¹⁹but with the precious blood of Christ, like that of a lamb without defect or blemish. ²⁰He was destined before the foundation of the world, but was revealed at the end of the ages for your sake. ²¹Through him you have come to trust in God, who raised him from the dead and gave him glory, so that your faith and hope are set on God.

22 Now that you have purified your souls by your obedience to the truth^d so that you have genuine mutual love, love one another deeply^e from the heart.^f ²³You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God.^g

²⁴For
 "All flesh is like grass
 and all its glory like the
 flower of grass.
 The grass withers,
 and the flower falls,
²⁵but the word of the Lord
 endures forever."

^d Other ancient authorities add
through the Spirit

^e Or *constantly*

^f Other ancient authorities read *a pure heart*

^g Or *through the word of the living and enduring God*

That word is the good news
that was announced to you.

τοῦτο δέ ἐστιν τὸ ῥῆμα τὸ εὐαγγελισθὲν
AND~THIS IS THE WORD - HAVING BEEN PROCLAIMED AS GOOD NEWS
εἰς ὑμᾶς.
TO YOU^o.

CHAPTER 2

Rid yourselves, therefore, of all malice, and all guile, insincerity, envy, and all slander. ²Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation—³if indeed you have tasted that the Lord is good.

⁴Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and ⁵like living stones, let yourselves be built^h into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. ⁶For it stands in scripture:

"See, I am laying in Zion a stone,
a cornerstone chosen
and precious;
and whoever believes in
himⁱ will not be put
to shame."

⁷To you then who believe, he is precious; but for those who do not believe,

"The stone that the
builders rejected
has become the very
head of the corner,"

^h Or you yourselves are being built
ⁱ Or it

2.1 Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα
HAVING PUT AWAY, THEREFORE, ALL MALICE AND ALL

δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας
GUILE AND HYPOCRISIES AND ENVIES AND ALL

καταλαλιάς, **2.2** ὡς ἀρτιγέννητα βρέφη τὸ λογικόν
EVIL SPEAKINGS, AS NEWBORN BABES ²THE ⁴SPIRITUAL

ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς
³PURE ⁵MILK ¹DESIRE, THAT BY IT YOU^o MAY GROW INTO

σωτηρίαν, **2.3** εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος.
SALVATION, IF YOU^o TASTED THAT ³[IS] GOOD ¹THE ²LORD.

2.4 πρὸς ὃν προσερχόμενοι λίθον ζῶντα ὑπὸ ἀνθρώπων
TO WHOM COMING, A LIVING~STONE, BY MEN

μὲν ἀποδοκιμασμένον παρὰ δὲ θεῷ ἐκλεκτὸν
- HAVING BEEN REJECTED BUT~WITH GOD CHOSEN,

ἐντιμον, **2.5** καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε
PRECIOUS, YOURSELVES~ALSO AS LIVING~STONES ARE BEING BUILT UP

οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον ἀνενέγκαι
A SPIRITUAL~HOUSE FOR A HOLY~PRIESTHOOD TO OFFER UP

πνευματικὰς θυσίας εὐπροσδέκτους [τῷ] θεῷ διὰ
SPIRITUAL SACRIFICES ACCEPTABLE - TO GOD THROUGH

Ἰησοῦ Χριστοῦ. **2.6** διότι περιέχει ἐν γραφῇ,
JESUS CHRIST; BECAUSE IT STANDS IN SCRIPTURE,

Ἴδου τίθημι ἐν Σιών λίθον ἀκρογωνιαίον
BEHOLD I PLACE IN ZION A CORNER~STONE,

ἐκλεκτὸν ἐντιμον
CHOSEN, PRECIOUS

καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυνηθῇ.
AND THE ONE BELIEVING ON HIM NEVER WILL BE ASHAMED.

2.7 ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν,
TO YOU^o THEREFORE ³[IS] THE ⁴PRECIOUSNESS ¹THE ONES ²BELIEVING,

ἀπιστοῦσιν δὲ
BUT~TO THE UNBELIEVING ONES,

λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
A STONE WHICH ³REJECTED ¹THE ONES ²BUILDING,

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας
THIS ONE BECAME - HEAD OF (THE) CORNER

2.8 καὶ

AND

λίθος προσκόμματος
A STONE OF(FOR) STUMBLING [OVER]

καὶ πέτρα σκανδάλου·
AND A ROCK OF(FOR) FALL[ING OVER];

οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες εἰς ὃ
WHO STUMBLE AT THE WORD, BEING DISOBEDIENT, TO WHICH

καὶ ἐτέθησαν.

ALSO THEY WERE APPOINTED.

2.9 Ὑμεῖς δὲ γένος ἐκλεκτόν, βασίλειον ἱεράτευμα,
BUT~YOU° [ARE] A CHOSEN~RACE, A KINGLY PRIESTHOOD,

ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς
A HOLY~NATION, A PEOPLE FOR [GOD'S] POSSESSION, SO THAT ²THE ³VIRTUES

ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς
¹YOU° MAY EXPRESS ⁴OF THE ONE ⁷OUT OF ⁸DARKNESS ⁶YOU° ⁵HAVING CALLED INTO

τὸ θαυμαστὸν αὐτοῦ φῶς·
- HIS~MARVELOUS LIGHT.

2.10 οἱ ποτε οὐ λαὸς
WHO ONCE [WERE] NOT A PEOPLE

νῦν δὲ λαὸς θεοῦ,
BUT~NOW [ARE] A PEOPLE OF GOD,

οἱ οὐκ ἡλεημένοι
THE ONES HAVING NOT RECEIVED MERCY,

νῦν δὲ ἐλεηθέντες.
BUT~NOW HAVING RECEIVED MERCY.

2.11 Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ
BELOVED, I ENCOURAGE [YOU°] AS ALIENS AND

παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν
EXILES TO ABSTAIN FROM - FLESHLY LUSTS

αἵτινες στρατεύονται κατὰ τῆς ψυχῆς· 2.12 τὴν
WHICH WAR AGAINST THE SOUL; ²THE

ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν,
³CONDUCT ⁴OF YOU° ⁶AMONG ⁷THE ⁸GENTILES ¹HAVING ⁵GOOD,

ἵνα, ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν ἐκ
THAT, WHEREIN THEY SPEAK AGAINST YOU° AS EVILDOERS, BY

τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσιν τὸν θεόν
THE(YOUR°) GOOD WORKS OBSERVING THEY MAY GLORIFY - GOD

ἐν ἡμέρᾳ ἐπισκοπῆς.
IN [THE] DAY OF VISITATION.

2.13 Ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν
SUBMIT TO EVERY HUMAN INSTITUTION BECAUSE OF THE

κύριον, εἴτε βασιλεῖ ὡς ὑπερέχοντι, 2.14 εἴτε
LORD, WHETHER TO A KING AS BEING IN AUTHORITY, OR

ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν
TO GOVERNORS AS BY HIM BEING SENT FOR VENGEANCE

2:8 Isa. 8:14 2:9a Isa. 43:20 LXX 2:9b Exod. 19:6 LXX 2:9c Isa. 43:21 LXX

⁸and

"A stone that makes
them stumble,
and a rock that makes
them fall."

They stumble because they
disobey the word, as they
were destined to do.

9 But you are a chosen
race, a royal priesthood, a
holy nation, God's own
people,^j in order that you
may proclaim the mighty
acts of him who called you
out of darkness into his
marvelous light.

¹⁰Once you were not a
people,
but now you are God's
people;
once you had not
received mercy,
but now you have
received mercy.

11 Beloved, I urge you as
aliens and exiles to abstain
from the desires of the flesh
that wage war against the
soul. ¹²Conduct yourselves
honorably among the
Gentiles, so that, though
they malign you as evil-
doers, they may see your
honorable deeds and glorify
God when he comes to
judge.^k

13 For the Lord's sake
accept the authority of every
human institution,^l whether
of the emperor as supreme,
¹⁴or of governors, as
sent by him to punish

^j Gk. a people for his possession

^k Gk. God on the day of visitation

^l Or every institution ordained for
human beings

those who do wrong and to praise those who do right.

¹⁵For it is God's will that by doing right you should silence the ignorance of the foolish. ¹⁶As servants^m of God, live as free people, yet do not use your freedom as a pretext for evil. ¹⁷Honor everyone. Love the family of believers.ⁿ Fear God. Honor the emperor.

¹⁸Slaves, accept the authority of your masters with all deference, not only those who are kind and gentle but also those who are harsh. ¹⁹For it is a credit to you if, being aware of God, you endure pain while suffering unjustly. ²⁰If you endure when you are beaten for doing wrong, what credit is that? But if you endure when you do right and suffer for it, you have God's approval. ²¹For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps.

²²"He committed no sin, and no deceit was found in his mouth."

²³When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly. ²⁴He himself bore our sins in his

^m Gk. slaves

ⁿ Gk. Love the brotherhood

κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν· **2.15** ὅτι οὕτως
[ON] EVILDOERS BUT~PRAISE OF ONES DOING GOOD; BECAUSE SO

ἐστὶν τὸ θέλημα τοῦ θεοῦ ἀγαθοποιούντας φιμοῦν τὴν
IS THE WILL - OF GOD, [BY] DOING GOOD TO SILENCE ¹THE

τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν, **2.16** ὡς ἐλεύθεροι
- ³OF SENSELESS ⁴MEN ²IGNORANCE, AS FREE

καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν
AND NOT ⁴AS ⁵A CLOAK ¹HAVING - ⁶OF EVIL ²THE

ἐλευθερίαν ἀλλ' ὡς θεοῦ δοῦλοι. **2.17** πάντας τιμήσατε,
³FREEDOM, BUT AS GOD'S SLAVES. HONOR~ALL MEN,

τὴν ἀδελφότητα ἀγαπάτε, τὸν θεὸν φοβεῖσθε, τὸν
²THE ³BROTHERHOOD ¹LOVE, - FEAR~GOD, ²THE

βασιλέα τιμᾶτε.
³KING ¹HONOR.

2.18 Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ
- HOUSEHOLD SLAVES, [BE] SUBMITTING YOURSELVES IN ALL FEAR

τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ
TO THE(YOUR*) MASTERS, NOT ONLY TO THE GOOD ONES AND

ἐπιεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς. **2.19** τοῦτο γὰρ
GENTLE BUT ALSO TO THE HARSH ONES. FOR~THIS

χάρις εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις
[IS] COMMENDABLE—IF BECAUSE OF A CONSCIOUSNESS OF GOD ANYONE~BEARS UP UNDER

λύπας πάσχων ἀδίκως. **2.20** ποῖον γὰρ κλέος εἰ
PAIN [WHILE] SUFFERING UNJUSTLY. FOR~WHAT MERIT [IS IT] IF

ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ
SINNING AND BEING BEATEN YOU* ENDURE? BUT IF

ἀγαθοποιούντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο
DOING GOOD AND SUFFERING YOU* ENDURE, THIS

χάρις παρὰ θεῷ. **2.21** εἰς τοῦτο γὰρ
[IS] COMMENDABLE WITH(BEFORE) GOD. ²TO ³THIS ¹FOR

ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν
YOU* WERE CALLED, BECAUSE ALSO CHRIST SUFFERED ON BEHALF OF YOU*,

ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε
TO YOU* LEAVING A PATTERN THAT YOU* SHOULD FOLLOW

τοῖς ἵχνεσιν αὐτοῦ,
IN THE STEPS OF HIM,

2.22 ὃς ἀμαρτίαν οὐκ ἐποίησεν
WHO ²SIN ¹DID NOT COMMIT

οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ,
NOR WAS FOUND GUILT IN THE MOUTH OF HIM,

2.23 ὃς λοιδορούμενος οὐκ ἀντελοιδόρει πάσχων
WHO BEING REVILED DID NOT RETALIATE, SUFFERING

οὐκ ἠπείλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως·
HE DID NOT THREATEN, BUT~HANDED HIMSELF OVER TO THE ONE JUDGING RIGHTEOUSLY;

2.24 ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ
¹WHO ⁴THE ⁵SINS ⁶OF US ²HIMSELF ³BORE IN THE

2:21 text: all. var. ἀπεθανεν (died): NEBmg NJBmg. **2:22** Isa. 53:9

σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρτίαις
BODY OF HIM ON THE TREE, THAT ²TO THE(OUR) ³SINS

ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν, οὗ τῷ
¹HAVING DIED - WE MIGHT LIVE~TO RIGHTEOUSNESS; BY WHOSE -

μώλωπι ἰάθητε. **2.25** ἦτε γὰρ ὡς πρόβατα
WOUND YOU^o WERE HEALED. FOR~YOU^o WERE AS SHEEP

πλανώμενοι, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα
BEING LED ASTRAY, BUT YOU^o RETURNED NOW TO THE SHEPHERD

καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.
AND OVERSEER OF THE SOULS OF YOU^o.

body on the cross,^o so that, free from sins, we might live for righteousness; by his wounds^p you have been healed. ²⁵For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.

^oOr carried up our sins in his body to the tree
^pGk bruise

CHAPTER 3

3.1 Ὅμοίως [αἱ] γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις
LIKEWISE THE WIVES, BEING SUBMISSIVE TO [THEIR] OWN

ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσιν τῷ λόγῳ,
HUSBANDS, THAT EVEN IF ANY MEN ARE DISOBEDIENT TO THE WORD(MESSAGE),

διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου
THROUGH THE - WIVES' CONDUCT WITHOUT [THE] WORD

κερδηθήσονται, **3.2** ἐποπτεύσαντες τὴν ἐν φόβῳ ἁγνὴν
THEY WILL BE GAINED, HAVING OBSERVED ¹THE ⁵IN ⁶FEAR ²PURE

ἀναστροφήν ὑμῶν. **3.3** ὣν ἔστω οὐχ ὁ
³CONDUCT ⁴OF YOU^o; [CONCERNING] WHOSE^o ²LET IT NOT BE ³THE

ἔξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ
⁴OUTWARD ⁵BRAIDING ⁶OF HAIRS ⁷AND ⁸PUTTING ON ⁹OF GOLD ¹⁰OR

ἐνδύσεως ἱματίων κόσμος **3.4** ἀλλ' ὁ κρυπτὸς τῆς
¹¹WEARING ¹²OF GARMENTS ¹ADORNMENT, BUT THE HIDDEN ²OF THE

καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ
³HEART ¹SELF IN(BY) THE INCORRUPTIBLE [ADORNING] OF THE

πραέως καὶ ἡσυχίου πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ
HUMBLE AND QUIET SPIRIT, WHICH IS BEFORE -

θεοῦ πολυτελές. **3.5** οὕτως γὰρ ποτε καὶ αἱ ἅγαι
GOD OF GREAT WORTH. FOR~SO FORMERLY ALSO THE HOLY

γυναῖκες αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμουν ἑαυτὰς
WOMEN, THE ONES HOPING IN GOD, WERE ADORNING THEMSELVES,

ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, **3.6** ὡς Σάρρα
SUBMITTING THEMSELVES TO THE[IR] OWN HUSBANDS, AS SARAH

ὑπήκουσεν τῷ Ἀβραάμ κύριον αὐτὸν καλοῦσα, ἧς
OBEYED - ABRAHAM, ³LORD ²HIM ¹CALLING, OF WHOM

ἐγενήθητε τέκνα ἀγαθοποιούσαι καὶ μὴ φοβούμεναι
YOU^o BECAME CHILDREN DOING GOOD AND NOT FEARING

μηδεμίαν πτόησιν.
ANY INTIMIDATION.

3.7 Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνώσιν
THE HUSBANDS LIKEWISE, DWELLING WITH [THEM] ACCORDING TO KNOWLEDGE

ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ, ἀπονέμοντες
AS WITH A WEAKER VESSEL—THE FEMALE, SHOWING [THEM]

Wives, in the same way, accept the authority of your husbands, so that, even if some of them do not obey the word, they may be won over without a word by their wives' conduct, ²when they see the purity and reverence of your lives. ³Do not adorn yourselves outwardly by braiding your hair, and by wearing gold ornaments or fine clothing; ⁴rather, let your adornment be the inner self with the lasting beauty of a gentle and quiet spirit, which is very precious in God's sight. ⁵It was in this way long ago that the holy women who hoped in God used to adorn themselves by accepting the authority of their husbands. ⁶Thus Sarah obeyed Abraham and called him lord. You have become her daughters as long as you do what is good and never let fears alarm you.

⁷ Husbands, in the same way, show consideration for your wives in your life together,

paying honor to the woman as the weaker sex,⁹ since they too are also heirs of the gracious gift of life—so that nothing may hinder your prayers.

8 Finally, all of you, have unity of spirit, sympathy, love for one another, a tender heart, and a humble mind. ⁹Do not repay evil for evil or abuse for abuse; but, on the contrary, repay with a blessing. It is for this that you were called—that you might inherit a blessing.

¹⁰For

“Those who desire life and desire to see good days,

let them keep their tongues from evil and their lips from speaking deceit;

¹¹let them turn away from evil and do good; let them seek peace and pursue it.

¹²For the eyes of the Lord are on the righteous, and his ears are open to their prayer.

But the face of the Lord is against those who do evil.”

13 Now who will harm you if you are eager to do what is good? ¹⁴But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear,⁷ and do not be intimidated, ¹⁵but in your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you; ¹⁶yet do it with

⁹ Gk vessel

⁷ Gk their fear

τιμὴν ὡς καὶ συγκληρονόμοις χάριτος ζωῆς εἰς τὸ
HONOR AS ALSO [BEING] CO-HEIRS OF [THE] GRACE OF LIFE, SO AS -

μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.
NOT TO BE HINDERED THE PRAYERS OF YOU*.

3.8 Τὸ δὲ τέλος πάντες ὁμόφρονες, συμπαθεῖς,
NOW~THE SUMMARY, ALL (BE) OF ONE MIND, SYMPATHETIC,

φιλάδελφοι, εὐσπλαγχοι, ταπεινόφρονες, **3.9** μὴ
LOVING [THE] BROTHERS, TENDERHEARTED, HUMBLE-MINDED, NOT

ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ
RENDERING EVIL FOR EVIL OR ABUSE FOR

λοιδορίας, τοῦναντίον δὲ εὐλογοῦντες ὅτι εἰς τοῦτο
ABUSE, BUT~ON THE CONTRARY BLESSING, BECAUSE TO THIS

ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.
YOU* WERE CALLED THAT YOU* MAY INHERIT~BLESSING.

3.10 ὁ γὰρ θέλων ζωὴν ἀγαπᾶν
FOR~THE ONE WANTING TO LOVE~LIFE

καὶ ἰδεῖν ἡμέρας ἀγαθὰς
AND TO SEE GOOD~DAYS

παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ
LET HIM STOP THE(HIS) TONGUE FROM [SPEAKING] EVIL

καὶ χεῖλη τοῦ μὴ λαλήσαι δόλον,
AND [HIS] LIPS - NOT TO SPEAK DECEIT,

3.11 ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν,
AND~LET HIM TURN AWAY FROM EVIL AND LET HIM DO GOOD,

ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν·
LET HIM SEEK PEACE AND PURSUE IT;

3.12 ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους
BECAUSE [THE] EYES OF [THE] LORD [ARE] ON [THE] RIGHTEOUS ONES

καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν,
AND [THE] EARS OF HIM [ARE OPEN] TO [THE] PRAYERS OF THEM,

πρόσωπον δὲ κυρίου ἐπὶ ποιούντας κακά.
BUT~[THE] FACE OF [THE] LORD [IS] AGAINST ONES DOING EVIL(HARM).

3.13 Καὶ τίς ὁ κακῶσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ
AND WHO [IS] THE ONE HARMING YOU* IF ²OF THE ³GOOD

ζηλωταὶ γένησθε; **3.14** ἀλλ' εἰ καὶ πάσχοιτε
¹YOU* BECOME~ZEALOTS? BUT IF INDEED YOU* SHOULD SUFFER

διὰ δικαιοσύνην, μακάριοι. τὸν δὲ φόβον αὐτῶν
BECAUSE OF RIGHTEOUSNESS, [YOU* ARE] BLESSED. BUT~THE FEAR(TERROR) OF THEM

μὴ φοβηθῆτε μηδὲ ταραχθῆτε, **3.15** κύριον δὲ τὸν
DO NOT FEAR, NEITHER BE TROUBLED, ⁴[AS] LORD ¹BUT -

Χριστὸν ἀγιασάτε ἐν ταῖς καρδίαις ὑμῶν, ἔτοιμοι
³CHRIST ²REVERENCE IN THE HEARTS OF YOU*, PREPARED

ἀεὶ πρὸς ἀπολογία πᾶντι τῷ αἰτοῦντι ὑμᾶς
ALWAYS FOR A DEFENSE TO EVERYONE - ASKING YOU*

λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, **3.16** ἀλλὰ μετὰ
A WORD CONCERNING ¹THE ³IN ⁴YOU* ²HOPE, BUT WITH

πραΰτητος καὶ φόβου, συνείδησιν ἔχοντες ἀγαθήν,
 MEEKNESS AND FEAR, ³CONSCIENCE ¹HAVING ²A GOOD,

ἵνα ἐν ᾧ καταλαλείσθε καταισχυνθῶσιν οἱ
 THAT WHEREAS YOU^o ARE SPOKEN AGAINST ³MAY BE HUMILIATED ¹THE ONES

ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ
²MISTREATING [YOU^o] ⁴[BY] YOUR^o - ⁵GOOD ⁷IN ⁸CHRIST

ἀναστροφῇ. **3.17** κρεῖττον γὰρ ἀγαθοποιούντας, εἰ
⁶CONDUCT. FOR-[IT IS] BETTER [FOR] DOING GOOD, IF

θέλοι τὸ θέλημα τοῦ θεοῦ, πάσχειν ἢ
 [SO] WILLS THE WILL - OF GOD, TO SUFFER THAN

κακοποιούντας. **3.18** ὅτι καὶ Χριστὸς ἅπαξ περὶ
 [FOR] DOING WRONG. BECAUSE INDEED CHRIST ONCE FOR

ἁμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων,
 SINS SUFFERED, A RIGHTEOUS MAN ON BEHALF OF UNRIGHTEOUS MEN,

ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ θανατωθεὶς μὲν
 THAT HE MIGHT BRING-YOU^o - TO GOD, HAVING BEEN PUT TO DEATH -

σαρκὶ ζωοποιηθεὶς δὲ πνεύματι. **3.19** ἐν ᾧ καὶ
 IN [THE] FLESH YET-HAVING BEEN MADE ALIVE IN SPIRIT; IN(BY) WHICH ALSO

τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν,
³TO THE ⁵IN ⁶PRISON ⁴SPIRITS ¹HAVING GONE ²HE MADE A PROCLAMATION,

3.20 ἀπειθήσασιν ποτε ὅτε ἀπεξεδέχετο ἡ τοῦ
 TO ONES HAVING DISOBEYED [BACK] THEN WHEN ⁴WAS WAITING ¹THE -

θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευαζομένης
³OF GOD ²LONGSUFFERING IN [THE] DAYS OF NOAH [WHILE WAS] BEING PREPARED

κιβωτοῦ εἰς ἣν ὀλίγοι, τοῦτ' ἐστὶν ὀκτὼ ψυχαί,
 [THE] ARK IN WHICH A FEW, THIS(THAT) IS, EIGHT SOULS(PEOPLE),

διεσώθησαν δι' ὕδατος. **3.21** ὃ καὶ ὑμᾶς
 WERE SAVED THROUGH WATER; ¹WHICH ³ALSO ⁵YOU^o

ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς
²FULFILLMENT OF [THE] TYPE ⁴NOW ⁵SAVES ⁷[EVEN] BAPTISM, NOT ³OF(FROM) [THE] BODY

ἀπόθεσις ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα
¹A REMOVAL ²OF DIRT BUT ³CONSCIENCE ²OF A GOOD ¹[THE] PLEDGE

εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, **3.22** ὅς
 TOWARD GOD, THROUGH [THE] RESURRECTION OF JESUS CHRIST, WHO

ἐστὶν ἐν δεξιᾷ [τοῦ] θεοῦ πορευθεὶς εἰς οὐρανὸν
 IS AT [THE] RIGHT [HAND] - OF GOD, HAVING GONE INTO HEAVEN,

ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ
⁶HAVING BEEN SUBJECTED ⁷TO HIM ¹ANGELS ²AND ³AUTHORITIES ⁴AND

δυνάμεων.

⁵POWERS.

3:18 text: KJV ASV RSVmg NEBmg TEVmg NRSV. var. ἀπεθανεν (died): ASVmg RSV NASB NIV NEB TEV NJB NRSVmg.

gentleness and reverence.⁵ Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame. ¹⁷For it is better to suffer for doing good, if suffering should be God's will, than to suffer for doing evil. ¹⁸For Christ also suffered⁶ for sins once for all, the righteous for the unrighteous, in order to bring you^o to God. He was put to death in the flesh, but made alive in the spirit, ¹⁹in which also he went and made a proclamation to the spirits in prison, ²⁰who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. ²¹And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for⁷ a good conscience, through the resurrection of Jesus Christ, ²²who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

⁵ Or respect

⁶ Other ancient authorities read died

⁷ Other ancient authorities read us

⁸ Or a pledge to God from

CHAPTER 4

Since therefore Christ suffered in the flesh,^w arm yourselves also with the same intention (for whoever has suffered in the flesh has finished with sin),² so as to live for the rest of your earthly life^x no longer by human desires but by the will of God. ³You have already spent enough time in doing what the Gentiles like to do, living in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry. ⁴They are surprised that you no longer join them in the same excesses of dissipation, and so they blaspheme.^y ⁵But they will have to give an accounting to him who stands ready to judge the living and the dead. ⁶For this is the reason the gospel was proclaimed even to the dead, so that, though they had been judged in the flesh as everyone is judged, they might live in the spirit as God does.

⁷The end of all things is near;^z therefore be serious and discipline yourselves for the sake of your prayers. ⁸Above all, maintain constant love for one another, for love covers a multitude of sins. ⁹Be hospitable to one another without complaining. ¹⁰Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. ¹¹Whoever

^w Other ancient authorities add *for us; others, for you*

^x Gk *rest of the time in the flesh*

^y Or *they malign you*

^z Or *is at hand*

4.1 Χριστοῦ οὖν παθόντος σαρκὶ καὶ ὑμεῖς τὴν
THEREFORE~CHRIST HAVING SUFFERED IN [THE] FLESH ALSO YOU² THE

αὐτὴν ἔννοιαν ὀπλίσασθε, ὅτι ὁ
³SAME ⁴[WAY OF] THINKING ¹ARM YOURSELVES [WITH], BECAUSE THE ONE

παθὼν σαρκὶ πέπαυται ἀμαρτίας **4.2** εἰς τὸ
HAVING SUFFERED IN [THE] FLESH HAS CEASED FROM SIN, SO AS -

μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ θελήματι θεοῦ τὸν
¹NO LONGER ⁹OF MEN ⁸IN [THE] LUSTS ¹⁰BUT ¹¹IN [THE] WILL ¹²OF GOD ³THE

ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον. **4.3** ἄρκετὸς γὰρ
⁴REMAINING ⁶IN ⁷[THE] FLESH ²TO LIVE ⁵TIME. FOR~[IS] SUFFICIENT

ὁ παρεληλυθὼς χρόνος τὸ βούλημα τῶν ἐθνῶν
THE TIME~HAVING GONE BY ²[IN] THE ³DESIRE[S] ⁴OF THE ⁵GENTILES

κατειργάσθαι πεπορευμένους ἐν ἀσελγείαις,
¹TO HAVE PARTICIPATED, HAVING PROCEEDED IN LICENTIOUSNESS,

ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις καὶ
LUSTS, DRUNKENNESS, ORGIES, DRINKING [PARTIES] AND

ἀθεμίτοις εἰδωλολατρίαις. **4.4** ἐν ᾧ ξενίζονται
UNLAWFUL IDOLATRY. WHEREIN THEY THINK IT STRANGE

μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς
²[ARE] NOT RUNNING WITH [THEM] ¹YOU² INTO THE SAME -

ἁσωτίας ἀνάχυσιν βλασφημοῦντες, **4.5** οἱ ἀποδώσουσιν
FLOOD~OF DISSIPATION, BLASPHEMING, WHO WILL GIVE

λόγον τῷ ἐτοίμως ἔχοντι κρῖναι ζῶντας
AN ACCOUNT TO THE ONE BEING~READY TO JUDGE [THE] LIVING

καὶ νεκρούς. **4.6** εἰς τοῦτο γὰρ καὶ
AND [THE] DEAD. ²TO ³THIS [END] ¹FOR INDEED

νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν
WAS [THE] GOOD NEWS PREACHED~TO [THE] DEAD, THAT THEY MIGHT BE JUDGED INDEED

κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεὸν
AS MEN IN [THE] FLESH(BODY) BUT~LIVE AS GOD [DOES]

πνεύματι.
IN SPIRIT.

4.7 Πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε
⁴OF ALL THINGS ¹NOW ²THE ³END ⁵HAS DRAWN NEAR. BE SOBER-MINDED

οὖν καὶ νήψατε εἰς προσευχάς· **4.8** πρὸ
THEREFORE AND BE SELF-CONTROLLED IN [YOUR] PRAYERS; BEFORE

πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες,
ALL THINGS - ⁴AMONG ⁵YOURSELVES ³LOVE ²FERVENT ¹HAVING,

ὅτι ἀγάπη καλύπτει πλήθος ἀμαρτιῶν. **4.9** φιλόξενοι
BECAUSE LOVE COVERS A MULTITUDE OF SINS. [BE] HOSPITABLE

εἰς ἀλλήλους ἄνευ γογγυσμοῦ, **4.10** ἕκαστος καθὼς
TO ONE ANOTHER WITHOUT COMPLAINT, EACH ONE ACCORDING AS

ἔλαβεν χάρισμα εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς
HE RECEIVED A GIFT ³TO ⁴EACH OTHER ²IT ¹MINISTERING AS

καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ. **4.11** εἴ τις
GOOD STEWARDS OF [THE] VARIED GRACE OF GOD. IF ANYONE

λαλεῖ, ὥς λόγια θεοῦ· εἴ τις διακονεῖ,
SPEAKS, AS THOUGH [IT WERE THE] ORACLES OF GOD; IF ANYONE MINISTERS,
ὥς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός, ἵνα ἐν πᾶσιν
AS BY STRENGTH WHICH ²SUPPLIES - ¹GOD, THAT IN ALL THINGS
δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστίν
²MAY BE GLORIFIED - ¹GOD THROUGH JESUS CHRIST, TO WHOM IS
ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων,
THE GLORY AND THE DOMINION INTO THE AGES OF THE AGES,
ἀμήν.
AMEN.

4.12 Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν
BELOVED, DO NOT BE SURPRISED [AT] ¹THE ³AMONG ⁴YOU
πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένη ὡς
²FIERY [TRIAL] - ⁶[AS] A TEST ⁷FOR YOU ⁵COMING, AS
ξένου ὑμῖν συμβαίνοντος, **4.13** ἀλλὰ καθὼς
A STRANGE THING HAPPENING~TO YOU, BUT IN SO FAR AS
κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα
YOU⁸ SHARE IN THE - SUFFERINGS~OF CHRIST, REJOICE, THAT
καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῇτε
ALSO IN THE REVELATION OF THE GLORY OF HIM YOU⁸ MAY REJOICE,
ἀγαλλιώμενοι. **4.14** εἰ ὀνειδίζεσθε ἐν ὀνόματι
BEING GLAD. IF YOU⁸ ARE REPROACHED IN(FOR) [THE] NAME
Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης⁷ καὶ
OF CHRIST, [YOU⁸ ARE] BLESSED ONES, BECAUSE THE [SPIRIT] - OF GLORY AND
τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται. **4.15** μὴ
¹THE - ³OF GOD ²SPIRIT UPON YOU⁸ RESTS. ³NOT
γάρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτης ἢ
¹FOR ⁴ANY ⁵OF YOU⁸ ²LET⁶ SUFFER AS A MURDERER OR A THIEF OR
κακοποιὸς ἢ ὡς ἀλλοτρίεπίσκοπος· **4.16** εἰ δὲ ὡς
AN EVILDOER OR AS A MEDDLER; BUT~IF AS
Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν
A CHRISTIAN, LET HIM NOT BE ASHAMED, BUT~LET HIM GLORIFY - GOD IN(BY)
τῷ ὀνόματι τούτῳ. **4.17** ὅτι [ὁ] καιρὸς τοῦ
- THIS~NAME. BECAUSE THE TIME [HAS COME] -
ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ
TO BEGIN THE JUDGMENT FROM THE HOUSE - OF GOD; AND~IF
πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν
FIRSTLY FROM US, WHAT [WILL BE] THE END OF THE ONES
ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ;
DISOBEYING THE - GOOD NEWS~OF GOD?

4.18 καὶ εἰ ὁ δίκαιος μόλις σῶζεται,
AND IF THE RIGHTEOUS MAN WITH DIFFICULTY IS SAVED,
ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;
³THE ⁴UNGODLY ⁵AND ⁶SINNER ¹WHERE ²WILL⁷ APPEAR?

4.19 ὥστε καὶ οἱ πάσχοντες κατὰ τὸ
THEREFORE INDEED THE ONES SUFFERING ACCORDING TO THE

speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ. To him belong the glory and the power forever and ever. Amen.

¹² Beloved, do not be surprised at the fiery ordeal that is taking place among you to test you, as though something strange were happening to you. ¹³ But rejoice insofar as you are sharing Christ's sufferings, so that you may also be glad and shout for joy when his glory is revealed. ¹⁴ If you are reviled for the name of Christ, you are blessed, because the spirit of glory,^a which is the Spirit of God, is resting on you.^b ¹⁵ But let none of you suffer as a murderer, a thief, a criminal, or even as a mischief maker. ¹⁶ Yet if any of you suffers as a Christian, do not consider it a disgrace, but glorify God because you bear this name. ¹⁷ For the time has come for judgment to begin with the household of God; if it begins with us, what will be the end for those who do not obey the gospel of God? ¹⁸ And

"If it is hard for the righteous to be saved, what will become of the ungodly and the sinners?"

¹⁹ Therefore, let those suffering in accordance with

^a Other ancient authorities add *and of power*

^b Other ancient authorities add *On their part he is blasphemed, but on your part he is glorified*

God's will entrust themselves to a faithful Creator, while continuing to do good.

θέλημα τοῦ θεοῦ πιστῷ κτίστη παρατιθέσθωσαν
WILL - OF GOD, ³TO A TRUSTWORTHY ⁴CREATOR ¹LET THEM COMMIT
τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιίᾳ.
- ²THEIR~SOULS IN DOING GOOD.

CHAPTER 5

Now as an elder myself and a witness of the sufferings of Christ, as well as one who shares in the glory to be revealed, I exhort the elders among you ²to tend the flock of God that is in your charge, exercising the oversight,^c not under compulsion but willingly, as God would have you do it^d—not for sordid gain but eagerly. ³Do not lord it over those in your charge, but be examples to the flock. ⁴And when the chief shepherd appears, you will win the crown of glory that never fades away. ⁵In the same way, you who are younger must accept the authority of the elders.^e And all of you must clothe yourselves with humility in your dealings with one another, for

“God opposes the proud, but gives grace to the humble.”

⁶Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. ⁷Cast

^c Other ancient authorities lack *exercising the oversight*

^d Other ancient authorities lack *as God would have you do it*

^e Or *of those who are older*

5.1 Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ
THEREFORE~ELDERS AMONG YOU^o I ENCOURAGE, THE

συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ
CO-ELDER AND WITNESS OF THE -

Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης
SUFFERINGS~OF CHRIST, ¹THE ³ALSO ⁴OF THE ⁶ABOUT

ἀποκαλύπτεσθαι δόξης κοινωνός· 5.2 ποιμάνετε τὸ
⁷TO BE REVEALED ⁵GLORY ²PARTAKER; SHEPHERD ¹THE

ἐν ὑμῖν ποιμνιον τοῦ θεοῦ ¹“ἐπισκοποῦντες” μὴ
⁴AMONG ⁵YOU^o ²FLOCK - ³OF GOD, SERVING AS OVERSEERS NOT

ἀναγκαστῶς ἀλλὰ ἐκουσίως ¹κατὰ θεόν,⁷ μὴδὲ
BY COMPULSION BUT WILLINGLY ACCORDING TO GOD, NOT

αἰσχροκερδῶς ἀλλὰ προθύμως, 5.3 μὴδ’ ὡς
[FROM] FONDNESS FOR DISHONEST GAIN BUT EAGERLY, NOT AS

κατακυριεύοντες τῶν κλήρων ἀλλὰ
LORDING IT OVER THE ONES ALLOTTED(ASSIGNED) [TO YOUR^o CARE] BUT

τύποι γινόμενοι τοῦ ποιμνίου· 5.4 καὶ φανερωθέντος
BEING~EXAMPLES OF THE FLOCK; AND ³HAVING BEEN REVEALED

τοῦ ἀρχιποίμενος κομιεῖσθε τὸν ἀμαράντινον τῆς
¹[AFTER] THE ²CHIEF SHEPHERD, YOU^o WILL RECEIVE THE UNFADING -

δόξης στέφανον.
CROWN~OF GLORY.

5.5 Ὅμοιως, νεώτεροι, ὑποτάγητε πρεσβυτέροις·
LIKEWISE, YOUNGER MEN, BE SUBMISSIVE TO ELDERS;

πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην
AND~ALL ³TO[WARD] ONE ANOTHER - ²HUMILITY

ἐγκομβώσασθε, ὅτι
¹CLOTHE YOURSELVES WITH, BECAUSE

[Ὁ] θεὸς ὑπερηφάνους ἀντιτάσσεται,
- GOD OPPOSES~PROUD MEN,

ταπεινοῖς δὲ δίδωσιν χάριν.
BUT~TO HUMBLE MEN HE GIVES GRACE.

5.6 Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ
BE HUMBLLED THEREFORE UNDER THE MIGHTY HAND -

θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ, 5.7 πᾶσαν τὴν
OF GOD, THAT YOU^o MAY BE EXALTED IN [DUE] TIME, ALL THE

5:2a text: KJV ASV RSVmg NIV NJB NRSV. omit: ASVmg RSV NASB NEB TEV NJBmg NRSVmg.

5:2b text: ASV RSVmg NASB NIV NEB TEV NJB NRSV. omit: KJV ASVmg RSV NJBmg NRSVmg.

5:5 Prov. 3:34 LXX

μέριμναν ὑμῶν ἐπιρίψαντες ἐπ' αὐτόν, ὅτι
ANXIETY OF YOU^o HAVING CAST UPON HIM, BECAUSE

αὐτῷ μέλει περὶ ὑμῶν.
IT MATTERS-TO HIM CONCERNING YOU^o.

5.8 Νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν
BE SOBER, WATCH. THE ADVERSARY OF YOU^o,

διάβολος ὡς λέων ὠρνόμενος περιπατεῖ ζητῶν [τινα]
[THE] DEVIL, AS A LION ROARING WALKS AROUND SEEKING WHOM

καταπιεῖν· **5.9** ᾧ ἀντίστητε στερεοὶ τῇ πίστει
TO DEVOUR; WHOM OPPOSE FIRM IN THE FAITH,

εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν [τῷ] κόσμῳ
KNOWING THE SAME - SUFFERINGS - ⁴IN ⁵THE ⁶WORLD

ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι. **5.10** Ὁ δὲ θεὸς πάσης
²YOUR^o ³BROTHERHOOD ¹TO BE LAID UPON. NOW-^{THE} GOD OF ALL

χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ
GRACE, THE ONE HAVING CALLED YOU^o INTO - HIS-ETERNAL

δόξαν ἐν Χριστῷ [Ἰησοῦ], ὀλίγον παθόντας
GLORY IN CHRIST JESUS, A LITTLE WHILE [AFTER] HAVING SUFFERED,

αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει.
HE HIMSELF WILL RESTORE, CONFIRM, STRENGTHEN, [AND] ESTABLISH [YOU^o].

5.11 αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν.
TO HIM [IS] THE DOMINION INTO THE AGES, AMEN.

5.12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς
THROUGH SILVANUS ⁴TO YOU^o ¹THE ²FAITHFUL ³BROTHER, AS

λογίζομαι, δι' ὀλίγων ἔγραψα παρακαλῶν καὶ
I CONSIDER, BRIEFLY I WROTE ENCOURAGING [YOU^o] AND

ἐπιμαρτυρῶν ταύτην εἶναι ἀληθὴ χάριν τοῦ θεοῦ εἰς
TESTIFYING THIS TO BE [THE] TRUE GRACE OF GOD IN

ἣν στήτε. **5.13** Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι
WHICH YOU^o STAND. ⁵GREET ⁶YOU^o ¹SHE ²IN ³BABYLON

συνεκλεκτῇ καὶ Μάρκος ὁ υἱός μου. **5.14** ἀσπάσασθε
⁴A CO-CHOSEN ONE, ALSO MARK THE SON OF ME. GREET

ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσιν
ONE ANOTHER WITH A KISS OF LOVE. PEACE TO YOU^o ALL,

τοῖς ἐν Χριστῷ.
THE ONES IN CHRIST.

all your anxiety on him,
because he cares for you.

⁸Discipline yourselves, keep alert. Like a roaring lion your adversary the devil prowls around, looking for someone to devour. ⁹Resist him, steadfast in your faith, for you know that your brothers and sisters⁸ in all the world are undergoing the same kinds of suffering.

¹⁰And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you. ¹¹To him be the power forever and ever. Amen.

¹²Through Silvanus, whom I consider a faithful brother, I have written this short letter to encourage you and to testify that this is the true grace of God. Stand fast in it. ¹³Your sister church^h in Babylon, chosen together with you, sends you greetings; and so does my son Mark. ¹⁴Greet one another with a kiss of love.

Peace to all of you who are in Christ.ⁱ

^fOr be vigilant

⁸Gk. your brotherhood

^hGk. She who is

ⁱOther ancient authorities add Amen

THE SECOND LETTER OF PETER

CHAPTER 1

ΠΕΤΡΟΥ Β

OF PETER 2

1.1 Συμεὼν Πέτρος δούλος καὶ ἀπόστολος Ἰησοῦ
SIMON PETER A SLAVE AND APOSTLE OF JESUS
Χριστοῦ τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν
CHRIST TO THE ONES ³EQUALLY PRECIOUS ²WITH US ¹HAVING OBTAINED ⁴FAITH
ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ
IN(BY) [THE] RIGHTEOUSNESS - OF~OUR GOD AND SAVIOR, JESUS
Χριστοῦ, 1.2 χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν
CHRIST, GRACE TO YOU* AND PEACE—MAY [THEY] BE MULTIPLIED BY
ἐπιγνώσει τοῦ θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν.
[THE] KNOWLEDGE - OF GOD AND JESUS THE LORD OF US.
1.3 Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ
AS ALL THINGS ⁶TO US ⁷[BY] THE DIVINE ⁸POWER ⁹OF HIM -
πρὸς ζωὴν καὶ εὐσέβειαν δεδορμένης διὰ τῆς
¹FOR ²LIFE ³AND ⁴GODLINESS ⁵HAVING(HAVE) BEEN GIVEN THROUGH THE
ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ
KNOWLEDGE OF THE ONE HAVING CALLED US TO HIS OWN GLORY AND
ἀρετῇ, 1.4 δι' ὧν τὰ τίμια καὶ μέγιστα ἡμῖν
VIRTUE, THROUGH WHICH THINGS ³THE ⁴PRECIOUS ⁵AND ⁶GREAT ²TO US
ἐπαγγέλματα δεδωρήται, ἵνα διὰ τούτων γένησθε
⁷PROMISES ¹HE HAS GIVEN, THAT THROUGH THESE YOU* MAY BECOME
θείας κοινωνοὶ φύσεως ἀποφυγόντες τῆς ἐν τῷ
²OF [THE] DIVINE ¹SHARERS ³NATURE, HAVING ESCAPED ¹THE ³IN ⁴THE
κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς. 1.5 καὶ αὐτὸ τοῦτο δὲ
⁵WORLD ⁶BY ⁷LUST ²CORRUPTION. ALSO FOR THIS VERY REASON -
σπουδὴν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν
³DILIGENCE ²ALL ¹HAVING APPLIED SUPPLY IN(BY)
τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν
THE FAITH OF YOU* - VIRTUE, AND~IN(BY) THE VIRTUE -
γνώσιν, 1.6 ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ
KNOWLEDGE, AND~IN(BY) THE KNOWLEDGE - SELF-CONTROL, AND~IN(BY)
τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν
THE SELF-CONTROL - ENDURANCE, AND~IN(BY) THE ENDURANCE -
εὐσέβειαν, 1.7 ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν,
GODLINESS, AND~IN(BY) THE GODLINESS - BROTHERLY LOVE,
ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. 1.8 ταῦτα γὰρ
AND~IN(BY) THE BROTHERLY LOVE - LOVE. FOR~THESE THINGS
ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργοὺς οὐδὲ
BEING~IN YOU* AND ABOUNDING ²NOT ³UNPRODUCTIVE ³NOR

1:3 text: all. var. δια (through): ASVmg TEVmg NRSVmg.

Simeon^a Peter, a servant^b
and apostle of Jesus Christ,

To those who have
received a faith as precious
as ours through the righ-
teousness of our God and
Savior Jesus Christ:^c

2 May grace and peace be
yours in abundance in the
knowledge of God and of
Jesus our Lord.

3 His divine power has
given us everything needed
for life and godliness,
through the knowledge of
him who called us by^d his
own glory and goodness.

⁴Thus he has given us,
through these things, his
precious and very great
promises, so that through
them you may escape from
the corruption that is in the
world because of lust, and
may become participants of
the divine nature. ⁵For this
very reason, you must make
every effort to support your
faith with goodness, and
goodness with knowledge,
⁶and knowledge with self-
control, and self-control
with endurance, and
endurance with godliness,
⁷and godliness with mutual^e
affection, and mutual^e
affection with love. ⁸For if
these things are yours and
are increasing among you,
they keep you from being

^a Other ancient authorities read *Simon*

^b Gk. *slave*

^c Or. *of our God and the Savior Jesus Christ*

^d Other ancient authorities read
through

^e Gk. *brotherly*

ineffective and unfruitful in the knowledge of our Lord Jesus Christ. ⁹For anyone who lacks these things is nearsighted and blind, and is forgetful of the cleansing of past sins. ¹⁰Therefore, brothers and sisters,^f be all the more eager to confirm your call and election, for if you do this, you will never stumble. ¹¹For in this way, entry into the eternal kingdom of our Lord and Savior Jesus Christ will be richly provided for you.

¹²Therefore I intend to keep on reminding you of these things, though you know them already and are established in the truth that has come to you. ¹³I think it right, as long as I am in this body,^g to refresh your memory, ¹⁴since I know that my death^h will come soon, as indeed our Lord Jesus Christ has made clear to me. ¹⁵And I will make every effort so that after my departure you may be able at any time to recall these things.

¹⁶For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. ¹⁷For he received honor and glory

^fGk brothers

^gGk tenu

^hGk the putting off of my tenu

ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ
⁴UNFRUITFUL ¹MAKES [YOU] IN ¹THE ³OF THE ⁴LORD ⁵OF US ⁶JESUS

Χριστοῦ ἐπίγνωσιν· 1.9 ὧ γὰρ μὴ πάρεστιν
⁷CHRIST ²KNOWLEDGE; FOR~WITH WHOM ARE NOT PRESENT

ταῦτα, τυφλός ἐστιν μυωπάζων, λήθην λαβὼν τοῦ
THESE THINGS, HE IS~BLIND, BEING SHORTSIGHTED, HAVING~FORGOTTEN THE

καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν. 1.10 διὸ
CLEANSING - OF HIS~OLD(PAST) SINS. THEREFORE

μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν
RATHER, BROTHERS, BE DILIGENT ⁶SURE ²YOUR -

κλήσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες
³CALLING ⁴AND ⁵ELECTION ¹TO MAKE; FOR~THESE THINGS DOING

οὐ μὴ πταίσητέ ποτε. 1.11 οὕτως γὰρ πλουσίως
NEVER ONCE~WILL YOU* STUMBLE(FALL). FOR~SO ³RICHLY

ἐπιχορηγηθήσεται ὑμῖν ἡ εἵσοδος εἰς τὴν αἰώνιον
¹WILL BE PROVIDED ²FOR YOU* THE ENTRANCE INTO THE ETERNAL

βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ
KINGDOM OF THE LORD OF US AND SAVIOR, JESUS

Χριστοῦ.
CHRIST.

1.12 Διὸ μελλήσω ἀεὶ ὑμᾶς ὑπομιμνήσκειν
THEREFORE I WILL INTEND ALWAYS TO REMIND~YOU*

περὶ τούτων καίπερ εἰδότας καὶ
CONCERNING THESE THINGS—EVEN THOUGH KNOWING [THEM] AND

ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ. 1.13 δίκαιον
HAVING BEEN ESTABLISHED IN THE PRESENT TRUTH. ³RIGHT

δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι,
¹BUT ²I CONSIDER [IT], AS LONG AS I AM IN THIS - TABERNACLE,

διεγείρειν ὑμᾶς ἐν ὑπομνήσει, 1.14 εἰδὼς ὅτι ταχινὴ
TO AROUSE YOU* WITH A REMINDER, KNOWING THAT SOON

ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου καθὼς καὶ
IS THE PUTTING OFF OF THE TABERNACLE OF ME AS EVEN

ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι,
THE LORD OF US, JESUS CHRIST, MADE CLEAR TO ME;

1.15 σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν
AND~I AM EAGER ALSO ⁴ALWAYS ³TO HAVE ²YOU* ⁶AFTER -

ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι.
⁹MY ¹⁰EXODUS(DEPARTURE) ⁵THE ⁷OF THESE THINGS ⁶MEMORY ¹TO CAUSE.

1.16 Οὐ γὰρ σεσοφισμένοις μύθοις
FOR~NOT ³HAVING BEEN CLEVERLY CRAFTED ²FABLES

ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου
¹HAVING FOLLOWED, WE MADE KNOWN TO YOU* ¹THE ⁵OF THE ⁶LORD

ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν ἄλλ'
⁷OF US ⁸JESUS ⁹CHRIST ²POWER ³AND ⁴COMING BUT

ἐπόπται γεννηθέντες τῆς ἐκείνου μεγαλειότητος.
HAVING BEEN~EYEWITNESSES - OF THAT ONE'S MAJESTY.

1.17 λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν
FOR~HAVING RECEIVED FROM GOD [THE] FATHER HONOR AND GLORY,

φωνῆς ἐνεχθείσης αὐτῷ τοιαύδε ὑπὸ τῆς
²A VOICE ³HAVING BEEN BROUGHT ⁴TO HIM ¹SUCH BY THE
 μεγαλοπρεποῦς δόξης, Ὁ υἱός μου ὁ ἀγαπητός μου
 MAGNIFICENT GLORY, THE SON OF ME, THE BELOVED OF ME
 οὗτός ἐστιν, εἰς ὃν ἐγὼ εὐδόκησα, **1.18** καὶ ταύτην
 THIS ONE IS, IN WHOM I WAS WELL PLEASED, AND THIS
 τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ
 - VOICE WE HEARD ²OUT OF ³HEAVEN
 ἐνεχθείσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει.
¹HAVING BEEN BROUGHT ⁵WITH ⁶HIM ⁴BEING IN(ON) THE HOLY MOUNTAIN.
1.19 καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον,
 AND WE HAVE ⁴[MADE] MORE SURE ¹THE ²PROPHETIC ³WORD,
 ᾧ καλῶς ποιεῖτε προσέχοντες ὡς λύχνῳ
 TO WHICH YOU° DO~WELL (IN) PAYING ATTENTION (TO IT) AS TO A LAMP
 φαίνοντι ἐν ἀύχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ
 SHINING IN A DARK PLACE UNTIL DAY DAWNS
 καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν,
 AND [THE] MORNING STAR RISES IN THE HEARTS OF YOU°,
1.20 τοῦτο πρῶτον γινώσκοντες ὅτι πᾶσα προφητεία
 THIS KNOWING~FIRST THAT EVERY PROPHECY
 γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται· **1.21** οὐ γὰρ
 OF SCRIPTURE ²OF ONE'S OWN ³INTERPRETATION ¹IS~NOT; FOR~NOT
 θελήματι ἀνθρώπου ἠνέχθη προφητεία ποτέ, ἀλλὰ
 BY [THE] WILL OF MAN WAS BROUGHT A PROPHECY AT ANY TIME, BUT
 ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ
³BY ⁴[THE] HOLY~SPIRIT ²BEING CARRIED [ALONG] ⁵SPOKE ⁶FROM
 θεοῦ ἄνθρωποι.⁷
⁷GOD ¹MEN.

1:21 text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. ὑπο πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἅγιοι θεοῦ (carried along by the Holy Spirit holy men of God spoke): KJV RSVmg NRSVmg.

from God the Father when that voice was conveyed to him by the Majestic Glory, saying, "This is my Son, my Beloved,ⁱ with whom I am well pleased."¹⁸ We ourselves heard this voice come from heaven, while we were with him on the holy mountain.

¹⁹ So we have the prophetic message more fully confirmed. You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. ²⁰ First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation,²¹ because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.^j

ⁱ Other ancient authorities read *my beloved Son*

^j Other ancient authorities read *but moved by the Holy Spirit saints of God spoke*

CHAPTER 2

2.1 Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ,
 BUT~THERE WERE ALSO FALSE PROPHETS AMONG THE PEOPLE,
 ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες
 AS ALSO AMONG YOU° THERE WILL BE FALSE TEACHERS, WHO
 παρεισάξουσιν αἵρέσεις ἀπωλείας καὶ τὸν
 WILL SECRETLY BRING IN HERESIES OF(PRODUCING) DESTRUCTION, EVEN ²THE
 ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι. ἐπάγοντες
⁴HAVING BOUGHT ⁵THEM ³MASTER ¹DENYING, BRINGING UPON
 ἑαυτοῖς ταχινὴν ἀπώλειαν, **2.2** καὶ πολλοὶ
 THEMSELVES SWIFT DESTRUCTION; AND MANY
 ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις δι' οὓς
 WILL FOLLOW THEIR - LICENTIOUSNESS, BECAUSE OF WHOM
 ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται, **2.3** καὶ ἐν
 THE WAY OF THE TRUTH WILL BE EVIL SPOKEN OF, AND IN(BY)

But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive opinions. They will even deny the Master who bought them—bringing swift destruction on themselves. ² Even so, many will follow their licentious ways, and because of these teachers^k the way of truth will be maligned. ³ And in their

^k Gk *because of them*

greed they will exploit you with deceptive words. Their condemnation, pronounced against them long ago, has not been idle, and their destruction is not asleep.

4 For if God did not spare the angels when they sinned, but cast them into hell^m and committed them to chainsⁿ of deepest darkness to be kept until the judgment;⁵ and if he did not spare the ancient world, even though he saved Noah, a herald of righteousness, with seven others, when he brought a flood on a world of the ungodly;⁶ and if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction⁷ and made them an example of what is coming to the ungodly;⁸ and if he rescued Lot, a righteous man greatly distressed by the licentiousness of the lawless⁸ (for that righteous man, living among them day after day, was tormented in his righteous soul by their lawless deeds that he saw and heard),⁹ then the Lord knows how to rescue the godly from trial, and to keep the unrighteous under punishment until the day of judgment¹⁰—especially those who indulge their flesh in depraved lust, and who despise authority.

Bold and willful, they are not afraid to slander the glorious ones,^p whereas angels, though greater in

^l Gk *Tartaros*

^m Other ancient authorities read *pits*

ⁿ Other ancient authorities lack *to extinction*

^o Other ancient authorities read *an example to those who were to be ungodly*

^p Or *angels*; Gk *glories*

πλεονεξία πλαστοῖς λόγοις ὑμᾶς ἐμπορεύονται, οἷς
COVETOUSNESS WITH MADE-UP WORDS THEY WILL EXPLOIT-YOU, FOR WHOM

τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ καὶ ἡ ἀπώλεια αὐτῶν
THE JUDGMENT OF OLD IS NOT IDLE AND THE DESTRUCTION OF THEM

οὐ νυστάζει.
DOES NOT SLUMBER.

2.4 Εἰ γὰρ ὁ θεὸς ἀγγέλων ἁμαρτησάντων
FOR-IF - GOD ²ANGELS ³HAVING SINNED

οὐκ ἐφείσατο ἀλλὰ ἰσχυραῖς ζόφου ταρταρώσας
¹DID NOT SPARE BUT ²TO CHAINS ³OF GLOOM ⁴HAVING BEEN SENT TO TARTARUS

παρέδωκεν εἰς κρίσιν τηρουμένους, 2.5 καὶ ἀρχαίου
¹HE DELIVERED (THEM) ⁶FOR ⁷JUDGMENT ⁵BEING KEPT, AND (THE) ANCIENT

κόσμου οὐκ ἐφείσατο ἀλλὰ ὀγδοὺς Νῶε
WORLD HE DID NOT SPARE BUT ³(THE) EIGHTH MAN (IN THE ARK) ²NOAH

δικαιοσύνης κήρυκα ἐφύλαξεν κατακλυσμὸν κόσμῳ
⁵OF RIGHTEOUSNESS ⁴A PREACHER ¹HE PRESERVED, ²A FLOOD (UPON) ³(THE) WORLD

ἀσεβῶν ἐπάξας, 2.6 καὶ πόλεις Σοδόμων καὶ
⁴OF UNGODLY ONES ¹HAVING BROUGHT IN, AND (THE) CITIES OF SODOM AND

Γομόρρας τεφρώσας [καταστροφῇ] κατέκρινεν
GOMORRAH HAVING REDUCED TO ASHES, (BY) A CATASTROPHE JUDGED (THEM),

ὑπόδειγμα μελλόντων ἀσεβέ[σ]ιν τεθεικώς,
²AN EXAMPLE ³(FOR) ONES INTENDING ⁴(TO BE) UNGODLY ¹HAVING MADE (THEM),

2.7 καὶ δίκαιον Λὼτ καταπονούμενον ὑπὸ τῆς τῶν
AND RIGHTEOUS LOT, BEING DISTRESSED BY ¹THE ³OF THE

ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς ἐρρύσατο.
⁴LAWLESS ONES ⁵IN ⁶LICENTIOUSNESS ²CONDUCT, HE DELIVERED;

2.8 βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος
FOR-[BY] SEEING AND HEARING THE(THAT) RIGHTEOUS MAN

ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας ψυχὴν
DWELLING AMONG THEM DAY BY DAY ³SOUL

δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν.
²(HIS) RIGHTEOUS ⁴CONCERNING (THEIR) LAWLESS ⁵WORKS ¹WAS BEING TORMENTED;

2.9 οἶδεν κύριος εὖσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι,
(THE) LORD-KNOWS ²GODLY ONES ³FROM ⁴TRIAL ¹(HOW) TO RESCUE,

ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους
³UNRIGHTEOUS ONES ¹AND ⁵FOR ⁶A DAY ⁷OF JUDGMENT ⁴BEING PUNISHED

τηρεῖν, 2.10 μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν
²TO KEEP, ESPECIALLY - ¹THE ONES ³AFTER ⁴(THE) FLESH ⁵IN

ἐπιθυμίᾳ μiasμοῦ πορευομένους καὶ
⁶LUST ⁷OF (PRODUCING) DEFILEMENT ²GOING AND

κυριότητος καταφρονούντας.
LORDSHIP DESPISING.

Τολμηταὶ αὐθάδεις, δόξας οὐ τρέμουσιν
(THEY ARE) DARING, SELF-WILLED, GLORIOUS BEINGS THEY DO NOT TREMBLE (AT),

βλασφημοῦντες, 2.11 ὅπου ἄγγελοι ἰσχυὶ καὶ
REVILING (THEM), WHERE[AS] ANGELS ³IN STRENGTH ⁴AND

2:4 text: KJV ASVmg NIVmg NEBmg TEV (NJB) NRSV. var. σπρους (pits): ASV RSV NASB NIV NEB TEVmg NRSVmg.

δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ' αὐτῶν παρὰ
⁵POWER ²GREATER ¹BEING DO NOT BRING AGAINST THEM BEFORE
 κυρίου βλάσφημον κρίσιν. **2.12** οὗτοι δέ ὡς ἄλογα
 [THE] LORD A SLANDEROUS JUDGMENT. BUT~THESE MEN AS IRRATIONAL
 ζῶα γεγεννημένα φυσικὰ εἰς ἄλωσιν καὶ φθορὰν ἐν
 ANIMALS HAVING BEEN BORN BY NATURE FOR CAPTURE AND DESTRUCTION, ²IN
 οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ
³MATTERS WHICH ⁴THEY ARE IGNORANT OF ¹REVILING, IN THE CORRUPTION
 αὐτῶν καὶ φθαρῇσονται **2.13** ἀδικούμενοι μισθὸν
 OF THEM INDEED THEY WILL BE CORRUPTED, SUFFERING HARM [AS] PAYMENT
 ἀδικίας, ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν,
 [FOR] HARM [DONE], ⁵A PLEASURE ¹CONSIDERING ³IN~THE ⁴DAY[TIME] ²INDULGENCE,
 σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ᾠπάταις
 SPOTS AND BLEMISHES REVELING IN THE DECEITS
 αὐτῶν συνευωχούμενοι ὑμῖν, **2.14** ὀφθαλμοὺς ἔχοντες
 OF THEM, [WHILE] FEASTING WITH YOU, HAVING~EYES
 μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἁμαρτίας,
 FULL OF [DESIRE FOR] AN ADULTERESS AND NOT CEASING FROM SIN,
 δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην
 ENTICING UNSTABLE~SOULS ²A HEART ³HAVING BEEN TRAINED
 πλεονεξίας ἔχοντες, κατάρως τέκνα· **2.15** καταλείποντες
⁴OF [IN] GREED ¹HAVING, ACCURSED CHILDREN!; FORSAKING
 εὐθείαν ὁδὸν ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ
 A STRAIGHT WAY THEY WENT ASTRAY, HAVING FOLLOWED THE WAY
 τοῦ Βαλαὰμ τοῦ Βοσόρ, ὃς μισθὸν ἀδικίας
 - OF BALAAM, THE [SON] OF BOSOR, WHO ²[THE] WAGES ³OF UNRIGHTEOUSNESS
 ἡγάπησεν **2.16** ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας·
¹LOVED, ³REPROOF ¹BUT ²HE HAD OF HIS OWN! TRANSGRESSION;
 ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγξάμενον
 A DUMB~DONKEY IN A MAN'S VOICE HAVING SPOKEN
 ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν.
 HINDERED ¹THE ³OF THE ⁴PROPHET ²MADNESS.
2.17 Οὗτοι εἰσιν πηγαὶ ἄνυδροι καὶ ὁμίχλαι ὑπὸ
 THESE MEN ARE WATERLESS~FOUNTAINS AND MISTS ²BY
 λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους
³STORMS ¹BEING DRIVEN, FOR WHOM THE GLOOM OF DARKNESS
 τετήρηται. **2.18** ὑπέρογκα γὰρ ματαιότητος
 HAS BEEN KEPT. ³INFLATED [WORDS] ¹FOR ⁴OF VANITY
 φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς
²SPEAKING THEY ENTICE, BY [THE] LUSTS OF [THE] FLESH
 ἀσελγείαις τοὺς ὀλίγως ἀποφεύγοντας τοὺς ἐν
 IN LICENTIOUSNESS, THE ONES SCARCELY ESCAPING THE ONES ²IN
 πλάνῃ ἀναστρεφομένους, **2.19** ἐλευθερίαν αὐτοῖς
³ERROR ¹LIVING, ²FREEDOM ³TO THEM
 ἐπαγγελλόμενοι, αὐτοὶ δούλοι ὑπάρχοντες τῆς
¹PROMISING, THEMSELVES BEING~SLAVES -

2:13 lexl: KJV ASV RSV NASB NIV NEB NJBmg NRSV. var. ἀγαπαίς (lovefeasts): ASVmg RSVmg NASBmg NIVmg NEBmg NJB NRSVmg.

might and power, do not bring against them a slanderous judgment from the Lord.⁹ ¹²These people, however, are like irrational animals, mere creatures of instinct, born to be caught and killed. They slander what they do not understand, and when those creatures are destroyed,⁷ they also will be destroyed, ¹³suffering⁸ the penalty for doing wrong. They count it a pleasure to revel in the daytime. They are blots and blemishes, reveling in their dissipation⁷ while they feast with you. ¹⁴They have eyes full of adultery, insatiable for sin. They entice unsteady souls. They have hearts trained in greed. Accursed children! ¹⁵They have left the straight road and have gone astray, following the road of Balaam son of Bosor,⁴ who loved the wages of doing wrong, ¹⁶but was rebuked for his own transgression; a speechless donkey spoke with a human voice and restrained the prophet's madness.

¹⁷These are waterless springs and mists driven by a storm; for them the deepest darkness has been reserved. ¹⁸For they speak bombastic nonsense, and with licentious desires of the flesh they entice people who have just⁹ escaped from those who live in error. ¹⁹They promise them freedom, but they themselves are slaves

⁹Other ancient authorities read *before the Lord*; others lack the phrase

⁷Gk. *in their destruction*

⁸Other ancient authorities read *receiving*

¹Other ancient authorities read *love feasts*

⁴Other ancient authorities read *Beor*

⁵Other ancient authorities read *actually*

of corruption; for people are slaves to whatever masters them. ²⁰For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overpowered, the last state has become worse for them than the first. ²¹For it would have been better for them never to have known the way of righteousness than, after knowing it, to turn back from the holy commandment that was passed on to them. ²²It has happened to them according to the true proverb,

“The dog turns back to its own vomit,”

and,

“The sow is washed only to wallow in the mud.”

φθοράς· ὧ γὰρ τις ἡττήται, τούτῳ
OF CORRUPTION; FOR~BY WHOM ANYONE HAS BEEN DEFEATED, TO THIS ONE

δεδούλωται. **2.20** εἰ γὰρ ἀποφυγόντες τὰ μιάσματα
HE HAS BECOME ENSLAVED. FOR~IF HAVING ESCAPED THE DEFILEMENTS

τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου [ἡμῶν] καὶ
OF THE WORLD BY A KNOWLEDGE OF THE LORD OF US AND

σωτήρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν
SAVIOR, JESUS CHRIST, BUT~BY THESE AGAIN

ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα
HAVING BEEN ENTANGLED, THEY ARE DEFEATED, ³HAS BECOME ⁴FOR THEM ¹THE ²LAST [STATE]

χείρονα τῶν πρώτων. **2.21** κρεῖττον γὰρ ἦν αὐτοῖς μὴ
WORSE [THAN] THE FIRST. FOR~BETTER IT WAS FOR THEM NOT

ἐπεγνώκεναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν
TO HAVE KNOWN THE WAY - OF RIGHTEOUSNESS THAN HAVING KNOWN [IT]

ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας
TO TURN FROM ¹THE ⁴HAVING BEEN PASSED ON ⁵TO THEM ²HOLY

ἐντολῆς. **2.22** συμβέβηκεν αὐτοῖς τὸ τῆς
³COMMANDMENT. HAS HAPPENED TO THEM THE [WORD] OF THE

ἀληθοῦς παροιμίας,
TRUE PROVERB,

Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα,
A DOG HAVING RETURNED TO - ITS OWN VOMIT,

καί,
AND,

Ἵς λουσαμένη εἰς κυλισμὸν βορβόρου.
A SOW HAVING BEEN WASHED TO WALLOWING OF(IN) [THE] MUD.

2:22 Prov. 26:11

CHAPTER 3

This is now, beloved, the second letter I am writing to you; in them I am trying to arouse your sincere intention by reminding you ²that you should remember the words spoken in the past by the holy prophets, and the commandment of the Lord and Savior spoken through your apostles. ³First of all you must understand this, that in the last days scoffers will come, scoffing and indulging their own lusts ⁴and saying, “Where is the

3.1 Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω
THIS NOW, BELOVED, [IS THE] ¹SECOND ⁴TO YOU ³I WRITE

ἐπιστολὴν ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει
²LETTER, IN [BOTH OF] WHICH ³I AROUSE ⁴YOUR ¹[AS] BY ²A REMINDER

τὴν εἰλικρινὴ διάνοιαν **3.2** μνησθῆναι τῶν
- ⁵SINCERE ⁶MIND[S] TO REMEMBER THE

προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν καὶ
WORDS~HAVING BEEN PREVIOUSLY SPOKEN BY THE HOLY PROPHETS AND

τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου
¹THE ⁷OF(BY) THE ⁸APOSTLES ⁹OF YOU ²COMMANDMENT ³OF THE ⁴LORD

καὶ σωτήρος. **3.3** τοῦτο πρῶτον γινώσκοντες ὅτι
⁵AND ⁶SAVIOR. ²THIS ³FIRSTLY ¹KNOWING, THAT

ἐλεύσονται ἐπ’ ἐσχάτων τῶν ἡμερῶν [ἐν]
THERE WILL COME DURING [THE] LAST OF THE DAYS ²[INVOLVED] IN

ἐμπαιγμονῇ ἐμπαίκεται κατὰ τὰς ἰδίας ἐπιθυμίας
³MOCKING ¹MOCKERS, ACCORDING TO THE[IR] OWN LUSTS

αὐτῶν πορευόμενοι **3.4** καὶ λέγοντες, Ποῦ ἐστὶν ἡ
- GOING ABOUT AND SAYING, WHERE IS THE

ἐπαγγελία τῆς παρουσίας αὐτοῦ· ἀφ' ἧς γὰρ
PROMISE OF THE COMING OF HIM? ²FROM ³[THE TIME] WHICH ¹FOR

οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ'
THE FATHERS FELL ASLEEP, ALL THINGS SO CONTINUE FROM

ἀρχῆς κτίσεως. **3.5** λανθάνει γὰρ αὐτοὺς τοῦτο
[THE] BEGINNING OF CREATION. ³IS HIDDEN ¹FOR ⁴[FROM] THEM ²THIS,

θέλοντας ὅτι οὐρανοὶ ἦσαν ἐκπαλαι καὶ γῆ
[THEY] WANTING [IT SO], THAT HEAVENS EXISTED FROM LONG AGO AND EARTH

ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ
OUT FROM WATER AND THROUGH (IN) WATER HAVING BEEN FORMED BY THE

τοῦ θεοῦ λόγῳ, **3.6** δι' ὧν ὁ τότε κόσμος
- WORD-OF GOD, THROUGH WHICH [WATERS] THE THEN WORLD

ὑδατι κατακλυσθεὶς ἀπώλετο· **3.7** οἱ δὲ νῦν
HAVING BEEN DELUGED-WITH WATER PERISHED; BUT-THE NOW (PRESENT)

οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ
HEAVENS AND THE EARTH BY THE SAME WORD

τεθησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι εἰς ἡμέραν
HAVE BEEN STORED UP, BEING KEPT-FOR FIRE FOR A DAY

κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.
OF JUDGMENT AND DESTRUCTION - OF UNGODLY MEN.

3.8 Ἐν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς,
³ONE THING ¹BUT ²THIS LET IT NOT ESCAPE YOU [R* NOTICE],

ἀγαπητοί, ὅτι μία ἡμέρα παρὰ κυρίῳ ὥς χίλια
BELOVED, THAT ONE DAY WITH [THE] LORD [IS] AS A THOUSAND

ἔτη καὶ χίλια ἔτη ὥς ἡμέρα μία. **3.9** οὐ βραδύνει
YEARS AND A THOUSAND YEARS AS ONE-DAY. ²IS NOT SLOW

κύριος τῆς ἐπαγγελίας, ὥς τινες
¹[THE] LORD [CONCERNING] THE (HIS) PROMISE, AS SOME

βραδύτητα ἡγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς, μὴ
CONSIDER-SLOWNESS, BUT IS LONG-SUFFERING TOWARD YOU*, NOT

βουλόμενός τινος ἀπολέσθαι ἀλλὰ πάντας εἰς
WANTING ANY TO PERISH BUT ALL ²TO

μετάνοιαν χωρήσαι. **3.10** Ἦξει δὲ ἡμέρα κυρίου ὥς
³REPENTANCE ¹TO COME. BUT-WILL COME [THE] DAY OF [THE] LORD AS

κλέπτης, ἐν ᾗ οἱ οὐρανοὶ ροιζηδὸν
A THIEF, IN WHICH THE HEAVENS WITH GREAT SUDDENNESS

παρελεύσονται στοιχεῖα δὲ καυσούμενα λυθήσεται
WILL PASS AWAY, AND-[THE] ELEMENTS BURNING UP WILL BE DESTROYED

καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται.⁷
AND [THE] EARTH AND ¹THE ³IN ⁴IT ²WORKS WILL BE FOUND OUT.

3.11 τούτων οὕτως πάντων λυομένων ποταποὺς
²THESE THINGS ³SO ¹ALL ⁴BEING DESTROYED, WHAT KIND OF [PERSONS]

δεῖ ὑπάρχειν [ὑμᾶς] ἐν ἀγίαις ἀναστροφαῖς
IT IS NECESSARY [FOR] YOU*-TO BE IN HOLY CONDUCT

καὶ εὐσεβείαις, **3.12** προσδοκῶντας καὶ σπεύδοντας τὴν
AND GODLINESS, AWAITING AND HASTENING THE

3:10 text: ASVmg NASBmg NIV NEB TEV NJBmg NRSV. var. κατακαήσεται (will be burned up): KJV ASV RSV NASB NIVmg NEBmg TEVmg NJB NRSVmg. var. εὐρεθήσεται λυόμενα (will be found destroyed): TEVmg.

promise of his coming? For ever since our ancestors died,⁶ all things continue as they were from the beginning of creation!"⁵ They deliberately ignore this fact, that by the word of God heavens existed long ago and an earth was formed out of water and by means of water,⁶ through which the world of that time was deluged with water and perished.⁷ But by the same word the present heavens and earth have been reserved for fire, being kept until the day of judgment and destruction of the godless.

⁸ But do not ignore this one fact, beloved, that with the Lord one day is like a thousand years, and a thousand years are like one day.⁹ The Lord is not slow about his promise, as some think of slowness, but is patient with you,⁸ not wanting any to perish, but all to come to repentance.¹⁰ But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and everything that is done on it will be disclosed.⁷

¹¹ Since all these things are to be dissolved in this way, what sort of persons ought you to be in leading lives of holiness and godliness,¹² waiting for and hastening² the

⁶ Gk. *our fathers fell asleep*

⁸ Other ancient authorities read *on your account*

⁹ Other ancient authorities read *will be burned up*

² Or *earnestly desiring*

coming of the day of God,
because of which the
heavens will be set ablaze
and dissolved, and the
elements will melt with fire?

¹³But, in accordance with his
promise, we wait for new
heavens and a new earth,
where righteousness is at
home.

¹⁴Therefore, beloved,
while you are waiting for
these things, strive to be
found by him at peace,
without spot or blemish;
¹⁵and regard the patience of
our Lord as salvation. So
also our beloved brother
Paul wrote to you according
to the wisdom given him,
¹⁶speaking of this as he does
in all his letters. There are
some things in them hard to
understand, which the
ignorant and unstable twist
to their own destruction, as
they do the other scriptures.
¹⁷You therefore, beloved,
since you are forewarned,
beware that you are not
carried away with the error
of the lawless and lose your
own stability. ¹⁸But grow in
the grace and knowledge of
our Lord and Savior Jesus
Christ. To him be the glory
both now and to the day of
eternity. Amen.^a

^a Other ancient authorities lack *Amen*.

παρουσίαν τῆς τοῦ θεοῦ ἡμέρας δι ἣν οὐρανοὶ
COMING OF THE - DAY-OF GOD, BECAUSE OF WHICH (THE) HEAVENS

πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα
BEING SET ON FIRE WILL BE DESTROYED AND (THE) ELEMENTS BURNING UP

τήκεται. **3.13** καινοὺς δὲ οὐρανούς καὶ γῆν καινὴν
ARE MELTED. BUT~NEW HEAVENS AND A NEW~EARTH

κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς
ACCORDING TO THE PROMISE OF HIM WE AWAIT, IN WHICH

δικαιοσύνη κατοικεῖ.
RIGHTEOUSNESS DWELLS.

3.14 Διό, ἀγαπητοί, ταῦτα προσδοκῶντες
WHEREFORE, BELOVED, THESE THINGS AWAITING,

σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὐρεθῆναι
BE EAGER ⁵SPOTLESS ⁶AND ⁷UNBLEMISHED ⁴WITH HIM ¹TO BE FOUND

ἐν εἰρήνῃ **3.15** καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν
²IN(AT) ³PEACE, AND ²THE ⁴OF THE ⁵LORD ⁶OF US ³LONGSUFFERING

σωτηρίαν ἡγείσθε, καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν
⁷SALVATION ¹CONSIDER, AS ALSO - OUR~BELOVED

ἀδελφὸς Παῦλος κατὰ τὴν δοθείσαν αὐτῷ
BROTHER PAUL, ACCORDING TO ¹THE ³HAVING BEEN GIVEN ⁴TO HIM

σοφίαν ἔγραψεν ὑμῖν, **3.16** ὡς καὶ ἐν πάσαις
²WISDOM, WROTE TO YOU, AS ALSO IN ALL

ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν αἷς
[HIS] LETTERS SPEAKING IN THEM CONCERNING THESE THINGS, IN WHICH

ἐστὶν δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ
IS(ARE) SOME THINGS~HARD TO BE UNDERSTOOD, WHICH THE IGNORANT AND

ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς λοιπὰς γραφὰς
UNSTABLE TWIST AS ALSO THE OTHER SCRIPTURES

πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. **3.17** Ὑμεῖς οὖν,
TO - THEIR~OWN DESTRUCTION. YOU THEREFORE,

ἀγαπητοί, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ τῇ
BELOVED, KNOWING BEFOREHAND, GUARD YOURSELVES, LEST ¹WITH THE

τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ
³OF THE ⁴LAWLESS ONES ²ERROR HAVING BEEN LED AWAY YOU FALL FROM THE(YOUR)

ιδίου στηριγμοῦ, **3.18** αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει
OWN STABILITY; BUT~GROW IN GRACE AND KNOWLEDGE

τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ
OF THE LORD OF US AND SAVIOR, JESUS CHRIST. TO HIM

ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. [ἀμήν.]
[BE] THE GLORY BOTH NOW AND TO [THE] DAY OF [THE] AGE. AMEN.

THE FIRST LETTER OF JOHN

CHAPTER 1

ΙΩΑΝΝΟΥ Α

OF JOHN

1

1.1 Ὅ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ
WHAT WAS FROM [THE] BEGINNING—WHICH WE HAVE HEARD, WHICH

ἑώρακάμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα
WE HAVE SEEN WITH THE EYES OF US, WHICH WE BEHELD

καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς
AND THE HANDS OF US TOUCHED—WITH RESPECT TO THE WORD -

ζωῆς — 1.2 καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑώρακάμεν
OF LIFE — INDEED THE LIFE WAS MANIFESTED, AND WE HAVE SEEN [IT]

καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν
AND WE GIVE TESTIMONY AND WE PROCLAIM TO YOU¹ THE² LIFE

τὴν αἰώνιον ἥτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη
-²ETERNAL WHICH WAS WITH THE FATHER AND WAS MANIFESTED

ἡμῖν — 1.3 ὃ ἑώρακάμεν καὶ ἀκηκόαμεν,
TO US — WHAT WE HAVE SEEN AND WE HAVE HEARD

ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν
WE PROCLAIM ALSO TO YOU², THAT² ALSO¹ YOU⁴ FELLOWSHIP

ἔχητε μεθ' ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα
³MAY HAVE WITH US. ²INDEED - ⁴FELLOWSHIP ¹AND - ³OUR

μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ
[IS] WITH THE FATHER AND WITH THE SON OF HIM, JESUS

Χριστοῦ. 1.4 καὶ ταῦτα γράφομεν ἡμεῖς, ἵνα ἡ
CHRIST. AND THESE THINGS WRITE WE, THAT THE

χαρὰ ἡμῶν ᾗ πεπληρωμένη.
JOY OF US MAY BE MADE FULL.

1.5 Καὶ ἐστὶν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ'
AND THIS-IS THE MESSAGE WHICH WE HAVE HEARD FROM

αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν
HIM AND WE PROCLAIM TO YOU², THAT - GOD IS-LIGHT

καὶ σκοτία ἐν αὐτῷ οὐκ ἐστὶν οὐδεμία. 1.6 Ἐὰν
AND ⁴DARKNESS ⁵IN ⁶HIM ²NOT ¹THERE IS ³ANY. IF

εἰπώμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ
WE SAY THAT WE HAVE-FELLOWSHIP WITH HIM AND IN THE

σκότει περιπατῶμεν, ψευδόμεθα καὶ οὐ ποιούμεν τὴν
DARKNESS WALK, WE LIE AND ARE NOT PRACTICING THE

ἀλήθειαν· 1.7 ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς
TRUTH. BUT-IF IN THE LIGHT WE WALK AS

αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ'
HE IS IN THE LIGHT, WE HAVE-FELLOWSHIP WITH

We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life—²this life was revealed, and we have seen it and testify to it, and declare to you the eternal life that was with the Father and was revealed to us—³we declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. ⁴We are writing these things so that our⁴ joy may be complete.

⁵This is the message we have heard from him and proclaim to you, that God is light and in him there is no darkness at all. ⁶If we say that we have fellowship with him while we are walking in darkness, we lie and do not do what is true; ⁷but if we walk in the light as he himself is in the light, we have fellowship with

⁴Other ancient authorities read *your*

1:4 text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. ὑμῶν (of you²): KJV ASVmg RSVmg NIVmg TEVmg NJBmg NRSVmg.

one another, and the blood of Jesus his Son cleanses us from all sin. ⁸If we say that we have no sin, we deceive ourselves, and the truth is not in us. ⁹If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. ¹⁰If we say that we have not sinned, we make him a liar, and his word is not in us.

ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ
ONE ANOTHER AND THE BLOOD OF JESUS, THE SON OF HIM,
καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. **1.8** ἐὰν
CLEANSES US FROM EVERY SIN. IF
εἰπώμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἐαυτοὺς πλανῶμεν
WE SAY THAT ²SIN ¹WE DO NOT HAVE, WE DECEIVE~OURSELVES
καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. **1.9** ἐὰν ὁμολογῶμεν
AND THE TRUTH IS~NOT IN US. IF WE CONFESS
τὰς ἁμαρτίας ἡμῶν, πιστὸς ἐστὶν καὶ δίκαιος, ἵνα
THE SINS OF US, HE IS~FAITHFUL AND RIGHTEOUS, THAT
ἀφ᾽ ἧ ἡμῖν τὰς ἁμαρτίας καὶ καθάρσιν ἡμᾶς
HE MAY FORGIVE US THE(OUR) SINS AND MAY CLEANSE US
ἀπὸ πάσης ἀδικίας. **1.10** ἐὰν εἰπώμεν ὅτι
FROM ALL UNRIGHTEOUSNESS. IF WE SAY THAT
οὐχ ἡμαρτήκαμεν ψεύστην ποιούμεν αὐτὸν καὶ ὁ
WE HAVE NOT SINNED, A LIAR WE MAKE HIM AND THE
λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.
WORD OF HIM IS~NOT IN US.

CHAPTER 2

My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous; ²and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world.

³Now by this we may be sure that we know him, if we obey his commandments.

⁴Whoever says, "I have come to know him," but does not obey his commandments, is a liar, and in such a person the truth does not exist; ⁵but whoever obeys his word, truly in this person the love of God has reached perfection. By this we may be sure that we are in him: ⁶whoever says, "I abide in him," ought

2.1 Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα
LITTLE CHILDREN OF ME, THESE THINGS I WRITE TO YOU* SO THAT

μὴ ἁμάρτητε. καὶ ἐὰν τις ἁμάρτη, παράκλητον
YOU* DO NOT SIN. AND IF ANYONE SINS, AN ADVOCATE

ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον·
WE HAVE WITH THE FATHER, JESUS CHRIST [THE] RIGHTEOUS;

2.2 καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν
AND HE IS~[THE] PROPITIATION(EXPIATION) FOR THE SINS

ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ
OF US, ²NOT ³FOR - ⁴OURS ¹YET ONLY BUT ALSO FOR

ὅλου τοῦ κόσμου. **2.3** Καὶ ἐν τούτῳ γινώσκουμεν ὅτι
THE~WHOLE WORLD. AND IN(BY) THIS WE KNOW THAT

ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.
WE HAVE KNOWN HIM, IF THE COMMANDS OF HIM WE KEEP.

2.4 ὁ λέγων ὅτι Ἐγνώκα αὐτὸν καὶ τὰς ἐντολὰς
THE ONE SAYING, - I HAVE KNOWN HIM AND THE COMMANDS

αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶν καὶ ἐν τούτῳ ἡ
OF HIM NOT KEEPING, IS~A LIAR AND IN THIS ONE THE

ἀλήθεια οὐκ ἔστιν· **2.5** ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον,
TRUTH IS~NOT; BUT~WHOEVER KEEPS HIS - WORD,

ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται,
TRULY IN THIS ONE THE LOVE - OF(FOR) GOD HAS BEEN PERFECTED,

ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ ἐσμεν. **2.6** ὁ
IN(BY) THIS WE KNOW THAT IN HIM WE ARE. THE ONE

λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος
CLAIMING ²IN ³HIM ¹TO ABIDE OUGHT AS THAT ONE

περιεπάτησεν καὶ αὐτὸς [οὕτως] περιπατεῖν.
WALKED ALSO HIMSELF SO TO WALK.

2.7 Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν ἀλλ'
BELOVED NOT A NEW-COMMAND I WRITE TO YOU^o BUT

ἐντολὴν παλαιὰν ἣν εἴχετε ἀπ' ἀρχῆς· ἡ
AN OLD-COMMAND WHICH YOU^o WERE HAVING FROM [THE] BEGINNING; THE

ἐντολὴ ἡ παλαιὰ ἐστίν ὁ λόγος ὃν ἠκούσατε.
²COMMAND - ¹OLD IS THE WORD WHICH YOU^o HEARD.

2.8 πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστίν
AGAIN A NEW-COMMAND I WRITE TO YOU^o, WHICH IS

ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία
TRUE IN HIM AND IN YOU^o, BECAUSE THE DARKNESS

παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.
IS PASSING AWAY AND THE ²LIGHT - ¹TRUE ALREADY IS SHINING.

2.9 ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν
THE ONE CLAIMING ²IN ³THE ⁴LIGHT ¹TO BE AND THE BROTHER

αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστίν ἕως ἄρτι. **2.10** ὁ
OF HIM HATING ²IN ³THE ⁴DARKNESS ¹IS UNTIL NOW. THE ONE

ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει καὶ
LOVING THE BROTHER OF HIM IN THE LIGHT ABIDES(REMAINS) AND

σκάνδαλον ἐν αὐτῷ οὐκ ἐστίν· **2.11** ὁ δὲ μισῶν
A CAUSE FOR STUMBLING ³IN ⁴HIM ²NOT ¹IS; BUT-THE ONE HATING

τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστίν καὶ ἐν τῇ
THE BROTHER OF HIM IN THE DARKNESS IS AND IN THE

σκοτίᾳ περιπατεῖ καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ
DARKNESS WALKS AND DOES NOT KNOW WHERE HE GOES, BECAUSE THE

σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.
DARKNESS BLINDED THE EYES OF HIM.

2.12 Γράφω ὑμῖν, τεκνία,
I WRITE TO YOU^o, LITTLE CHILDREN,

ὅτι ἀφένονται ὑμῖν αἱ ἁμαρτίαι
BECAUSE HAVE BEEN FORGIVEN YOU^o THE(YOUR^o) SINS

διὰ τὸ ὄνομα αὐτοῦ.
BECAUSE OF THE NAME OF HIM.

2.13 γράφω ὑμῖν, πατέρες,
I WRITE TO YOU^o, FATHERS,

ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.
BECAUSE YOU^o HAVE KNOWN THE ONE FROM [THE] BEGINNING.

γράφω ὑμῖν, νεανίσκοι,
I WRITE TO YOU^o, YOUNG MEN,

ὅτι νενικήκατε τὸν πονηρόν.
BECAUSE YOU^o HAVE OVERCOME THE EVIL ONE.

2.14 ἔγραψα ὑμῖν, παιδία,
I WROTE TO YOU^o, YOUNG CHILDREN,

ὅτι ἐγνώκατε τὸν πατέρα.
BECAUSE YOU^o HAVE KNOWN THE FATHER.

ἔγραψα ὑμῖν, πατέρες,
I WROTE TO YOU^o, FATHERS,

to walk just as he walked.

⁷ Beloved, I am writing you no new commandment, but an old commandment that you have had from the beginning; the old commandment is the word that you have heard. ⁸ Yet I am writing you a new commandment that is true in him and in you, because^b the darkness is passing away and the true light is already shining. ⁹ Whoever says, "I am in the light," while hating a brother or sister,^c is still in the darkness. ¹⁰ Whoever loves a brother or sister^d lives in the light, and in such a person^e there is no cause for stumbling. ¹¹ But whoever hates another believer^f is in the darkness, walks in the darkness, and does not know the way to go, because the darkness has brought on blindness.

¹² I am writing to you, little children, because your sins are forgiven on account of his name.

¹³ I am writing to you, fathers, because you know him who is from the beginning.

I am writing to you, young people,

because you have conquered the evil one.

¹⁴ I write to you, children, because you know the Father.

I write to you, fathers,

^b Or *that*

^c Gk *hating a brother*

^d Gk *loves a brother*

^e Or *in it*

^f Gk *hates a brother*

because you know him
who is from the
beginning.

I write to you, young
people,

because you are strong
and the word of God
abides in you,
and you have
overcome the evil
one.

15 Do not love the world
or the things in the world.

The love of the Father is
not in those who love the
world; ¹⁶for all that is in the
world—the desire of the
flesh, the desire of the eyes,
the pride in riches—comes
not from the Father but from
the world. ¹⁷And the world
and its desire^g are passing
away, but those who do the
will of God live forever.

18 Children, it is the last
hour! As you have heard that
antichrist is coming, so now
many antichrists have come.
From this we know that it is
the last hour. ¹⁹They went
out from us, but they did not
belong to us; for if they had
belonged to us, they would
have remained with us. But
by going out they made it
plain that none of them
belongs to us. ²⁰But you
have been anointed by the
Holy One, and all of you
have knowledge.^h ²¹I write
to you, not because you do
not know the truth, but
because you know it, and

^g Or: the desire for it

^h Other ancient authorities read you
know all things

ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.

BECAUSE YOU^o HAVE KNOWN THE ONE FROM [THE] BEGINNING.

ἔγραψα ὑμῖν, νεανίσκοι,

I WROTE TO YOU^o, YOUNG MEN,

ὅτι ἰσχυροὶ ἐστε

BECAUSE YOU^o ARE~STRONG

καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει

AND THE WORD - OF GOD IN YOU^o ABIDES

καὶ νενικήκατε τὸν πονηρόν.

AND YOU^o HAVE OVERCOME THE EVIL ONE.

2.15 Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ
DO NOT LOVE THE WORLD NEITHER THE THINGS IN THE

κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ
WORLD. IF ANYONE LOVES THE WORLD, ⁵IS~NOT ¹THE

ἀγάπη τοῦ πατρὸς ἐν αὐτῷ. **2.16** ὅτι πᾶν τὸ
²LOVE ³OF(FOR) THE ⁴FATHER ⁶IN ⁷HIM; BECAUSE ALL THAT

ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ
[IS] IN THE WORLD, THE LUST OF THE FLESH AND THE

ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ
LUST OF THE EYES AND THE PRIDE [ABOUT] THE (THIS)

βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλ' ἐκ τοῦ
LIFE'S POSSESSIONS, IS~NOT OF THE FATHER BUT OF THE

κόσμου ἐστίν. **2.17** καὶ ὁ κόσμος παράγεται καὶ ἡ
WORLD IS. AND THE WORLD IS PASSING AWAY AND THE

ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ
LUST OF IT, BUT~THE ONE DOING THE WILL - OF GOD

μένει εἰς τὸν αἰῶνα.

REMAINS INTO THE AGE.

2.18 Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε
CHILDREN, [THE] LAST HOUR IT IS, AND AS YOU^o HEARD

ὅτι ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ
THAT AN ANTICHRIST IS COMING, EVEN NOW MANY~ANTICHRISTS

γεγόνασιν, ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν.
HAVE COME, FROM WHICH WE KNOW THAT [THE] LAST HOUR IT IS.

2.19 ἐξ ἡμῶν ἐξῆλθαν ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν
FROM [AMONG] US THEY DEPARTED BUT THEY WERE~NOT OF US;

εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενήκεισαν ἂν μεθ' ἡμῶν
FOR~IF ²OF ³US ¹THEY WERE, THEY WOULD HAVE REMAINED WITH US;

ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν.
BUT THAT IT MAY BE MANIFESTED THAT ²ARE~NOT ¹ALL [OF THEM] ³OF ⁴US.

2.20 καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου καὶ
AND YOU^o HAVE~AN ANOINTING FROM THE HOLY ONE AND

οἴδατε πάντες. **2.21** οὐκ ἔγραψα ὑμῖν ὅτι
YOU^o ²KNOW ¹ALL. I DID NOT WRITE TO YOU^o BECAUSE

οὐκ οἴδατε τὴν ἀλήθειαν ἀλλ' ὅτι οἴδατε αὐτὴν καὶ
YOU^o DO NOT KNOW THE TRUTH BUT BECAUSE YOU^o KNOW IT, AND

2:20 text: ASVmg RSV NASB NIV NEB TEV NJB NRSV. var. οἴδατε παντα (you^o know all things): KJV ASV
RSVmg NASBmg NIVmg NEBmg NJBmg NRSVmg.

ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν. **2.22** Τίς
 THAT EVERY LIE ²OF ³THE ⁴TRUTH ¹IS~NOT. WHO
 ἔστιν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς
 IS THE LIAR EXCEPT THE ONE DENYING THAT JESUS
 οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος,
 - IS THE CHRIST? THIS ONE IS THE ANTICHRIST,
 ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. **2.23** πᾶς ὁ
 THE ONE DENYING THE FATHER AND THE SON. EVERYONE
 ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει, ὁ
 DENYING THE SON NEITHER ²THE ³FATHER ¹HAS; THE ONE
 ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει. **2.24** ὑμεῖς ὁ
 CONFESSING THE SON ALSO THE FATHER HAS. WHAT~YOU^o
 ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν
 HEARD FROM [THE] BEGINNING, IN YOU^o LET IT REMAIN. IF ⁶IN
 ὑμῖν μείνη ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ
⁷YOU^o ⁵REMAINS(ABIDES) ¹WHAT ³FROM ⁴[THE] BEGINNING ²YOU^o HEARD, ALSO
 ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.
 YOU^o IN THE SON AND IN THE FATHER WILL REMAIN(ABIDE).
2.25 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς
 AND THIS IS THE PROMISE WHICH HE
 ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.
 PROMISED US, THE LIFE - ETERNAL.
2.26 Ταῦτα ἔγραψα ὑμῖν περὶ τῶν
 THESE THINGS I WROTE TO YOU^o CONCERNING THE ONES
 πλανώντων ὑμᾶς. **2.27** καὶ ὑμεῖς τὸ χρίσμα ὃ
 DECEIVING YOU^o. AND ⁴YOU^o ¹THE ²ANOIDING ³WHICH
 ἐλάβετε ἀπ' αὐτοῦ, μένει ἐν ὑμῖν καὶ οὐ χρεῖαν
⁵RECEIVED FROM HIM REMAINS IN YOU^o AND ²NO ³NEED
 ἔχετε ἵνα τις διδάσκη ὑμᾶς, ἀλλ' ὡς τὸ
¹YOU^o HAVE THAT ANYONE SHOULD TEACH YOU^o, BUT AS THE
 αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων καὶ
 SAME ANOIDING TEACHES YOU^o CONCERNING EVERYTHING AND
 ἀληθές ἐστιν καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν
 IS~TRUE AND IS~NOT A LIE, AND AS HE TAUGHT
 ὑμᾶς, μένετε ἐν αὐτῷ.
 YOU^o, REMAIN(ABIDE) IN HIM.
2.28 Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα
 AND NOW, LITTLE CHILDREN, REMAIN(ABIDE) IN HIM, THAT
 ἐὰν φανερωθῇ σχῶμεν παρρησίαν καὶ μὴ
 IF(WHEN) HE IS MANIFESTED WE MAY HAVE CONFIDENCE AND NOT
 αἰσχυνοῦμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.
 BE ASHAMED FROM(BEFORE) HIM AT THE COMING OF HIM.
2.29 ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι καὶ
 IF YOU^o KNOW THAT HE IS~RIGHTEOUS, YOU^o KNOW THAT ALSO
 πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.
 EVERYONE DOING - RIGHTEOUSNESS ²OF ³HIM ¹HAS BEEN BORN.

you know that no lie comes from the truth. ²²Who is the liar but the one who denies that Jesus is the Christ? ²³This is the antichrist, the one who denies the Father and the Son. ²³No one who denies the Son has the Father; everyone who confesses the Son has the Father also. ²⁴Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you will abide in the Son and in the Father. ²⁵And this is what he has promised us, eternal life.

²⁶I write these things to you concerning those who would deceive you. ²⁷As for you, the anointing that you received from him abides in you, and so you do not need anyone to teach you. But as his anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, abide in him.^k

²⁸And now, little children, abide in him, so that when he is revealed we may have confidence and not be put to shame before him at his coming.

²⁹If you know that he is righteous, you may be sure that everyone who does right has been born of him.

ⁱ Or the Messiah

^j Other ancient authorities read you

^k Or it

CHAPTER 3

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. ²Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he¹ is revealed, we will be like him, for we will see him as he is. ³And all who have this hope in him purify themselves, just as he is pure.

⁴Everyone who commits sin is guilty of lawlessness; sin is lawlessness. ⁵You know that he was revealed to take away sins, and in him there is no sin. ⁶No one who abides in him sins; no one who sins has either seen him or known him. ⁷Little children, let no one deceive you. Everyone who does what is right is righteous, just as he is righteous.

⁸Everyone who commits sin is a child of the devil; for the devil has been sinning from the beginning. The Son of God was revealed for this purpose, to destroy the works of the devil. ⁹Those who have been born of God do not sin, because God's seed abides in them;^m they

¹Or *it*

^mOr *because the children of God abide in him*

3.1 ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ,
SEE WHAT SORT OF LOVE ³HAS GIVEN ⁴TO US ¹THE ²FATHER,

ἵνα τέκνα θεοῦ κληθῶμεν, καὶ ἐσμέν. διὰ τοῦτο
THAT CHILDREN OF GOD WE SHOULD BE CALLED, AND WE ARE. THEREFORE

ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.
THE WORLD DOES NOT KNOW US, BECAUSE IT DID NOT KNOW HIM.

3.2 Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὐπω
BELOVED, NOW ²CHILDREN ³OF GOD ¹WE ARE, AND NOT YET

ἐφανερώθη τί ἐσόμεθα. οἶδαμεν ὅτι ἐὰν
IT WAS MANIFESTED WHAT WE WILL BE. WE KNOW THAT IF(WHEN)

φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτόν
HE IS MANIFESTED, LIKE HIM WE WILL BE, BECAUSE WE WILL SEE HIM

καθὼς ἐστιν. **3.3** καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην
AS HE IS. AND EVERYONE HAVING - THIS~HOPE

ἐπ' αὐτῷ ἀγνίζει ἐαυτόν, καθὼς ἐκεῖνος ἀγνός ἐστιν.
ON(IN) HIM PURIFIES HIMSELF, EVEN AS THAT ONE IS~PURE.

3.4 Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν
EVERYONE PRACTICING - SIN ALSO -

ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.
DOES~LAWLESSNESS, AND - SIN IS - LAWLESSNESS.

3.5 καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς
AND YOUⁿ KNOW THAT THAT ONE WAS MANIFESTED THAT ²THE

ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ
³SINS ¹HE MIGHT TAKE AWAY, AND SIN IN HIM

οὐκ ἐστίν. **3.6** πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει.
IS~NOT. EVERYONE IN HIM ABIDING IS NOT SINNING;

πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτόν οὐδὲ ἔγνωκεν
EVERYONE SINNING HAS NOT SEEN HIM NEITHER HAS KNOWN

αὐτόν. **3.7** Τεκνία, μηδεὶς πλανᾷτω ὑμᾶς· ὁ
HIM. LITTLE CHILDREN, LET NO ONE DECEIVE YOUⁿ; THE ONE

ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος
PRACTICING - RIGHTEOUSNESS IS~RIGHTEOUS, EVEN AS THAT ONE

δίκαιός ἐστιν. **3.8** ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ
IS~RIGHTEOUS; THE ONE PRACTICING - SIN ²OF ³THE

διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος
⁴DEVIL ¹IS, BECAUSE FROM (THE) BEGINNING THE DEVIL

ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ,
SINS. FOR THIS[CAUSE] ⁴WAS MANIFESTED ¹THE ²SON - ³OF GOD,

ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. **3.9** Πᾶς ὁ
THAT HE MIGHT DESTROY THE WORKS OF THE DEVIL. EVERYONE

γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι
HAVING BEEN BORN OF - GOD ²SIN ¹IS NOT PRACTICING, BECAUSE

σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται
(THE) SEED OF HIM IN HIM ABIDES, AND HE IS NOT ABLE

ἀμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται. **3.10** ἐν
TO SIN, BECAUSE OF - GOD HE HAS BEEN BORN. IN(BY)

τούτῳ φανερά ἐστὶν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα
THIS IS(ARE)-MANIFESTED THE CHILDREN - OF GOD AND THE CHILDREN

τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην
OF THE DEVIL; EVERYONE NOT PRACTICING RIGHTEOUSNESS

οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν
IS-NOT OF - GOD, ALSO THE ONE NOT LOVING THE

ἀδελφὸν αὐτοῦ.
BROTHER OF HIM.

3.11 Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε
BECAUSE THIS IS THE MESSAGE WHICH WE HEARD

ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους, **3.12** οὐ καθὼς
FROM (THE) BEGINNING, THAT WE LOVE ONE ANOTHER, NOT AS

Καὶν ἐκ τοῦ πονηροῦ ἦν καὶ ἐσφάξεν τὸν
CAIN ²OF ³THE ⁴EVIL ONE ¹[WHO] WAS AND SLAUGHTERED THE

ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἐσφάξεν αὐτόν;
BROTHER OF HIM; AND [FOR] WHAT-CAUSE DID HE SLAUGHTER HIM?

ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν τὰ δὲ τοῦ ἀδελφοῦ
BECAUSE THE WORKS OF HIM WERE-EVIL AND-THE ONES OF THE BROTHER

αὐτοῦ δίκαια. **3.13** [καὶ] μὴ θαυμάζετε, ἀδελφοί, εἰ
OF HIM RIGHTEOUS. AND DO NOT MARVEL, BROTHERS, IF

μισεῖ ὑμᾶς ὁ κόσμος. **3.14** ἡμεῖς οἶδαμεν ὅτι
³HATES ⁴YOU ¹THE ²WORLD. WE KNOW THAT

μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι
WE HAVE PASSED OUT OF - DEATH INTO - LIFE BECAUSE

ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει ἐν
WE LOVE THE BROTHERS; THE ONE NOT LOVING REMAINS IN

τῷ θανάτῳ. **3.15** πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ
- DEATH. EVERYONE HATING THE BROTHER OF HIM

ἀνθρωποκτόνος ἐστίν, καὶ οἶδατε ὅτι πᾶς
IS-A MURDERER, AND YOU KNOW THAT EVERY

ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ
MURDERER DOES NOT HAVE ETERNAL-LIFE ²IN ³HIM

μένουσιν. **3.16** ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι
¹ABIDING. IN(BY) THIS WE HAVE KNOWN - LOVE, BECAUSE

ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ
THAT ONE ON BEHALF OF US THE LIFE OF HIM LAID DOWN; AND

ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς
WE OUGHT, ON BEHALF OF THE BROTHERS, THE(OUR) LIVES

θεῖναι. **3.17** ὃς δ' ἂν ἔχῃ τὸν βίον τοῦ
TO LAY DOWN. NOW WHOEVER HAS THE(THIS) LIFE'S POSSESSIONS OF THE

κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα
WORLD AND SEES THE BROTHER OF HIM HAVING-NEED

καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἢ
AND CLOSES - HIS-INNER AFFECTIONS FROM HIM, HOW [DOES] THE

cannot sin, because they have been born of God.

¹⁰The children of God and the children of the devil are revealed in this way: all who do not do what is right are not from God, nor are those who do not love their brothers and sisters.ⁿ

¹¹For this is the message you have heard from the beginning, that we should love one another. ¹²We must not be like Cain who was from the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous. ¹³Do not be astonished, brothers and sisters,^o that the world hates you. ¹⁴We know that we have passed from death to life because we love one another. Whoever does not love abides in death. ¹⁵All who hate a brother or sister^p are murderers, and you know that murderers do not have eternal life abiding in them. ¹⁶We know love by this, that he laid down his life for us—and we ought to lay down our lives for one another. ¹⁷How does God's love abide in anyone who has the world's goods and sees a brother or sister^p in need and yet refuses help?

ⁿ Gk his brother

^o Gk brothers

^p Gk brother

18 Little children, let us love, not in word or speech, but in truth and action.

¹⁹And by this we will know that we are from the truth and will reassure our hearts before him ²⁰whenever our hearts condemn us; for God is greater than our hearts, and he knows everything.

²¹Beloved, if our hearts do not condemn us, we have boldness before God; ²²and we receive from him whatever we ask, because we obey his commandments and do what pleases him.

²³And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. ²⁴All who obey his commandments abide in him, and he abides in them. And by this we know that he abides in us, by the Spirit that he has given us.

ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ; **3.18** Τεκνία,
LOVE - OF GOD ABIDE IN HIM? LITTLE CHILDREN,

μὴ ἀγαπῶμεν λόγῳ μὴδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ καὶ
LET US NOT LOVE IN WORD OR - IN TONGUE BUT IN DEED AND

ἀληθείᾳ.

IN REALITY.

3.19 [Καὶ] ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας
AND IN(BY) THIS WE WILL KNOW THAT ²⁰OF ³THE ⁴TRUTH

ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὴν καρδίαν
¹WE ARE, AND BEFORE HIM WE WILL PERSUADE THE HEART

ἡμῶν, **3.20** ὅτι ἐὰν καταγινώσκη ἡμῶν ἡ καρδία, ὅτι
OF US, THAT IF ³CONDEMNS [US] ¹OUR - ²HEART, BECAUSE

μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ
GREATER IS - GOD [THAN] THE HEART OF US AND

γινώσκει πάντα. **3.21** Ἀγαπητοί, ἐὰν ἡ καρδία [ἡμῶν]
HE KNOWS ALL THINGS. BELOVED, IF THE HEART OF US

μὴ καταγινώσκη, παρρησίαν ἔχομεν πρὸς τὸν θεόν
DOES NOT CONDEMN [US], WE HAVE-CONFIDENCE WITH - GOD

3.22 καὶ ὃ ἐὰν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ, ὅτι
AND WHATEVER WE ASK WE RECEIVE FROM HIM, BECAUSE

τὰς ἐντολὰς αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ
THE COMMANDS OF HIM WE KEEP AND THE THINGS PLEASING

ἐνώπιον αὐτοῦ ποιῶμεν. **3.23** καὶ αὕτη ἐστὶν ἡ
BEFORE HIM WE PRACTICE. AND THIS IS THE

ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ
COMMAND OF HIM, THAT WE BELIEVE IN THE NAME OF THE SON

αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους, καθὼς
OF HIM, JESUS CHRIST, AND WE LOVE ONE ANOTHER, AS

ἔδωκεν ἐντολὴν ἡμῖν. **3.24** καὶ ὁ τηρῶν τὰς
HE GAVE COMMAND TO US. AND THE ONE KEEPING THE

ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ.
COMMANDS OF HIM ²IN ³HIM ¹ABIDES AND HE IN HIM;

καὶ ἐν τούτῳ γινώσκουμεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ
AND IN(BY) THIS WE KNOW THAT HE ABIDES IN US, BY THE

πνεύματος οὗ ἡμῖν ἔδωκεν.
SPIRIT WHOM TO US HE GAVE.

CHAPTER 4

Beloved, do not believe every spirit, but test the spirits to see whether they are from God; for many false prophets have gone out into the world. ²By this you know the Spirit of God: every

4.1 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε ἀλλὰ
BELOVED, ²NOT ³EVERY ⁴SPIRIT ¹BELIEVE BUT

δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι
TEST THE SPIRITS IF OF - GOD THEY ARE, BECAUSE

πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον.
MANY FALSE PROPHETS HAVE GONE OUT INTO THE WORLD.

4.2 ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν
IN(BY) THIS WE KNOW THE SPIRIT - OF GOD; EVERY

πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκί
 SPIRIT WHICH CONFESSES JESUS CHRIST ²IN ³[THE] FLESH
 ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν, **4.3** καὶ πᾶν πνεῦμα ὃ
¹HAVING COME ⁵OF - ⁶GOD ⁴IS, AND EVERY SPIRIT WHICH
 μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἐστίν· καὶ
 DOES NOT CONFESS - JESUS ²OF - ³GOD ¹IS~NOT. AND
 τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε
 THIS IS THE [SPIRIT] OF THE ANTICHRIST, WHICH YOU⁹ HAVE HEARD
 ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστίν ἤδη.
 THAT HE(IT) COMES, AND NOW IN THE WORLD ALREADY~IS.
4.4 ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τεκνία, καὶ νενικήκατε
 YOU⁹ OF - GOD ARE, LITTLE CHILDREN, AND YOU⁹ HAVE OVERCOME
 αὐτούς, ὅτι μείζων ἐστίν ὁ ἐν ὑμῖν ἢ ὁ ἐν
 THEM, BECAUSE GREATER IS THE ONE IN YOU⁹ THAN THE ONE IN
 τῷ κόσμῳ. **4.5** αὐτοὶ ἐκ τοῦ κόσμου εἰσίν, διὰ τοῦτο
 THE WORLD. THEY OF THE WORLD ARE, THEREFORE
 ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει.
 OF THE WORLD THEY SPEAK AND THE WORLD HEARS~THEM.
4.6 ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν, ὁ γινώσκων τὸν θεὸν
 WE OF - GOD ARE; THE ONE KNOWING - GOD
 ἀκούει ἡμῶν, ὃς οὐκ ἐστίν ἐκ τοῦ θεοῦ οὐκ ἀκούει
 HEARS US; [HE] WHO IS~NOT OF - GOD DOES NOT HEAR
 ἡμῶν. ἐκ τούτου γινώσκουμεν τὸ πνεῦμα τῆς ἀληθείας
 US. FROM THIS WE KNOW THE SPIRIT - OF TRUTH
 καὶ τὸ πνεῦμα τῆς πλάνης.
 AND THE SPIRIT - OF ERROR.
4.7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη
 BELOVED, LET US LOVE ONE ANOTHER, BECAUSE - LOVE
 ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ
²OF - ³GOD ¹IS, AND EVERYONE LOVING ²OF - ³GOD
 γεγέννηται καὶ γινώσκει τὸν θεόν. **4.8** ὁ μὴ ἀγαπῶν
¹HAS BEEN BORN AND KNOWS - GOD. THE ONE NOT LOVING
 οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν. **4.9** ἐν
 DID NOT KNOW - GOD, BECAUSE - GOD IS~LOVE. IN(BY)
 τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι
 THIS WAS MANIFESTED THE LOVE - OF GOD AMONG US, BECAUSE
 τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεός εἰς
 - ⁵SON ³HIS - ⁴ONLY ²HAS SENT - ¹GOD INTO
 τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ. **4.10** ἐν τούτῳ
 THE WORLD THAT WE MAY LIVE THROUGH HIM. IN THIS
 ἐστίν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν
 IS - LOVE, NOT THAT WE HAVE LOVED - GOD
 ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν
 BUT THAT HE LOVED US AND GAVE THE
 υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.
 SON OF HIM [AS] A PROPITIATION(EXPIATION) FOR THE SINS OF US.
4.11 Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ
 - BELOVED, IF ²SO - ¹GOD LOVED US, ALSO

spirit that confesses that Jesus Christ has come in the flesh is from God,³ and every spirit that does not confess Jesus⁹ is not from God. And this is the spirit of the antichrist, of which you have heard that it is coming; and now it is already in the world.⁴ Little children, you are from God, and have conquered them; for the one who is in you is greater than the one who is in the world.⁵ They are from the world; therefore what they say is from the world, and the world listens to them.⁶ We are from God. Whoever knows God listens to us, and whoever is not from God does not listen to us. From this we know the spirit of truth and the spirit of error.

⁷ Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God.⁸ Whoever does not love does not know God, for God is love.⁹ God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him.¹⁰ In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins.¹¹ Beloved, since God loved us so much, we also

⁹ Other ancient authorities read *does away with Jesus* (Gk dissolves Jesus)

ought to love one another.

¹²No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

¹³By this we know that we abide in him and he in us, because he has given us of his Spirit. ¹⁴And we have seen and do testify that the Father has sent his Son as the Savior of the world. ¹⁵God abides in those who confess that Jesus is the Son of God, and they abide in God. ¹⁶So we have known and believe the love that God has for us.

God is love, and those who abide in love abide in God, and God abides in them. ¹⁷Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. ¹⁸There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. ¹⁹We love^r because he first loved us. ²⁰Those who say, "I love God," and hate their brothers or sisters,^s

^r Other ancient authorities add *him*; others add *God*

^s Gk *brothers*

ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. **4.12** θεὸν οὐδεὶς
WE OUGHT TO LOVE~ONE ANOTHER. ⁴GOD ¹NO ONE

πώποτε τεθέαται. ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν
²EVER ³HAS BEHELD. IF WE LOVE ONE ANOTHER, - GOD IN

ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν
US ABIDES AND THE LOVE OF(FOR) HIM IN US

τετελειωμένη ἐστίν.

HAS BEEN PERFECTED.

4.13 Ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν
IN(BY) THIS WE KNOW THAT IN HIM WE ABIDE

καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ
AND HE IN US, BECAUSE ³OF ⁴THE ⁵SPIRIT ⁶OF HIM

δέδωκεν ἡμῖν. **4.14** καὶ ἡμεῖς τεθεάμεθα καὶ
¹HE HAS GIVEN ²US. AND WE HAVE BEHELD AND

μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν
WE TESTIFY THAT THE FATHER HAS SENT THE SON

σωτήρα τοῦ κόσμου. **4.15** ὃς ἐὰν ὁμολογήσῃ ὅτι
[AS] SAVIOR OF THE WORLD. WHOEVER CONFESSES THAT

Ἰησοῦς ἐστίν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει
JESUS IS THE SON - OF GOD, - GOD IN HIM ABIDES

καὶ αὐτὸς ἐν τῷ θεῷ. **4.16** καὶ ἡμεῖς ἐγνώκαμεν καὶ
AND HE IN - GOD. AND WE HAVE KNOWN AND

πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν.
HAVE BELIEVED THE LOVE WHICH ²HAS - ¹GOD AS TO US.

Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ
- GOD IS~LOVE, AND THE ONE ABIDING IN THE(THIS)

ἀγάπῃ ἐν τῷ θεῷ μένει καὶ ὁ θεὸς ἐν αὐτῷ μένει.
LOVE IN - GOD ABIDES AND - GOD IN HIM ABIDES.

4.17 ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα
IN(BY) THIS ³HAS BEEN PERFECTED ¹THE ²LOVE WITH US, THAT

παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι
WE MAY HAVE~CONFIDENCE IN THE DAY - OF JUDGMENT, BECAUSE

καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμεν ἐν τῷ
AS THAT ONE IS ALSO WE ARE IN -

κόσμῳ τούτῳ. **4.18** φόβος οὐκ ἐστίν ἐν τῇ ἀγάπῃ
THIS~WORLD. FEAR IS~NOT IN THE(THIS) LOVE,

ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ
BUT THE PERFECT LOVE CASTS~OUT THE FEAR, BECAUSE -

φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος
FEAR HAS [TO DO WITH]~PUNISHMENT, AND~THE ONE FEARING

οὐ τετελείωται ἐν τῇ ἀγάπῃ. **4.19** ἡμεῖς ἀγαπῶμεν,
HAS NOT BEEN PERFECTED IN - LOVE. WE LOVE,

ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. **4.20** ἐὰν τις
BECAUSE HE FIRST LOVED US. IF ANYONE

εἶπη ὅτι Ἀγαπῶ τὸν θεὸν καὶ τὸν ἀδελφὸν αὐτοῦ
SAYS, - I LOVE - GOD AND ²THE ³BROTHER ⁴OF HIM

μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν
 'HATES, HE IS~A LIAR. FOR~THE ONE NOT LOVING THE BROTHER
 αὐτοῦ ὃν ἑώρακεν, τὸν θεὸν ὃν οὐχ ἑώρακεν
 OF HIM WHOM HE HAS SEEN, - ³GOD ⁴WHOM ⁵HE HAS NOT SEEN
 οὐ δύναται ἀγαπᾶν. **4.21** καὶ ταύτην τὴν ἐντολὴν
 'HE IS NOT ABLE ²TO LOVE. AND THIS - COMMAND
 ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ
 WE HAVE FROM HIM, THAT THE ONE LOVING - GOD SHOULD LOVE
 καὶ τὸν ἀδελφὸν αὐτοῦ.
 ALSO THE BROTHER OF HIM.

are liars; for those who do not love a brother or sister¹ whom they have seen, cannot love God whom they have not seen. ²The commandment we have from him is this: those who love God must love their brothers and sisters² also.

¹Gk *brother*

²Gk *brothers*

CHAPTER 5

5.1 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός,
 EVERYONE BELIEVING THAT JESUS IS THE CHRIST,
 ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν
 OF - GOD HAS BEEN BORN, AND EVERYONE LOVING THE ONE
 γεννήσαντα ἀγαπᾷ [καὶ] τὸν γεγεννημένον ἐξ αὐτοῦ.
 HAVING GIVEN BIRTH LOVES ALSO THE ONE HAVING BEEN BORN OF HIM.
5.2 ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ
 IN(BY) THIS WE KNOW THAT WE LOVE THE CHILDREN -
 θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ
 OF GOD, WHEN - GOD WE LOVE AND THE COMMANDS OF HIM
 ποιῶμεν. **5.3** αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ, ἵνα
 WE DO. FOR~THIS IS THE LOVE - OF(FOR) GOD, THAT
 τὰς ἐντολὰς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ
 THE COMMANDS OF HIM WE KEEP, AND THE COMMANDS OF HIM
 βαρεῖαι οὐκ εἰσίν. **5.4** ὅτι πᾶν τὸ γεγεννημένον ἐκ
²BURDENSOME ¹ARE~NOT. BECAUSE ALL THAT HAS BEEN BORN OF
 τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ
 - GOD OVERCOMES THE WORLD; AND THIS IS THE
 νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.
 VICTORY, THE ONE HAVING OVERCOME THE WORLD, THE FAITH OF US.
5.5 τίς [δέ] ἐστὶν ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ
 AND~WHO IS THE ONE OVERCOMING THE WORLD EXCEPT THE ONE
 πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ;
 BELIEVING THAT JESUS IS THE SON - OF GOD.
5.6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ
 THIS ONE IS THE ONE HAVING COME BY WATER AND
 αἵματος, Ἰησοῦς Χριστός, οὐκ ἐν τῷ ὕδατι μόνον
 BLOOD, JESUS CHRIST, NOT IN(BY) THE WATER ONLY
 ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ
 BUT IN(BY) THE WATER AND IN(BY) THE BLOOD; AND THE
 πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν
 SPIRIT IS THE ONE GIVING TESTIMONY, BECAUSE THE SPIRIT IS

Everyone who believes that Jesus is the Christ¹ has been born of God, and everyone who loves the parent loves the child. ²By this we know that we love the children of God, when we love God and obey his commandments. ³For the love of God is this, that we obey his commandments. And his commandments are not burdensome, ⁴for whatever is born of God conquers the world. And this is the victory that conquers the world, our faith. ⁵Who is it that conquers the world but the one who believes that Jesus is the Son of God?

⁶This is the one who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the one that testifies, for the Spirit is

¹Or *the Messiah*

the truth. ⁷There are three that testify:^w ⁸the Spirit and the water and the blood, and these three agree. ⁹If we receive human testimony, the testimony of God is greater; for this is the testimony of God that he has testified to his Son. ¹⁰Those who believe in the Son of God have the testimony in their hearts. Those who do not believe in God^r have made him a liar by not believing in the testimony that God has given concerning his Son. ¹¹And this is the testimony: God gave us eternal life, and this life is in his Son. ¹²Whoever has the Son has life; whoever does not have the Son of God does not have life.

¹³I write these things to you who believe in the name of the Son of God, so that you may know that you have eternal life.

¹⁴And this is the boldness we have in him, that if we ask anything according to his will, he hears us.

¹⁵And if we know that he hears us in whatever we ask, we know that we have obtained the requests made of him. ¹⁶If you see your brother or sister^y committing what is not a mortal sin, you will ask, and God^r will give

^w A few other authorities read (with variations) *There are three that testify in heaven, the Father, the Word, and the Holy Spirit, and these three are one.* ⁸And there are three that testify on earth:

^x Other ancient authorities read *in the Son*

^y Gk *your brother*

^z Gk *he*

ἡ ἀλήθεια. 5.7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες,^τ
THE TRUTH. BECAUSE THERE ARE~THREE - GIVING TESTIMONY,

5.8 τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς
THE SPIRIT AND THE WATER AND THE BLOOD, AND THE THREE

εἰς τὸ ἓν εἰσιν. 5.9 εἰ τὴν μαρτυρίαν τῶν
²FOR ³THE ⁴ONE [TESTIMONY] ¹ARE. IF THE WITNESS -

ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ
OF MEN WE RECEIVE, THE TESTIMONY - OF GOD

μεῖζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ
IS~GREATER; BECAUSE THIS IS THE TESTIMONY - OF GOD

ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. 5.10 ὁ
THAT HE HAS TESTIFIED CONCERNING THE SON OF HIM. THE ONE

πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν
BELIEVING IN THE SON - OF GOD HAS THE WITNESS IN

ἑαυτῷ, ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν
HIMSELF, THE ONE NOT BELIEVING - GOD ³A LIAR ¹HAS MADE

αὐτόν, ὅτι οὐκ ἐπίστευκεν εἰς τὴν μαρτυρίαν ἣν
²HIM, BECAUSE HE HAS NOT BELIEVED IN THE TESTIMONY WHICH

μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. 5.11 καὶ
²HAS TESTIFIED - ¹GOD CONCERNING THE SON OF HIM. AND

αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν
THIS IS THE TESTIMONY, THAT ⁵LIFE ⁴ETERNAL ²GAVE ³TO US

ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.
- ¹GOD, AND THIS - LIFE ²IN ³THE ⁴SON ⁵OF HIM ¹IS.

5.12 ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ
THE ONE HAVING THE SON HAS THE(THIS) LIFE; THE ONE NOT

ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει.
HAVING THE SON - OF GOD THE LIFE DOES NOT HAVE.

5.13 Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν
THESE THINGS I WROTE TO YOU^o THAT YOU^o MAY KNOW THAT ³LIFE

ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ
¹YOU^o HAVE ²ETERNAL, TO THE ONES BELIEVING IN THE NAME OF THE

υἱοῦ τοῦ θεοῦ. 5.14 καὶ αὕτη ἐστὶν ἡ παρρησία ἣν
SON - OF GOD. AND THIS IS THE CONFIDENCE WHICH

ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ
WE HAVE TOWARD HIM THAT IF WE ASK~ANYTHING ACCORDING TO THE

θέλημα αὐτοῦ ἀκούει ἡμῶν. 5.15 καὶ ἐὰν οἶδαμεν ὅτι
WILL OF HIM HE HEARS US. AND IF WE KNOW THAT

ἀκούει ἡμῶν ὃ ἐὰν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ
HE HEARS US, WHATEVER WE ASK, WE KNOW - THAT WE HAVE THE

αἰτήματα ἃ ἠτήκαμεν ἀπ' αὐτοῦ.
REQUESTS WHICH WE HAVE ASKED FROM HIM.

5.16 Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα
IF ANYONE SEES THE BROTHER OF HIM SINNING

ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ καὶ δώσει
A SIN NOT [LEADING] TO DEATH, HE WILL ASK AND HE WILL GIVE

5:7b-8a A few late MSS of the Latin Vulgate add the words here that could be translated, 'in heaven: the Father, the Word, and the Holy Spirit, and these three are one. And there are three that testify on earth:' (from NIVmg; see also KJV NJBmg NRSVmg).

αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον.
TO HIM LIFE, TO THE ONES SINNING NOT [LEADING] TO DEATH.

ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης
THERE IS A SIN [LEADING] TO DEATH; NOT CONCERNING THAT [SIN]

λέγω ἵνα ἐρωτήσῃ. **5.17** πᾶσα ἀδικία
DO I SAY THAT YOU SHOULD ASK. EVERY UNRIGHTEOUSNESS

ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς
IS SIN, AND THERE IS SIN NOT [LEADING] TO

θάνατον.
DEATH.

5.18 Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ
WE KNOW THAT EVERYONE HAVING BEEN BORN OF - GOD

οὐχ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ
DOES NOT CONTINUALLY SIN, BUT THE ONE HAVING BEEN BORN OF - GOD

τηρεῖ αὐτὸν καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ.
KEEPS HIM AND THE EVIL ONE DOES NOT TOUCH HIM.

5.19 οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν καὶ ὁ
WE KNOW THAT OF - GOD WE ARE AND THE

κόσμος ὅλος ἐν τῷ πονηρῷ κείται. **5.20** οἶδαμεν δὲ
WHOLE-WORLD IN THE EVIL ONE LIES. AND-WE KNOW

ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει καὶ δέδωκεν ἡμῖν
THAT THE SON - OF GOD HAS COME AND HAS GIVEN US

διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν, καὶ ἐσμεν ἐν
UNDERSTANDING THAT WE MAY KNOW THE TRUE ONE, AND WE ARE IN

τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ.
THE TRUE ONE, [EVEN] IN THE SON OF HIM, JESUS CHRIST.

οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος.
THIS ONE IS THE TRUE GOD AND ETERNAL-LIFE.

5.21 Τεκνία, φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων.
LITTLE CHILDREN, KEEP YOURSELVES FROM - IDOLS.

life to such a one—to those whose sin is not mortal. There is sin that is mortal; I do not say that you should pray about that. ¹⁷All wrongdoing is sin, but there is sin that is not mortal.

¹⁸We know that those who are born of God do not sin, but the one who was born of God protects them, and the evil one does not touch them. ¹⁹We know that we are God's children, and that the whole world lies under the power of the evil one. ²⁰And we know that the Son of God has come and has given us understanding so that we may know him who is true;^a and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life.

²¹Little children, keep yourselves from idols.^b

^a Other ancient authorities read *know the true God*

^b Other ancient authorities add *Amen*

1. The first step is to identify the problem or goal. This involves understanding the current situation, identifying the problem, and setting a clear goal.

2. The second step is to gather information. This involves researching the problem, identifying the causes, and gathering data.

3. The third step is to analyze the information. This involves identifying the key factors, identifying the relationships, and identifying the potential solutions.

4. The fourth step is to develop a plan. This involves identifying the steps to be taken, identifying the resources needed, and identifying the timeline.

5. The fifth step is to implement the plan. This involves taking the steps, using the resources, and following the timeline.

6. The sixth step is to evaluate the results. This involves comparing the results to the goal, identifying the strengths and weaknesses, and identifying the areas for improvement.

7. The seventh step is to make adjustments. This involves making changes to the plan, resources, or timeline as needed.

8. The eighth step is to monitor progress. This involves tracking the progress, identifying the challenges, and identifying the opportunities.

9. The ninth step is to report progress. This involves communicating the progress to the relevant stakeholders.

10. The tenth step is to conclude the project. This involves summarizing the results, identifying the lessons learned, and identifying the next steps.

THE SECOND LETTER OF JOHN

ΙΩΑΝΝΟΥ Β

OF JOHN

2

1.1 Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις
THE ELDER TO [THE] CHOSEN LADY AND TO THE CHILDREN

αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος
OF HER, WHOM I LOVE IN [THE] TRUTH, AND NOT ONLY-I

ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν,
BUT ALSO ALL THE ONES HAVING KNOWN THE TRUTH,

1.2 διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν καὶ
BECAUSE OF THE TRUTH - ABIDING IN US, AND

μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα. 1.3 ἔσται μεθ' ἡμῶν
WITH US IT WILL BE INTO THE AGE. ⁴WILL BE ⁵WITH ⁶US

χάρις ἔλεος εἰρήνη παρὰ θεοῦ πατρὸς καὶ παρὰ
¹GRACE, ²MERCY, ³PEACE FROM GOD [THE] FATHER AND FROM

Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς ἐν ἀληθείᾳ καὶ
JESUS CHRIST, THE SON OF THE FATHER, IN TRUTH AND

ἀγάπῃ.
LOVE.

1.4 Ἐχάρην λίαν ὅτι εὑρήκα ἐκ τῶν τέκνων
I REJOICED EXCEEDINGLY THAT I HAVE FOUND [SOME] OF THE CHILDREN

σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν
OF YOU WALKING IN [THE] TRUTH, AS A COMMAND [TO DO SO]

ἐλάβομεν παρὰ τοῦ πατρὸς. 1.5 καὶ νῦν ἐρωτῶ σε,
WE RECEIVED FROM THE FATHER. AND NOW I ASK YOU,

κυρία, οὐχ ὡς ἐντολὴν καινὴν γράφων σοι ἀλλὰ
LADY, NOT AS ³COMMAND ²A NEW ¹WRITING ⁴TO YOU BUT

ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν
[THAT] WHICH WE HAD FROM [THE] BEGINNING, THAT WE SHOULD LOVE

ἀλλήλους. 1.6 καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα
ONE ANOTHER. AND THIS IS - LOVE, THAT

περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ· αὕτη ἡ
WE SHOULD WALK ACCORDING TO THE COMMANDS OF HIM; THIS ²THE

ἐντολὴ ἐστίν, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν
³COMMAND ¹IS, AS WE HEARD FROM [THE] BEGINNING, THAT IN

αὐτῇ περιπατήτε. 1.7 ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς
IT WE SHOULD WALK. BECAUSE MANY DECEIVERS WENT OUT INTO

τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν
THE WORLD, THE ONES NOT CONFESSING JESUS CHRIST

ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ
[AS] COMING IN [THE] FLESH; THIS ONE IS THE DECEIVER AND THE

1 The elder to the elect lady and her children, whom I love in the truth, and not only I but also all who know the truth, ²because of the truth that abides in us and will be with us forever:

³ Grace, mercy, and peace will be with us from God the Father and from⁴ Jesus Christ, the Father's Son, in truth and love.

⁴ I was overjoyed to find some of your children walking in the truth, just as we have been commanded by the Father. ⁵But now, dear lady, I ask you, not as though I were writing you a new commandment, but one we have had from the beginning, let us love one another. ⁶And this is love, that we walk according to his commandments; this is the commandment just as you have heard it from the beginning—you must walk in it.

⁷ Many deceivers have gone out into the world, those who do not confess that Jesus Christ has come in the flesh; any such person is the deceiver and the

⁴ Other ancient authorities add *the Lord*

antichrist! ⁸Be on your guard, so that you do not lose what we^b have worked for, but may receive a full reward. ⁹Everyone who does not abide in the teaching of Christ, but goes beyond it, does not have God; whoever abides in the teaching has both the Father and the Son. ¹⁰Do not receive into the house or welcome anyone who comes to you and does not bring this teaching; ¹¹for to welcome is to participate in the evil deeds of such a person.

¹²Although I have much to write to you, I would rather not use paper and ink; instead I hope to come to you and talk with you face to face, so that our joy may be complete.

¹³The children of your elect sister send you their greetings.^c

^b Other ancient authorities read *you*

^c Other ancient authorities add *Amen*

ἀντίχριστος. **1.8** βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσητε
ANTICHRIST. WATCH [OUT] [FOR] YOURSELVES, LEST YOU⁸ LOSE

ἃ ἔργασάμεθα ἄλλα μισθὸν πλήρη ἀπολάβητε.
WHAT WE WORKED [FOR], BUT ³REWARD ²A FULL ¹YOU⁸ MAY RECEIVE.

1.9 πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ
EVERYONE GOING AHEAD(BEYOND) AND NOT REMAINING IN THE TEACHING

τοῦ Χριστοῦ θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ
- OF CHRIST ²GOD ¹DOES NOT HAVE; THE ONE REMAINING IN THE

διδαχῇ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.
TEACHING, THIS ONE BOTH THE FATHER AND THE SON HAS.

1.10 εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν
IF ANYONE COMES TO YOU⁸ AND THIS -

διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν
TEACHING DOES NOT BRING, DO NOT RECEIVE HIM INTO [YOUR⁸] HOUSE

καὶ χαίρειν αὐτῷ μὴ λέγετε· **1.11** ὁ λέγων γὰρ
AND ³"GREETINGS" ²TO HIM ¹DO NOT SAY; ²THE ONE ³SAYING ¹FOR

αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς
TO HIM "GREETINGS" PARTICIPATES IN THE ²WORKS ³OF HIM -

πονηροῖς.

¹EVIL.

1.12 Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ
HAVING~MANY THINGS TO WRITE~TO YOU⁸ I WANTED~NOT [TO DO SO] WITH

χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω γενέσθαι πρὸς
PAPER AND INK, BUT I HOPE TO BE WITH

ὑμᾶς καὶ στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ
YOU⁸ AND ²MOUTH ³TO ⁴MOUTH ¹TO SPEAK, THAT THE JOY

ἡμῶν πεπληρωμένη ᾖ. **1.13** Ἀσπάζεται σε τὰ τέκνα
OF US MAY BE FULL. ⁷GREETS ⁸YOU ¹THE ²CHILDREN

τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.
³OF THE ⁵SISTER ⁶OF YOU - ⁴CHOSEN.

v. 8 text: (KJV) ASV RSVmg NASB NEB TEV NJB NRSV. var. ἐργασασθε (you⁸ worked [for]): ASVmg RSV NASBmg NIV TEVmg NJBmg NRSVmg.

THE THIRD LETTER OF JOHN

ΙΩΑΝΝΟΥ Γ

OF JOHN

3

1.1 Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ
THE ELDER TO GAIVS, THE BELOVED, WHOM I

ἀγαπῶ ἐν ἀληθείᾳ.
LOVE IN [THE] TRUTH.

1.2 Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι
BELOVED, CONCERNING ALL THINGS I WISH YOU TO DO WELL

καὶ ὑγιαίνειν, καθὼς εὐδοῦταί σου ἡ ψυχὴ.
AND TO BE IN HEALTH, EVEN AS ³DOES WELL ¹YOUR - ²SOUL.

1.3 Ἐχάρην γὰρ λίαν ἐρχομένων ἀδελφῶν καὶ
FOR~I REJOICED EXCEEDINGLY [AFTER THE] COMING OF [THE] BROTHERS AND

μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν
GIVING TESTIMONY OF YOU [BEING] IN THE TRUTH, AS YOU IN

ἀληθείᾳ περιπατεῖς. 1.4 μειζότεραν τούτων
[THE] TRUTH WALK. ²GREATER ⁴[THAN] THESE THINGS

οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ
¹I HAVE~NO ³JOY, THAT I HEAR [OF] - MY CHILDREN ²IN ³THE

ἀληθείᾳ περιπατοῦντα.
⁴TRUTH ¹WALKING.

1.5 Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς
BELOVED, YOU DO~A FAITHFUL THING WHENEVER YOU DO A WORK FOR

τοὺς ἀδελφοὺς καὶ τοῦτο ξένους, 1.6 οἱ
THE BROTHERS, ESPECIALLY [WHEN THEY ARE] STRANGERS, WHO

ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας,
GAVE TESTIMONY OF YOU - IN LOVE BEFORE [THE] CHURCH,

οὓς καλῶς ποιήσεις προπέμψας ἀξίως
[AS TO] WHOM YOU WILL DO~WELL HAVING SENT ON [THEIR] WAY [IN A MANNER] WORTHY

τοῦ θεοῦ· 1.7 ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον
- OF GOD; FOR~ON BEHALF OF THE NAME THEY WENT FORTH

μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνικῶν. 1.8 ἡμεῖς οὖν
TAKING~NOTHING FROM THE GENTILES. WE THEREFORE

ὀφείλομεν ὑπολαμβάνειν τοὺς τοιούτους, ἵνα
OUGHT TO GIVE HOSPITALITY - TO SUCH MEN, THAT

συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.
WE MAY BE~CO~WORKERS WITH THE TRUTH.

1.9 Ἐγραψά τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ
I WROTE SOMETHING TO THE CHURCH; BUT THE ONE

φιλοπρωτεύων αὐτῶν Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς.
LOVING TO BE FIRST [AMONG] THEM, DIOTREPHES, DOES NOT RECEIVE US.

1 The elder to the beloved
Gaius, whom I love in truth.

2 Beloved, I pray that all
may go well with you and
that you may be in good
health, just as it is well with
your soul. ³I was overjoyed
when some of the friends^a
arrived and testified to your
faithfulness to the truth,
namely how you walk in the
truth. ⁴I have no greater joy
than this, to hear that my
children are walking in the
truth.

5 Beloved, you do
faithfully whatever you do
for the friends,^a even though
they are strangers to you;
⁶they have testified to your
love before the church. You
will do well to send them on
in a manner worthy of God;
⁷for they began their journey
for the sake of Christ,^b
accepting no support from
non-believers.^c ⁸Therefore
we ought to support such
people, so that we may
become co-workers with
the truth.

9 I have written some-
thing to the church; but
Diotrephes, who likes to
put himself first, does not
acknowledge our authority.

^a Gk. brothers

^b Gk. for the sake of the name

^c Gk. the Gentiles

¹⁰So if I come, I will call attention to what he is doing in spreading false charges against us. And not content with those charges, he refuses to welcome the friends,^d and even prevents those who want to do so and expels them from the church.

11 Beloved, do not imitate what is evil but imitate what is good. Whoever does good is from God; whoever does evil has not seen God. ¹²Everyone has testified favorably about Demetrius, and so has the truth itself. We also testify for him,^e and you know that our testimony is true.

13 I have much to write to you, but I would rather not write with pen and ink; ¹⁴instead I hope to see you soon, and we will talk together face to face.

15 Peace to you. The friends send you their greetings. Greet the friends there, each by name.

^dGk *brothers*

^eGk *lacks for him*

1.10 διὰ τούτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα
THEREFORE, IF(WHEN) I COME, I WILL REMEMBER HIS - WORKS
ἃ ποιεῖ λόγοις πονηροῖς φλυαρῶν ἡμᾶς, καὶ
WHICH HE DOES, WITH MALICIOUS~WORDS TALKING NONSENSE [ABOUT] US, AND
μὴ ἀρκούμενος ἐπὶ τούτοις οὔτε αὐτὸς ἐπιδέχεται
NOT BEING SATISFIED WITH THESE (ACTIONS), HE~NEITHER RECEIVES
τοὺς ἀδελφούς καὶ τοὺς βουλομένους κωλύει καὶ
THE BROTHERS AND THE ONES INTENDING [TO DO SO] HE PREVENTS AND
ἐκ τῆς ἐκκλησίας ἐκβάλλει.
²OUT OF ³THE ⁴CHURCH ¹HE PUTS [THEM].

1.11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν ἀλλὰ τὸ ἀγαθόν.
BELOVED, DO NOT IMITATE THE BAD BUT THE GOOD.

ὁ ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ κακοποιῶν
THE ONE DOING GOOD ²OF - ³GOD ¹IS; THE ONE DOING BAD

οὐχ ἑώρακεν τὸν θεόν. **1.12** Δημητρίῳ μεμαρτύρηται
HAS NOT SEEN - GOD. TO DEMETRIUS TESTIMONY HAS BEEN GIVEN

ὑπὸ πάντων καὶ ὑπὸ αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς
BY ALL AND BY ³ITSELF ¹THE ²TRUTH; ³ALSO ²WE

δὲ μαρτυροῦμεν, καὶ οἶδας ὅτι ἡ μαρτυρία ἡμῶν
¹AND GIVE TESTIMONY, AND YOU KNOW THAT THE TESTIMONY OF US

ἀληθής ἐστίν.
IS~TRUE.

1.13 Πολλὰ εἶχον γράψαι σοι ἀλλ' οὐ θέλω διὰ
I HAD~MANY THINGS TO WRITE TO YOU BUT I DO NOT WANT ³WITH

μέλανος καὶ καλάμου σοι γράφειν· **1.14** ἐλπίζω δὲ
⁴INK ⁵AND ⁶PEN ²TO YOU ¹TO WRITE; BUT~I AM HOPING

εὐθέως σε ἰδεῖν, καὶ στόμα πρὸς στόμα λαλήσομεν.
³IMMEDIATELY ²YOU ¹TO SEE, AND MOUTH TO MOUTH WE WILL SPEAK.

1.15 εἰρήνη σοι. ἀσπάζονται σε οἱ φίλοι.
PEACE TO YOU. ³GREET ⁴YOU ¹THE(OUR) ²FRIENDS.

ἀσπάζου τοὺς φίλους κατ' ὄνομα.
GREET THE(OUR) FRIENDS NAME(PERSON) BY NAME(PERSON).

THE LETTER OF JUDE

ΙΟΥΔΑ

OF JUDE

1.1 Ἰούδας Ἰησοῦ Χριστοῦ δούλος, ἀδελφὸς δὲ
JUDE, OF JESUS CHRIST A SLAVE, AND~BROTHER

Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἡγαπημένοις καὶ
OF JAMES, ¹TO THE ⁴IN ⁵GOD ⁶[THE] FATHER ³HAVING BEEN LOVED ⁷AND

Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς· 1.2 ἔλεος ὑμῖν
⁹IN JESUS ¹⁰CHRIST ⁸HAVING BEEN KEPT ²CALLED ONES: MERCY TO YOU^{*}

καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.
AND PEACE AND LOVE MAY IT BE MULTIPLIED.

1.3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν
BELOVED, ²EXTREMELY ³EAGER ¹BEING TO WRITE

ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας ἀνάγκην ἔσχον
TO YOU^{*} CONCERNING - OUR~COMMON SALVATION I FOUND [IT]~NECESSARY

γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ
TO WRITE TO YOU^{*} ENCOURAGING [YOU^{*}] TO CONTEND FOR ¹THE ³ONCE FOR ALL

παραδοθείσῃ τοῖς ἁγίοις πίστει. 1.4 παρεισέδυσαν γάρ
⁴DELIVERED ⁵TO THE ⁶SAINTS ²FAITH. FOR~CAME IN STEALTHILY

τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς
CERTAIN MEN, THE ONES OF OLD HAVING BEEN WRITTEN ABOUT FOR

τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα
THIS - JUDGMENT, UNGODLY [ONES], ²THE ⁴OF THE ⁵GOD ⁶OF US ³GRACE

μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην
¹PERVERTING INTO LICENTIOUSNESS AND THE ONLY MASTER

καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.
AND LORD OF US, JESUS CHRIST, DENYING.

1.5 Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότες [ὑμᾶς]
³TO REMIND ¹BUT ⁴YOU^{*} ²I WANT, YOU^{*}~HAVING KNOWN

πάντα ὅτι ὁ κύριος ἅπαξ λαὸν ἐκ
ALL [THESE] THINGS THAT THE LORD ²ONCE ⁴[THE] PEOPLE ⁵OUT OF

γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς
⁶[THE] LAND ⁷OF EGYPT ¹HAVING ³DELIVERED, [IN] THE SECOND PLACE ²THE ONES

μὴ πιστεύσαντας ἀπώλεσεν, 1.6 ἀγγέλους τε τοὺς μὴ
³NOT ⁴HAVING BELIEVED ¹DESTROYED, AND~ANGELS - NOT

τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ
HAVING KEPT - THEIR OWN DOMAIN BUT HAVING LEFT THE[IR]

ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας
OWN HABITATION ⁶FOR ⁷[THE] JUDGMENT ⁸OF [THE] GREAT ⁹DAY

δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν,
³BONDS ²IN ETERNAL ⁴UNDER ⁵DARKNESS ¹HE HAS KEPT,

v. 5 text: KJV ASV RSVmg NASB NIV NEB TEV NJB NRSV. var. Ἰησοῦς (Jesus): ASVmg RSVmg NASBmg
NIVmg NEBmg TEVmg NJBmg NRSVmg. var. θεός (God): RSVmg.

I Jude,^a a servant^b of
Jesus Christ and brother of
James,

To those who are called,
who are beloved^c in^d God
the Father and kept safe for^d
Jesus Christ:

2 May mercy, peace, and
love be yours in abundance.

3 Beloved, while eagerly
preparing to write to you
about the salvation we share,
I find it necessary to write
and appeal to you to contend
for the faith that was once
for all entrusted to the saints.
4For certain intruders have
stolen in among you, people
who long ago were desig-
nated for this condemnation
as ungodly, who pervert the
grace of our God into licen-
tiousness and deny our only
Master and Lord, Jesus
Christ.^e

5 Now I desire to remind
you, though you are fully
informed, that the Lord,
who once for all saved^f a
people out of the land of
Egypt, afterward destroyed
those who did not believe.
6And the angels who did not
keep their own position, but
left their proper dwelling, he
has kept in eternal chains in
deepest darkness for the
judgment of the great day.

^a Gk Judas

^b Gk slave

^c Other ancient authorities read
sanctified

^d Or by

^e Or the only Master and our Lord
Jesus Christ

^f Other ancient authorities read though
you were once for all fully
informed, that Jesus (or Joshua)
who saved

⁷Likewise, Sodom and Gomorrah and the surrounding cities, which, in the same manner as they, indulged in sexual immorality and pursued unnatural lust,^g serve as an example by undergoing a punishment of eternal fire.

⁸ Yet in the same way these dreamers also defile the flesh, reject authority, and slander the glorious ones.^h ⁹ But when the archangel Michael contended with the devil and disputed about the body of Moses, he did not dare to bring a condemnation of slander against him, but said, "The Lord rebuke you!" ¹⁰ But these people slander whatever they do not understand, and they are destroyed by those things that, like irrational animals, they know by instinct.

¹¹ Woe to them! For they go the way of Cain, and abandon themselves to Balaam's error for the sake of gain, and perish in Korah's rebellion. ¹² These are blemishes on your love-feasts, while they feast with you without fear, feeding themselves.^k They are waterless clouds carried along by the winds; autumn trees without fruit, twice dead, uprooted; ¹³ wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the deepest darkness has been reserved forever.

^g Gk *went after other flesh*

^h Or *angels*; Gk *glories*

ⁱ Or *condemnation for blasphemy*

^j Or *reefs*

^k Or *without fear. They are shepherds who care only for themselves*

1.7 ὥς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις
AS SODOM AND GOMORRAH AND ¹THE ³AROUND ⁴THEM ²CITIES

τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι
IN THE LIKE MANNER TO THESE [ANGELS] HAVING INDULGED IN FORNICATION

καὶ ἀπελθούσαι ὀπίσω σαρκὸς ἑτέρας, πρόκεινται
AND HAVING GONE AFTER DIFFERENT~FLESH, ARE SET FORTH

δείγμα πυρὸς αἰωνίου δίκην ὑπέχουσai.
[AS] AN EXAMPLE, ⁴FIRE ³ETERNAL ²[THE] PENALTY ¹UNDERGOING.

1.8 Ὅμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα
LIKEWISE INDEED ALSO THESE DREAMING ONES ³[THE] FLESH

μὲν μιαίνουσιν κυριότητα δὲ ἀθετοῦσιν
¹ON THE ONE HAND ²DEFILE, ³LORDSHIP ¹ON THE OTHER ²REJECT,

δόξας δὲ βλασφημοῦσιν. **1.9** ὁ δὲ Μιχαὴλ ὁ
³GLORIOUS BEINGS ¹AND ²BLASPHEME. - BUT MICHAEL THE

ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος
ARCHANGEL, WHEN ²WITH THE ³DEVIL ¹DISPUTING

διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησεν
HE WAS ARGUING ABOUT - MOSES' BODY, DID NOT DARE

κρίσιν ἐπενεγκεῖν βλασφημίας ἀλλὰ εἶπεν,
³ACCUSATION ¹TO BRING ²A SLANDEROUS BUT SAID,

Ἐπιτιμήσαι σοι κύριος. **1.10** οὗτοι δὲ ὅσα μὲν
²REBUKE ³YOU ¹[THE] LORD. BUT~THESE ONES WHAT THINGS -

οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ
THEY DO NOT KNOW THEY BLASPHEME, BUT~WHAT ²NATURALLY ³[IT IS] AS -

ἄλογα ζῶα ἐπίστανται, ἐν τούτοις φθείρονται.
⁴UNREASONING ⁵ANIMALS ¹THEY UNDERSTAND, IN THESE THINGS THEY ARE CORRUPTED.

1.11 οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Καὶν
WOE TO THEM, BECAUSE IN THE WAY - OF CAIN

ἐπορεύθησαν καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ
THEY WENT AND ²[IN] TO THE ³ERROR - ⁴OF BALAAM ⁵OF (FOR) PAY

ἐξεχύθησαν καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο.
¹RUSHED AND ²IN THE ³REBELLION - ⁴OF KORAH ¹PERISHED.

1.12 οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες
THESE ONES ARE ¹THE ³IN ⁴THE ⁵LOVEFEASTS ⁶OF YOU* ²REEFS (SPOTS)

συνευωχούμενοι ἀφόβως, ἐαυτοὺς ποιμαίνοντες,
FEASTING TOGETHER WITH [YOU*], WITHOUT FEAR, TENDING TO~THEMSELVES,

νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι,
WATERLESS~CLOUDS BY WINDS BEING CARRIED ABOUT,

δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα
LATE AUTUMN~TREES, WITHOUT FRUIT, HAVING DIED~TWICE,

ἐκριζωθέντα, **1.13** κύματα ἄγρια θαλάσσης ἐπαφρίζοντα
HAVING BEEN UPROOTED, WILD~WAVES OF [THE] SEA FOAMING OUT

τὰς ἐαυτῶν αἰσχύνας, ἀστέρες πλανῆται οἷς ὁ
- THEIR OWN SHAME[FUL ACTIONS], WANDERING~STARS, FOR WHOM THE

ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.
BLACKNESS OF THE DARKNESS INTO [THE] AGE HAS BEEN KEPT.

1.14 Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ
⁶PROPHESIED ¹AND ⁷ALSO ⁸TO THESE ONES ³[THE] SEVENTH ⁴FROM

Ἀδὰμ Ἐνώχ λέγων, Ἴδου ἦλθεν κύριος ἐν
⁵ADAM ²ENOCH ⁹SAYING, BEHOLD, CAME [THE] LORD AMIDST(WITH)

ἀγίαις μυριάσιν αὐτοῦ **1.15** ποιῆσαι κρίσιν κατὰ
³HOLY ONES ¹MYRIADS ²OF HIS, TO MAKE JUDGMENT AGAINST

πάντων καὶ ἐλέγξει πᾶσαν ψυχὴν περὶ πάντων τῶν
 ALL AND TO CONVICT EVERY SOUL CONCERNING ALL THE

ἔργων ἀσεβείας αὐτῶν ὧν ἡσέβησαν καὶ περὶ
 WORKS OF UNGODLINESS OF THEM WHICH THEY IMPIOUSLY DID AND CONCERNING

πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ
 ALL THE HARSH THINGS WHICH ³SPOKE ⁴AGAINST ⁵HIM

ἀμαρτωλοὶ ἀσεβεῖς. **1.16** Οὗτοί εἰσιν γογγυσταί
²SINNERS ¹UNGODLY. THESE ONES ARE GRUMBLERS,

μεμψίμοιροι κατὰ τὰς ἐπιθυμίας ἑαυτῶν
 COMPLAINERS, ACCORDING TO - THEIR OWN~LUSTS

πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα,
 WALKING, AND THE MOUTH OF THEM SPEAKS HAUGHTY [WORDS],

θαυμάζοντες πρόσωπα ὠφελείας χάριν.
 ADMIRING PERSONS FOR THE SAKE OF~ADVANTAGE.

1.17 Ὑμεῖς δέ, ἀγαπητοί, μνησθήτε τῶν ῥημάτων τῶν
 BUT~YOU*, BELOVED, REMEMBER THE WORDS -

προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου
 HAVING BEEN PREVIOUSLY SPOKEN BY THE APOSTLES OF THE LORD

ἡμῶν Ἰησοῦ Χριστοῦ **1.18** ὅτι ἔλεγον ὑμῖν [ὅτι]
 OF US, JESUS CHRIST, THAT THEY WERE TELLING YOU*, -

Ἐπ' ἐσχάτου [τοῦ] χρόνου ἔσονται ἐμπαῖκται κατὰ
 AT(IN) [THE] LAST OF THE TIME WILL BE MOCKERS ²ACCORDING TO

τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.
 - ³THEIR OWN ⁴LUSTS ¹WALKING - ⁵OF(FOR) UNGODLY THINGS.

1.19 Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί,
 THESE ARE THE ONES CREATING DIVISIONS, NATURAL [MEN],

πνεῦμα μὴ ἔχοντες. **1.20** Ὑμεῖς δέ, ἀγαπητοί,
³[THE] SPIRIT ¹NOT ²HAVING. BUT~YOU*, BELOVED,

ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει, ἐν
 BUILDING UP YOURSELVES - IN YOUR*~MOST HOLY FAITH, IN

πνεύματι ἀγίῳ προσευχόμενοι, **1.21** ἑαυτοὺς ἐν ἀγάπῃ
 [THE] HOLY~SPIRIT PRAYING, ²YOURSELVES ³IN ⁴[THE] LOVE

θεοῦ τηρήσατε προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου
⁵OF GOD ¹KEEP, ANTICIPATING THE MERCY OF THE LORD

ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. **1.22** καὶ οὓς
 OF US, JESUS CHRIST, FOR LIFE ETERNAL. AND ²SOME

μὲν ἐλεᾶτε διακρινομένους, **1.23** οὓς δὲ σῶζετε
 - ¹HAVE MERCY [ON] ³[WHO ARE] WAVERING, AND~OTHERS SAVE

ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ ἐλεᾶτε ἐν φόβῳ
²OUT OF ³[THE] FIRE ¹SNATCHING [THEM], ³OTHERS ¹AND ²HAVE MERCY [ON] WITH FEAR,

See textual note on vv. 22-23 on following page.

14 It was also about these that Enoch, in the seventh generation from Adam, prophesied, saying, "See, the Lord is coming' with ten thousands of his holy ones, ¹⁵to execute judgment on all, and to convict everyone of all the deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him." ¹⁶These are grumblers and malcontents; they indulge their own lusts; they are bombastic in speech, flattering people to their own advantage.

17 But you, beloved, must remember the predictions of the apostles of our Lord Jesus Christ; ¹⁸for they said to you, "In the last time there will be scoffers, indulging their own ungodly lusts." ¹⁹It is these worldly people, devoid of the Spirit, who are causing divisions. ²⁰But you, beloved, build yourselves up on your most holy faith; pray in the Holy Spirit; ²¹keep yourselves in the love of God; look forward to the mercy of our Lord Jesus Christ that leads to eternal life. ²²And have mercy on some who are wavering; ²³save others by snatching them out of the fire; and have mercy on still others with fear,

¹Gk came

^mGk Christ to

hating even the tunic defiled by their bodies."

24 Now to him who is able to keep you from falling, and to make you stand without blemish in the presence of his glory with rejoicing, ²⁵to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time and now and forever. Amen.

ⁿ Gk *by the flesh*. The Greek text of verses 22-23 is uncertain at several points

μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον
HATING EVEN ¹THE ⁴FROM(BY) ⁵THE ⁶FLESH ³HAVING BEEN STAINED

χιτῶνα.⁷
²GARMENT.

1.24 Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταίστους
NOW~TO THE ONE BEING ABLE TO GUARD YOU^o WITHOUT STUMBLING
καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν
AND TO SET [YOU^o] BEFORE THE GLORY OF HIM BLAMELESS, WITH
ἀγαλλιάσει, 1.25 μόνῳ θεῷ σωτῇρι ἡμῶν διὰ
EXULTATION, TO [THE] ONLY GOD [THE] SAVIOR OF US THROUGH
Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη
JESUS CHRIST THE LORD OF US [BE] GLORY, MAJESTY,
κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν
DOMINION, AND AUTHORITY BEFORE ALL THE AGE AND NOW
καὶ εἰς πάντα τοὺς αἰῶνας, ἀμήν.
AND INTO ALL THE AGES, AMEN.

vv. 22-23 There are several textual variants in these verses. Some MSS indicate three classes of people, as follows:
(a) and show mercy to some who have doubts [or, who dispute]; and save some, snatching them from fire and to some show mercy with fear: ASV NASB NIV NEBmg TEV NJB NRSV. (b) and reprove some who have doubts [or, who dispute]; and save some, snatching them from fire; and to some show mercy with fear: RSV.
Some MSS indicate two classes of people, as follows:
(a) and show mercy to some who have doubts--save them by snatching them from fire; and to some show mercy with fear: (KJV) NEB NJBmg. (b) and reprove some who have doubts [or, who dispute], and in fear save some from fire: none. (c) and some snatch from fire, and show mercy with fear to others who have doubts: none. .

THE REVELATION TO JOHN

CHAPTER 1

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ

[THE] REVELATION OF JOHN

1.1 Ἀποκάλυψις Ἰησοῦ Χριστοῦ ἣν ἔδωκεν αὐτῷ
[THE] REVELATION OF JESUS CHRIST WHICH ²GAVE ³TO HIM
ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ
- ¹GOD TO SHOW TO THE SLAVES OF HIM THE THINGS WHICH HAVE
γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ
TO HAPPEN WITH SPEED, AND HE SIGNIFIED [IT] HAVING SENT [IT] THROUGH
τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, 1.2 ὃς
THE ANGEL OF HIM TO THE SLAVE OF HIM, JOHN, WHO
ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν
GAVE TESTIMONY TO THE WORD - OF GOD AND THE TESTIMONY
Ἰησοῦ Χριστοῦ ὅσα εἶδεν. 1.3 μακάριος ὁ
OF JESUS CHRIST [OF] WHATSOEVER HE SAW. BLESSED [IS] THE ONE
ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς
READING AND THE ONES HEARING THE WORDS OF THE (THIS)
προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ
PROPHECY AND KEEPING THE THINGS ²IN ³IT
γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς.
¹HAVING BEEN WRITTEN, FOR THE TIME [IS] NEAR.
1.4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ
JOHN TO THE SEVEN CHURCHES - IN -
Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ
ASIA: GRACE TO YOU AND PEACE FROM THE ONE BEING AND
τοῦ ἦν καὶ τοῦ ἐρχόμενου καὶ ἀπὸ τῶν ἑπτὰ
THE ONE [WHO] WAS AND THE ONE COMING, AND FROM THE SEVEN
πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ 1.5 καὶ ἀπὸ
SPIRITS WHICH [ARE] BEFORE THE THRONE OF HIM, AND FROM
Ἰησοῦ Χριστοῦ, ὁ μάρτυς, ὁ πιστός, ὁ πρωτότοκος
JESUS CHRIST, THE ²WITNESS - ¹FAITHFUL, THE FIRSTBORN
τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς.
OF THE DEAD AND THE RULER OF THE KINGS OF THE EARTH.
Τῷ ἀγαπῶντι ἡμᾶς καὶ ᾧ λύσαντι ἡμᾶς ἐκ τῶν
TO THE ONE LOVING US AND HAVING FREED US FROM THE
ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, 1.6 καὶ ἐποίησεν
SINS OF US BY THE BLOOD OF HIM, AND MADE
ἡμᾶς βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ,
US A KINGDOM, PRIESTS - TO ²GOD ³AND ⁴FATHER ¹HIS,

1.5 text: ASV RSV NASB NIV NEB TEV NJBmg NRSV. var. λουσάντι (wash): KJV ASVmg NJB NRSVmg.

The revelation of Jesus Christ, which God gave him to show his servants^a what must soon take place; he made^b it known by sending his angel to his servant^c John, ²who testified to the word of God and to the testimony of Jesus Christ, even to all that he saw.

³ Blessed is the one who reads aloud the words of the prophecy, and blessed are those who hear and who keep what is written in it; for the time is near.

⁴ John to the seven churches that are in Asia:

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, ⁵and from Jesus Christ, the faithful witness, the first-born of the dead, and the ruler of the kings of the earth.

To him who loves us and freed^d us from our sins by his blood, ⁶and made^b us to be a kingdom, priests serving^e his God and Father,

^a Gk slaves

^b Gk and he made

^c Gk slave

^d Other ancient authorities read washed

^e Gk priests to

to him be glory and dominion forever and ever. Amen.

⁷ Look! He is coming with the clouds;
every eye will see him,
even those who pierced him;
and on his account all the tribes of the earth will wail.

So it is to be. Amen.

⁸ "I am the Alpha and the Omega," says the Lord God, who is and who was and who is to come, the Almighty.

⁹ I, John, your brother who share with you in Jesus the persecution and the kingdom and the patient endurance, was on the island called Patmos because of the word of God and the testimony of Jesus.^{f 10} I was in the spirit^g on the Lord's day, and I heard behind me a loud voice like a trumpet¹¹ saying, "Write in a book what you see and send it to the seven churches, to Ephesus, to Smyrna, to Pergamum, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."

¹² Then I turned to see whose voice it was that spoke to me, and on turning I saw seven golden lampstands,¹³ and in the midst of the lampstands I saw one like the Son

^f Or testimony to Jesus

^g Or in the Spirit

αὐτῷ ἢ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας [τῶν
TO HIM [BE] THE GLORY AND THE DOMINION INTO THE AGE OF THE

αἰώνων]· ἀμήν.
AGES; AMEN.

1.7 Ἴδου ἔρχεται μετὰ τῶν νεφελῶν,
LOOK, HE COMES WITH THE CLOUDS,
καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς
AND ³WILL SEE ⁴HIM ¹EVERY ²EYE

καὶ οἵτινες αὐτὸν ἐξεκέντησαν,
AND THE ONES WHO PIERCED~HIM,
καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ
AND ⁶WILL MOURN ⁷FOR ⁸HIM ¹ALL ²THE
φυλαὶ τῆς γῆς.
³TRIBES ⁴OF THE ⁵EARTH.

ναί, ἀμήν.
YES, AMEN.

1.8 Ἐγὼ εἰμι τὸ Ἄλφα καὶ τὸ Ὠ λέγει κύριος ὁ
I AM THE ALPHA AND THE OMEGA, SAYS [THE] LORD -
θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος,
GOD, THE ONE BEING AND THE ONE [WHO] WAS AND THE ONE COMING,
ὁ παντοκράτωρ.
THE ALMIGHTY.

1.9 Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνός
I JOHN, THE BROTHER OF YOU* AND PARTNER
ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ,
IN THE AFFLICTION AND KINGDOM AND ENDURANCE IN JESUS,
ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ
WAS IN(ON) THE ISLAND - BEING CALLED PATMOS BECAUSE OF
τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ.
THE WORD - OF GOD AND THE TESTIMONY OF(FOR) JESUS.

1.10 ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ καὶ
I WAS IN SPIRIT IN(ON) THE LORD'S DAY AND

ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος
I HEARD BEHIND ME A GREAT~SOUND AS OF A TRUMPET

1.11 λεγούσης, Ὁ βλέπεις γράψον εἰς βιβλίον καὶ
SAYING, WHAT YOU SEE WRITE IN A BOOK AND

πέμψον ταῖς ἐπτὰ ἐκκλησίαις, εἰς Ἐφεσον καὶ εἰς
SEND [IT] TO THE SEVEN CHURCHES, TO EPHESUS AND TO

Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς
SMYRNA AND TO PERGAMUM AND TO THYATIRA AND TO

Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.
SARDIS AND TO PHILADELPHIA AND TO LAODICEA.

1.12 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει
AND I TURNED TO SEE THE VOICE WHICH WAS SPEAKING
μετ' ἐμοῦ, καὶ ἐπιστρέψας εἶδον ἐπτὰ λυχνίας χρυσᾶς
WITH ME, AND HAVING TURNED I SAW SEVEN GOLDEN~LAMPSTANDS,

1.13 καὶ ἐν μέσῳ τῶν λυχνιῶν ὅμοιον υἱὸν
AND IN [THE] MIDST OF THE LAMPSTANDS [ONE] LIKE [THE] SON

ἀνθρώπου ἐνδεδυμένον ποδήρη καὶ
 OF MAN, HAVING BEEN CLOTHED IN [A GARMENT] [REACHING] TO THE FEET AND
 περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσᾶν.
 HAVING BEEN WRAPPED AROUND AT THE BREASTS WITH A GOLDEN~SASH.
1.14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς
 AND~THE HEAD OF HIM AND THE HAIRS [WERE] WHITE LIKE
 ἔριον λευκὸν ὡς χιὼν καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς
 WHITE~WOOL, LIKE SNOW, AND THE EYES OF HIM LIKE
 φλόξ πυρὸς **1.15** καὶ οἱ πόδες αὐτοῦ ὅμοιοι
 A FLAME OF FIRE, AND THE FEET OF HIM LIKE
 χαλκολιβάνῳ ὡς ἐν καμίνῳ πεπυρωμένης καὶ ἡ
 BURNISHED BRONZE AS IF ²IN ³A FURNACE ¹HAVING BEEN MADE TO GLOW, AND THE
 φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν, **1.16** καὶ ἔχων
 VOICE OF HIM AS [THE] SOUND OF MANY~WATERS, AND HAVING
 ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας ἑπτὰ καὶ ἐκ τοῦ
 IN THE RIGHT HAND OF HIM SEVEN~STARS AND OUT OF THE
 στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη
 MOUTH OF HIM A ³WORD ²TWO~EDGED ¹SHARP GOING FORTH
 καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ
 AND THE FACE OF HIM LIKE THE SUN SHINING IN -
 δυνάμει αὐτοῦ.
 ITS~POWER.

1.17 Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας
 AND WHEN I SAW HIM, I FELL AT THE FEET
 αὐτοῦ ὡς νεκρός, καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ
 OF HIM AS [THOUGH] DEAD, AND HE PLACED THE RIGHT [HAND] OF HIM
 ἐπ' ἐμὲ λέγων, Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ
 UPON ME, SAYING, DO NOT FEAR; I AM THE FIRST AND
 ὁ ἔσχατος **1.18** καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς
 THE LAST AND THE LIVING ONE, AND I BECAME DEAD
 καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων καὶ
 AND BEHOLD I AM~LIVING INTO THE AGES OF THE AGES AND
 ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾗδου.
 I HAVE THE KEYS - OF DEATH AND - OF HADES.
1.19 γράψον οὖν ἃ εἶδες καὶ ἃ εἰσὶν
 WRITE THEREFORE THE THINGS YOU SAW AND THE THINGS [WHICH] ARE
 καὶ ἃ μέλλει γενέσθαι μετὰ ταῦτα.
 AND THE THINGS [WHICH] ARE ABOUT TO HAPPEN AFTER THESE THINGS.
1.20 τὸ μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ
 THE MYSTERY OF THE SEVEN STARS WHICH YOU SAW ON (IN)
 τῆς δεξιᾶς μου καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς·
 THE RIGHT [HAND] OF ME AND THE SEVEN ²LAMPSTANDS - ¹GOLDEN:
 οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν
 THE SEVEN STARS ²ANGELS (MESSENGERS) ³OF (FOR) THE ⁴CHURCHES
 εἰσιν καὶ αἱ λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσιν.
¹ARE AND THE ²LAMPSTANDS - ¹SEVEN ⁴SEVEN ⁵CHURCHES ³ARE.

of Man, clothed with a long robe and with a golden sash across his chest. ¹⁴His head and his hair were white as white wool, white as snow; his eyes were like a flame of fire, ¹⁵his feet were like burnished bronze, refined as in a furnace, and his voice was like the sound of many waters. ¹⁶In his right hand he held seven stars, and from his mouth came a sharp, two-edged sword, and his face was like the sun shining with full force.

¹⁷When I saw him, I fell at his feet as though dead. But he placed his right hand on me, saying, "Do not be afraid; I am the first and the last, ¹⁸and the living one. I was dead, and see, I am alive forever and ever; and I have the keys of Death and of Hades. ¹⁹Now write what you have seen, what is, and what is to take place after this. ²⁰As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

CHAPTER 2

“To the angel of the church in Ephesus write: These are the words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands:

2 “I know your works, your toil and your patient endurance. I know that you cannot tolerate evildoers; you have tested those who claim to be apostles but are not, and have found them to be false. 3 I also know that you are enduring patiently and bearing up for the sake of my name, and that you have not grown weary. 4 But I have this against you, that you have abandoned the love you had at first. 5 Remember then from what you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent. 6 Yet this is to your credit: you hate the works of the Nicolaitans, which I also hate. 7 Let anyone who has an ear listen to what the Spirit is saying to the churches. To everyone who conquers, I will give permission to eat from the tree of life that is in the paradise of God.

8 “And to the angel of the church in Smyrna write: These are the words of the first and the last, who was dead and came to life:

9 “I know your affliction

2.1 Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον·
TO THE ANGEL OF THE ²IN ³EPHESUS ¹CHURCH WRITE:

Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ
THESE THINGS SAYS THE ONE HOLDING THE SEVEN STARS IN THE

δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ
RIGHT [HAND] OF HIM, THE ONE WALKING IN [THE] MIDST OF THE SEVEN

λυχνιῶν τῶν χρυσῶν· **2.2** Οἶδα τὰ ἔργα σου καὶ τὸν
²LAMPSTANDS - ¹GOLDEN; I KNOW THE WORKS OF YOU AND THE

κόπον καὶ τὴν ὑπομονήν σου καὶ ὅτι οὐ δύνη
LABOR AND THE ENDURANCE OF YOU AND THAT YOU CANNOT

βαστάσαι κακοὺς, καὶ ἐπείρασας τοὺς λέγοντας
BEAR EVIL MEN, AND TESTED THE ONES CALLING

ἑαυτοὺς ἀποστόλους καὶ οὐκ εἰσὶν καὶ εὔρες αὐτοὺς
THEMSELVES APOSTLES AND ARE~NOT, AND FOUND THEM

ψευδεῖς, **2.3** καὶ ὑπομονὴν ἔχεις καὶ ἐβάστασας διὰ
LIARS, AND YOU HAVE~ENDURANCE, AND PERSEVERED BECAUSE OF

τὸ ὄνομά μου καὶ οὐ κεκοπίακες. **2.4** ἀλλὰ ἔχω
THE NAME OF ME AND HAVE NOT BECOME WEARY. BUT I HAVE

κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώτην
[THIS] AGAINST YOU, THAT - ³LOVE ¹YOUR - ²FIRST

ἀφῆκες. **2.5** μνημόνευε οὖν πόθεν πέπτωκας
YOU ABANDONED. REMEMBER THEREFORE FROM WHERE YOU HAVE FALLEN

καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ
AND REPENT AND THE FIRST WORKS DO; BUT~IF

μὴ, ἔρχομαί σοι καὶ κινήσω τὴν λυχνίαν σου ἐκ
NOT, I AM COMING TO YOU AND I WILL REMOVE THE LAMPSTAND OF YOU FROM

τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσης. **2.6** ἀλλὰ τοῦτο
THE PLACE OF IT, UNLESS YOU REPENT. BUT THIS

ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν ἃ καγὼ
YOU HAVE, THAT YOU HATE THE WORKS OF THE NICOLAITANS, WHICH ALSO

μισῶ. **2.7** ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα
I HATE. THE ONE HAVING AN EAR LET HIM HEAR WHAT THE SPIRIT

λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι δώσω αὐτῷ
SAYS TO THE CHURCHES. TO THE ONE OVERCOMING I WILL GIVE TO HIM

φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὅ ἐστιν ἐν τῷ
TO EAT OF THE TREE - OF LIFE, WHICH IS IN THE

παραδείσῳ τοῦ θεοῦ.
PARADISE - OF GOD.

2.8 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας
AND TO THE ANGEL OF THE ²IN ³SMYRNA ¹CHURCH

γράψον·
WRITE:

Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς
THESE THINGS SAYS THE FIRST AND THE LAST, WHO

ἐγένετο νεκρὸς καὶ ἔζησεν· **2.9** Οἶδά σου τὴν θλίψιν
BECAME DEAD AND CAME TO LIFE; I KNOW YOUR - AFFLICTION

καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος εἶ, καὶ τὴν
AND - POVERTY, BUT YOU ARE~RICH, AND THE
βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι
SLANDER OF THE ONES DECLARING ³JEWS ²TO BE
ἐαυτοὺς καὶ οὐκ εἰσὶν ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.
¹THEMSELVES, AND ARE~NOT BUT [ARE] A SYNAGOGUE - OF SATAN.

2.10 μηδὲν φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ
FEAR~NOT AT ALL THE THINGS YOU ARE ABOUT TO SUFFER. BEHOLD

μέλλει βάλλειν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν
³IS ABOUT ⁴TO CAST ¹THE ²DEVIL [SOME] OF YOU* INTO PRISON

ἵνα πειρασθῆτε καὶ ἔξετε θλίψιν ἡμερῶν δέκα.
THAT YOU* MAY BE TESTED AND YOU* WILL HAVE AFFLICTION TEN~DAYS.

γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν
BE FAITHFUL UNTO DEATH, AND I WILL GIVE YOU THE

στέφανον τῆς ζωῆς. **2.11** ὁ ἔχων οὖς ἀκουσάτω τί
CROWN - OF LIFE. THE ONE HAVING EARS LET HIM HEAR WHAT

τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. ὁ νικῶν
THE SPIRIT SAYS TO THE CHURCHES. THE ONE OVERCOMING

οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.
NEVER WILL BE HURT BY THE ²DEATH - ¹SECOND.

2.12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας
AND TO THE ANGEL OF THE ²IN ³PERGAMUM ¹CHURCH

γράψον·

WRITE:

Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν
THESE THINGS SAYS THE ONE HAVING THE ³WORD -

δίστομον τὴν ὀξεῖαν· **2.13** Οἶδα ποῦ κατοικεῖς, ὅπου
²TWO~EDGED - ¹SHARP; I KNOW WHERE YOU DWELL, WHERE

ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου
THE THRONE - OF SATAN[IS], AND YOU HOLD FAST THE NAME OF ME

καὶ οὐκ ἡρνήσω τὴν πίστιν μου καὶ ἐν ταῖς
AND DID NOT DENY THE FAITH OF(IN) ME, EVEN IN THE

ἡμέραις Ἀντιπᾶς ὁ μάρτυς μου ὁ πιστός μου, ὃς
DAYS OF ANTIPAS THE ³WITNESS ¹MY - ²FAITHFUL -, WHO

ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ.
WAS KILLED AMONG YOU*, WHERE - SATAN DWELLS.

2.14 ἀλλ' ἔχω κατὰ σοῦ ὀλίγα ὅτι ἔχεις ἐκεῖ
BUT I HAVE ²AGAINST ³YOU ¹A FEW THINGS BECAUSE YOU HAVE THERE

κρατοῦντας τὴν διδασχὴν Βαλαάμ, ὃς ἐδίδασκεν τῷ
ONES HOLDING THE TEACHING OF BALAAM, WHO WAS TEACHING -

Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ
BALAK TO PUT A SNARE BEFORE THE SONS OF ISRAEL

φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι. **2.15** οὕτως
TO EAT FOOD SACRIFICED TO IDOLS AND TO COMMIT FORNICATION. SO

ἔχεις καὶ σὺ κρατοῦντας τὴν διδασχὴν [τῶν] Νικολαϊτῶν
³HAVE ²ALSO ¹YOU ONES HOLDING THE TEACHING OF THE NICOLAITANS

ὁμοίως. **2.16** μετανόησον οὖν· εἰ δὲ μή,
LIKEWISE. REPENT THEREFORE; BUT~IF NOT,

and your poverty, even though you are rich. I know the slander on the part of those who say that they are Jews and are not, but are a synagogue of Satan. ¹⁰Do not fear what you are about to suffer. Beware, the devil is about to throw some of you into prison so that you may be tested, and for ten days you will have affliction. Be faithful until death, and I will give you the crown of life. ¹¹Let anyone who has an ear listen to what the Spirit is saying to the churches. Whoever conquers will not be harmed by the second death.

¹² "And to the angel of the church in Pergamum write: These are the words of him who has the sharp two-edged sword:

¹³ "I know where you are living, where Satan's throne is. Yet you are holding fast to my name, and you did not deny your faith in me^h even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan lives. ¹⁴But I have a few things against you: you have some there who hold to the teaching of Balaam, who taught Balak to put a stumbling block before the people of Israel, so that they would eat food sacrificed to idols and practice fornication. ¹⁵So you also have some who hold to the teaching of the Nicolaitans. ¹⁶Repent then. If not,

^h Or deny my faith

I will come to you soon and make war against them with the sword of my mouth.

¹⁷Let anyone who has an ear listen to what the Spirit is saying to the churches. To everyone who conquers I will give some of the hidden manna, and I will give a white stone, and on the white stone is written a new name that no one knows except the one who receives it.

¹⁸“And to the angel of the church in Thyatira write: These are the words of the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze:

¹⁹“I know your works—your love, faith, service, and patient endurance. I know that your last works are greater than the first. ²⁰But I have this against you: you tolerate that woman Jezebel, who calls herself a prophet and is teaching and beguiling my servantsⁱ to practice fornication and to eat food sacrificed to idols. ²¹I gave her time to repent, but she refuses to repent of her fornication. ²²Beware, I am throwing her on a bed, and those who commit adultery with her I am throwing into great distress, unless they repent of her doings; ²³and I will strike her children dead. And all the churches will know that I

ⁱ Gk. slaves

ἔρχομαί σοι ταχὺ καὶ πολεμήσω μετ’ αὐτῶν ἐν τῇ
I AM COMING TO YOU QUICKLY AND WILL WAR WITH THEM BY THE

ῥομφαία τοῦ στόματός μου. **2.17** ὁ ἔχων οὖς
SWORD OF THE MOUTH OF ME. THE ONE HAVING AN EAR

ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
LET HIM HEAR WHAT THE SPIRIT SAYS TO THE CHURCHES.

τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ
TO THE ONE OVERCOMING I WILL GIVE HIM [SOME] OF THE MANNA -

κεκρυμμένου καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ
HAVING BEEN HIDDEN, AND I WILL GIVE HIM A WHITE~STONE, AND UPON

τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς
THE STONE A NEW~NAME HAVING BEEN WRITTEN, WHICH NO ONE

οἶδεν εἰ μὴ ὁ λαμβάνων.
KNOWS EXCEPT THE ONE RECEIVING [IT].

2.18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας
AND TO THE ANGEL OF THE ²IN ³THYATIRA ¹CHURCH

γράψον·
WRITE:

Τὰδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς
THESE THINGS SAYS THE SON - OF GOD, THE ONE HAVING THE

ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς καὶ οἱ πόδες αὐτοῦ
EYES OF HIM AS A FLAME OF FIRE AND THE FEET OF HIM

ὅμοιοι χαλκολιβάνῳ· **2.19** Οἶδά σου τὰ ἔργα καὶ τὴν
LIKE BURNISHED BRONZE. I KNOW YOUR - WORKS AND THE

ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν
LOVE AND THE FAITH AND THE RIGHTEOUSNESS AND THE

ὑπομονήν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα
ENDURANCE OF YOU, AND THE ²WORKS ³OF YOU - ¹LAST MORE

τῶν πρώτων. **2.20** ἀλλὰ ἔχω κατὰ σοῦ ὅτι
[THAN] THE FIRST. BUT I HAVE [THIS] AGAINST YOU THAT

ἀφείς τὴν γυναῖκα Ἰεζάβελ, ἡ λέγουσα ἐαυτὴν
YOU PERMIT THE WOMAN JEZEBEL, THE ONE CALLING HERSELF

προφῆτιν καὶ διδάσκει καὶ πλανᾷ τοὺς ἑμούςς δούλους
A PROPHETESS, AND SHE TEACHES AND DECEIVES - MY SLAVES

πορνεύσαι καὶ φαγεῖν εἰδωλόθυστα. **2.21** καὶ
TO COMMIT FORNICATION AND TO EAT FOOD SACRIFICED TO IDOLS. AND I

ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει
GAVE HER TIME THAT SHE MIGHT REPENT, AND SHE DOES NOT WISH

μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς. **2.22** ἰδοὺ βάλλω
TO REPENT OF THE FORNICATION OF HER. BEHOLD, I AM THROWING

αὐτὴν εἰς κλίνην καὶ τοὺς μοιχεύοντας μετ’ αὐτῆς
HER INTO A BED, AND THE ONES COMMITTING ADULTERY WITH HER

εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν
INTO GREAT~AFFLICTION, UNLESS THEY REPENT OF THE

ἔργων αὐτῆς, **2.23** καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν
WORKS OF HER, AND THE CHILDREN OF HER I WILL KILL WITH

θανάτῳ. καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ
DEATH. AND ⁴WILL KNOW ¹ALL ²THE ³CHURCHES THAT I

εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας, καὶ δώσω
 AM THE ONE SEARCHING [THE] MINDS AND HEARTS, AND I WILL GIVE
 ὑμῖν ἐκάστω κατὰ τὰ ἔργα ὑμῶν. **2.24** ὑμῖν δὲ
 TO YOU^o, EACH ONE, ACCORDING TO THE WORKS OF YOU^o. ³TO YOU^o ¹BUT
 λέγω τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι
²I SAY, THE REST, TO THE ONES IN THYATIRA, AS MANY AS
 οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν
 HAVE ~NOT - THIS ~TEACHING, WHO DID NOT KNOW
 τὰ βαθέα τοῦ Σατανᾶ ὡς λέγουσιν· οὐ βάλλω ἐφ'
 THE DEEP THINGS - OF SATAN AS THEY SAY; I AM NOT PUTTING ON
 ὑμᾶς ἄλλο βάρος, **2.25** πλὴν ὃ ἔχετε κρατήσατε
 YOU^o ANOTHER BURDEN, NEVERTHELESS WHAT YOU^o HAVE HOLD FAST
 ἄχρι[ς] οὗ ἂν ἴξω. **2.26** καὶ ὁ νικῶν καὶ ὁ
 UNTIL I COME. AND THE ONE OVERCOMING AND THE ONE
 τηρῶν ἄχρι τέλους τὰ ἔργα μου,
 KEEPING UNTIL [THE] END THE WORKS OF ME,
 δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν
 I WILL GIVE HIM AUTHORITY OVER THE NATIONS,
2.27 καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ
 AND HE WILL SHEPHERD THEM WITH A ROD OF IRON,
 ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται,
 AS THE VESSELS - OF POTTERY ARE BROKEN,
2.28 ὡς καὶ γὰρ εἴληφα παρὰ τοῦ πατρός μου, καὶ
 AS I ALSO HAVE RECEIVED FROM THE FATHER OF ME, AND
 δώσω αὐτῷ τὸν ἀστέρα τὸν πρωῒνον. **2.29** ὁ
 I WILL GIVE HIM THE ²STAR - ¹MORNING. THE ONE
 ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς
 HAVING AN EAR LET HIM HEAR WHAT THE SPIRIT SAYS TO THE
 ἐκκλησίαις.
 CHURCHES.

am the one who searches
 minds and hearts, and I will
 give to each of you as your
 works deserve. ²⁴But to the
 rest of you in Thyatira, who
 do not hold this teaching,
 who have not learned what
 some call 'the deep things of
 Satan,' to you I say, I do not
 lay on you any other burden;
²⁵only hold fast to what you
 have until I come. ²⁶To
 everyone who conquers and
 continues to do my works to
 the end,

I will give authority over
 the nations;
²⁷to rule^o them with an iron
 rod,
 as when clay pots are
 shattered—

²⁸even as I also received
 authority from my Father. To
 the one who conquers I will
 also give the morning star.
²⁹Let anyone who has an ear
 listen to what the Spirit is
 saying to the churches.

^jOr to shepherd

CHAPTER 3

3.1 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας
 AND TO THE ANGEL OF THE ²IN ³SARDIS ¹CHURCH
 γράψον·
 WRITE:
 Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ
 THESE THINGS SAYS THE ONE HAVING THE SEVEN SPIRITS -
 θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα ὅτι
 OF GOD AND THE SEVEN STARS; I KNOW YOUR - WORKS THAT
 ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ. **3.2** γίνου
 YOU HAVE ~A NAME THAT YOU LIVE, AND ARE ~DEAD. BE
 γρηγορῶν καὶ στηρίσον τὰ λοιπὰ ἃ ἔμελλον
 WATCHING AND STRENGTHEN THE THINGS REMAINING WHICH ARE ABOUT
 ἀποθανεῖν, οὐ γὰρ εὗρηκά σου τὰ ἔργα πεπληρωμένα
 TO DIE, FOR ~NOT HAVE I FOUND YOUR - WORKS HAVING BEEN COMPLETED

"And to the angel of the
 church in Sardis write:
 These are the words of him
 who has the seven spirits of
 God and the seven stars:

"I know your works; you
 have a name of being alive,
 but you are dead. ²Wake
 up, and strengthen what re-
 mains and is on the point
 of death, for I have not
 found your works perfect

in the sight of my God.

³Remember then what you received and heard; obey it, and repent. If you do not wake up, I will come like a thief, and you will not know at what hour I will come to you. ⁴Yet you have still a few persons in Sardis who have not soiled their clothes; they will walk with me, dressed in white, for they are worthy. ⁵If you conquer, you will be clothed like them in white robes, and I will not blot your name out of the book of life; I will confess your name before my Father and before his angels. ⁶Let anyone who has an ear listen to what the Spirit is saying to the churches.

⁷“And to the angel of the church in Philadelphia write:

These are the words of
the holy one, the
true one,
who has the key of
David,
who opens and no one
will shut,
who shuts and no one
opens:

⁸“I know your works.

Look, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name. ⁹I will make those of the synagogue of Satan

ἐνώπιον τοῦ θεοῦ μου. **3.3** μνημόνευε οὖν πῶς
BEFORE THE GOD OF ME. REMEMBER THEREFORE HOW

εἰληφας καὶ ἤκουσας καὶ τήρει καὶ μετανόησον.
YOU HAVE RECEIVED AND HEARD, AND KEEP [IT] AND REPENT.

ἐὰν οὖν μὴ γρηγορήσης, ἥξω ὡς κλέπτης, καὶ
IF THEREFORE YOU DO NOT WATCH, I WILL COME AS A THIEF, AND

οὐ μὴ γνῶς ποῖαν ὥραν ἥξω ἐπὶ σέ.
NEVER WOULD YOU KNOW AT WHAT HOUR I WILL COME UPON YOU.

3.4 ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σάρδεσιν ἃ
BUT YOU HAVE A FEW NAMES (PERSONS) IN SARDIS WHICH

οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσιν
DID NOT SOIL THE GARMENTS OF THEM, AND THEY WILL WALK

μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν. **3.5** ὁ
WITH ME IN WHITE, BECAUSE THEY ARE ~ WORTHY. THE ONE

νικῶν οὕτως περιβαλεῖται ἐν ἱματίοις λευκοῖς
OVERCOMING, IN SIMILAR MANNER, WILL BE CLOTHED IN WHITE ~ GARMENTS,

καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου
AND NEVER WILL I BLOT OUT THE NAME OF HIM FROM THE BOOK

τῆς ζωῆς καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ
- OF LIFE AND I WILL CONFESS THE NAME OF HIM BEFORE THE

πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. **3.6** ὁ
FATHER OF ME AND BEFORE THE ANGELS OF HIM. THE ONE

ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς
HAVING AN EAR LET HIM HEAR WHAT THE SPIRIT SAYS TO THE

ἐκκλησίαις.
CHURCHES.

3.7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας
AND TO THE ANGEL OF THE ²IN ³PHILADELPHIA ¹CHURCH

γράψον·
WRITE:

Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός,
THESE THINGS SAYS THE HOLY ONE, THE TRUE ONE,

ὁ ἔχων τὴν κλεῖν Δαβὶδ,
THE ONE HAVING THE KEY OF DAVID,

ὁ ἀνοίγων καὶ οὐδεὶς κλείσει
THE ONE OPENING AND NO ONE WILL SHUT

καὶ κλείων καὶ οὐδεὶς ἀνοίγει·
AND SHUTTING AND NO ONE OPENS:

3.8 Οἶδά σου τὰ ἔργα, ἰδοὺ δέδωκα ἐνώπιόν σου
I KNOW YOUR - WORKS, BEHOLD, I HAVE GIVEN BEFORE YOU

θύραν ἡνεωγμένην, ἣν οὐδεὶς δύναται κλείσαι αὐτήν,
A DOOR HAVING BEEN OPENED, WHICH NO ONE IS ABLE TO SHUT IT,

ὅτι μικρὰν ἔχεις δύναμιν καὶ ἐτήρησάς μου τὸν
BECAUSE YOU HAVE ~ A LITTLE POWER (STRENGTH) AND KEPT MY -

λόγον καὶ οὐκ ἡρνήσω τὸ ὄνομά μου. **3.9** ἰδοὺ
WORD AND DID NOT DENY THE NAME OF ME. BEHOLD,

διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν
I MAY GIVE (MAKE) [SOME] OF THE SYNAGOGUE - OF SATAN, THE ONES

λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ
DECLARING THEMSELVES TO BE~JEWS, AND ARE~NOT BUT

ψεύδονται. ἰδοὺ ποιήσω αὐτοὺς ἵνα ἥξουσιν καὶ
LIE; BEHOLD, I WILL MAKE THEM THAT THEY WILL COME AND

προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου καὶ
WILL WORSHIP BEFORE THE FEET OF YOU AND

γνώσιν ὅτι ἐγὼ ἠγάπησά σε. **3.10** ὅτι ἐτήρησας
THEY WOULD KNOW THAT I LOVED YOU. BECAUSE YOU KEPT

τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ
THE WORD OF(CONCERNING) THE ENDURANCE OF(FOR) ME, I ALSO

σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης
WILL KEEP~YOU FROM THE HOUR - OF TRIAL - BEING ABOUT

ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης πειράσαι τοὺς
TO COME UPON ²THE ³INHABITED [WORLD] ¹ALL TO TRY THE ONES

κατοικοῦντας ἐπὶ τῆς γῆς. **3.11** ἔρχομαι ταχύ· κράτει
DWELLING UPON THE EARTH. I AM COMING QUICKLY; HOLD

ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.
WHAT YOU HAVE, THAT NO ONE TAKES THE CROWN OF YOU.

3.12 ὁ νικῶν ποιήσω αὐτὸν στύλον ἐν τῷ ναῷ
THE ONE OVERCOMING I WILL MAKE HIM A PILLAR IN THE TEMPLE

τοῦ θεοῦ μου καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι καὶ
OF THE GOD OF ME AND ³OUT ¹NEVER ²MAY HE GO ANY MORE AND

γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ
I WILL WRITE UPON HIM THE NAME OF THE GOD OF ME AND THE

ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς
NAME OF THE CITY OF THE GOD OF ME, THE NEW

Ἱερουσαλὴμ ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ
JERUSALEM, - COMING DOWN OUT OF - HEAVEN FROM

τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν. **3.13** ὁ
THE GOD OF ME, AND THE ²NAME ³OF ME - ¹NEW. THE ONE

ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς
HAVING AN EAR LET HIM HEAR WHAT THE SPIRIT SAYS TO THE

ἐκκλησίαις.
CHURCHES.

3.14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας
AND TO THE ANGEL OF THE ²IN ³LAODICEA ¹CHURCH

γράψον·
WRITE:

Τάδε λέγει ὁ ἁμὴν, ὁ μάρτυς ὁ πιστὸς καὶ
THESE THINGS SAYS THE AMEN, THE ⁴WITNESS - ¹FAITHFUL ²AND

ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ· **3.15** Οἶδά
³TRUE, THE ORIGIN OF THE CREATION - OF GOD; I KNOW

σου τὰ ἔργα ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός.
YOUR - WORKS, THAT NEITHER COLD YOU ARE NOR HOT.

ὄφελον ψυχρὸς ἢ ζεστός. **3.16** οὕτως ὅτι
I WOULD [THAT] YOU WERE~COLD OR HOT. SO BECAUSE

χλιαρὸς εἶ καὶ οὔτε ζεστός οὔτε ψυχρός, μέλλω
YOU ARE~LUKEWARM AND NEITHER HOT NOR COLD, I AM ABOUT

who say that they are Jews and are not, but are lying—I will make them come and bow down before your feet, and they will learn that I have loved you. ¹⁰Because you have kept my word of patient endurance, I will keep you from the hour of trial that is coming on the whole world to test the inhabitants of the earth. ¹¹I am coming soon; hold fast to what you have, so that no one may seize your crown. ¹²If you conquer, I will make you a pillar in the temple of my God; you will never go out of it. I will write on you the name of my God, and the name of the city of my God, the new Jerusalem that comes down from my God out of heaven, and my own new name. ¹³Let anyone who has an ear listen to what the Spirit is saying to the churches.

¹⁴ “And to the angel of the church in Laodicea write: The words of the Amen, the faithful and true witness, the origin^k of God’s creation:

¹⁵ “I know your works; you are neither cold nor hot. I wish that you were either cold or hot. ¹⁶So, because you are lukewarm, and neither cold nor hot, I am

^k Or *beginning*

about to spit you out of my mouth. ¹⁷For you say, 'I am rich, I have prospered, and I need nothing.' You do not realize that you are wretched, pitiable, poor, blind, and naked. ¹⁸Therefore I counsel you to buy from me gold refined by fire so that you may be rich; and white robes to clothe you and to keep the shame of your nakedness from being seen; and salve to anoint your eyes so that you may see. ¹⁹I reprove and discipline those whom I love. Be earnest, therefore, and repent. ²⁰Listen! I am standing at the door, knocking; if you hear my voice and open the door, I will come in to you and eat with you, and you with me. ²¹To the one who conquers I will give a place with me on my throne, just as I myself conquered and sat down with my Father on his throne. ²²Let anyone who has an ear listen to what the Spirit is saying to the churches."

σε ἐμέσαι ἐκ τοῦ στόματός μου. **3.17** ὅτι λέγεις
TO SPIT~YOU OUT OF THE MOUTH OF ME. BECAUSE YOU SAY,
ὅτι Πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδὲν χρεῖαν
- I AM~RICH AND HAVE BECOME WEALTHY AND ²NO ³NEED
ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ
¹HAVE, AND YOU DO NOT KNOW THAT YOU ARE THE ONE WRETCHED AND
ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός,
PITIFUL AND POOR AND BLIND AND NAKED,
3.18 συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον
I COUNSEL YOU TO BUY FROM ME GOLD
πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσης, καὶ
HAVING BEEN PURIFIED BY FIRE THAT YOU MAY BE RICH, AND
ἱμάτια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ
WHITE~GARMENTS THAT YOU MAY CLOTHED AND ⁶NOT ⁷BE MANIFESTED ¹THE
αἰσχύνῃ τῆς γυμνότητός σου, καὶ κολλ[ο]ύριον
²SHAME ³OF THE ⁴NAKEDNESS ⁵OF YOU, AND SALVE
ἐγγρίσαι τοὺς ὀφθαλμούς σου ἵνα βλέπῃς. **3.19** ἐγὼ
TO RUB ON THE EYES OF YOU THAT YOU MAY SEE. ²¹
ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω· ζήλευε οὖν
¹AS MANY AS AM FOND OF I REPROVE AND DISCIPLINE; BE HOT THEREFORE
καὶ μετανόησον. **3.20** ἰδοὺ ἑστήκα ἐπὶ τὴν θύραν
AND REPENT. BEHOLD, I HAVE STOOD AT THE DOOR
καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου καὶ
AND KNOCK; IF ANYONE HEARS THE VOICE OF ME AND
ἀνοίξῃ τὴν θύραν, [καὶ] εἰσελεύσομαι πρὸς αὐτὸν καὶ
OPENS THE DOOR, INDEED I WILL COME IN TO HIM AND
δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ. **3.21** ὁ
WILL DINE WITH HIM AND HE WITH ME. THE ONE
νικῶν δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ
OVERCOMING, I WILL GIVE TO HIM TO SIT WITH ME IN(ON) THE
θρόνῳ μου, ὡς καὶ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ
THRONE OF ME, AS I ALSO OVERCAME AND SAT WITH THE
πατρός μου ἐν τῷ θρόνῳ αὐτοῦ. **3.22** ὁ ἔχων οὖς
FATHER OF ME IN(ON) THE THRONE OF HIM. THE ONE HAVING AN EAR
ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
LET HIM HEAR WHAT THE SPIRIT SAYS TO THE CHURCHES.

CHAPTER 4

After this I looked, and there in heaven a door stood open! And the first voice, which I had heard speaking to me like a trumpet, said, "Come

4.1 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἡνεωγμένη
AFTER THESE THINGS I SAW, AND BEHOLD A DOOR HAVING BEEN OPENED
ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα
IN - HEAVEN, AND THE ²VOICE - ¹FIRST WHICH I HEARD
ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ λέγων, Ἀνάβα
[WAS] AS OF A TRUMPET SPEAKING WITH ME SAYING, COME UP

ὦδε, καὶ δεῖξω σοι ἃ δεῖ γενέσθαι μετὰ
 HERE, AND I WILL SHOW YOU THE THINGS WHICH NEED TO HAPPEN AFTER
 ταῦτα. **4.2** εὐθέως ἐγενόμην ἐν πνεύματι, καὶ ἰδοὺ
 THESE THINGS. AT ONCE I WAS IN SPIRIT, AND BEHOLD,
 θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον
 A THRONE WAS BEING SET IN - HEAVEN, AND UPON THE THRONE
 καθήμενος, **4.3** καὶ ὁ καθήμενος ὅμοιος ὁράσει
 ONE SITTING, AND THE ONE SITTING [WAS] LIKE IN APPEARANCE
 λίθῳ ἰάσπιδι καὶ σαρδίῳ, καὶ ἴρις κυκλόθεν τοῦ
 TO A STONE A JASPER AND CARNELIAN, AND A RAINBOW [WAS] AROUND THE
 θρόνου ὅμοιος ὁράσει σμαραγδίνῳ. **4.4** καὶ κυκλόθεν
 THRONE LIKE IN APPEARANCE TO AN EMERALD. AND AROUND
 τοῦ θρόνου θρόνους εἴκοσι τέσσαρες, καὶ ἐπὶ τοὺς
 THE THRONE THRONES TWENTY-FOUR AND ON THE
 θρόνους εἴκοσι τέσσαρας πρεσβυτέρους καθημένους
 THRONES TWENTY-FOUR ELDERS SITTING,
 περιβεβλημένους ἐν ἱματίοις λευκοῖς καὶ ἐπὶ τὰς
 HAVING BEEN CLOTHED IN WHITE-GARMENTS AND ON THE
 κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. **4.5** καὶ ἐκ τοῦ
 HEADS OF THEM GOLDEN-CROWNS. AND OUT OF THE
 θρόνου ἐκπορεύονται ἄστραπαι καὶ φωναὶ καὶ
 THRONE COMES FORTH LIGHTNING AND SOUNDS AND
 βρονταί, καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον
 THUNDERS, AND SEVEN TORCHES OF FIRE BURNING BEFORE
 τοῦ θρόνου, ἃ εἰσιν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ,
 THE THRONE, WHICH ARE THE SEVEN SPIRITS - OF GOD,
4.6 καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα
 AND BEFORE THE THRONE AS [IF THERE WERE] A SEA
 ὑαλίνη ὁμοία κρυστάλλῳ.
 OF GLASS, LIKE CRYSTAL.

Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου
 AND IN [THE] MIDST OF THE THRONE AND AROUND THE THRONE
 τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ
 FOUR LIVING BEINGS BEING FULL OF EYES IN FRONT AND
 ὀπίσθεν. **4.7** καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι
 IN BACK. AND THE LIVING BEING - FIRST [WAS] LIKE A LION,
 καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ καὶ τὸ τρίτον
 AND THE SECOND LIVING BEING LIKE A CALF, AND THE THIRD
 ζῶον ἔχων τὸ πρόσωπον ὡς ἀνθρώπου καὶ τὸ
 LIVING BEING HAVING THE FACE AS OF A MAN, AND THE
 τέταρτον ζῶον ὅμοιον ἀετῷ πετομένῳ. **4.8** καὶ τὰ
 FOURTH LIVING BEING LIKE A FLYING-EAGLE. AND THE
 τέσσαρα ζῶα, ἐν καθ' ἓν αὐτῶν ἔχων ἀνὰ
 FOUR LIVING BEINGS, EACH ONE OF THEM HAVING EACH
 πτέρυγας ἑξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν,
 SIX-WINGS, AROUND AND WITHIN THEY ARE FULL OF EYES,

up here, and I will show you what must take place after this.”²At once I was in the spirit,³ and there in heaven stood a throne, with one seated on the throne! And the one seated there looks like jasper and carnelian, and around the throne is a rainbow that looks like an emerald.⁴Around the throne are twenty-four thrones, and seated on the thrones are twenty-four elders, dressed in white robes, with golden crowns on their heads.⁵Coming from the throne are flashes of lightning, and rumblings and peals of thunder, and in front of the throne burn seven flaming torches, which are the seven spirits of God;⁶ and in front of the throne there is something like a sea of glass, like crystal.

Around the throne, and on each side of the throne, are four living creatures, full of eyes in front and behind:⁷ the first living creature like a lion, the second living creature like an ox, the third living creature with a face like a human face, and the fourth living creature like a flying eagle.⁸ And the four living creatures, each of them with six wings, are full of eyes all around and inside.

¹ Or in the Spirit

Day and night without
ceasing they sing,

“Holy, holy, holy,
the Lord God the
Almighty,

who was and is and is
to come.”

⁹And whenever the living
creatures give glory and
honor and thanks to the one
who is seated on the throne,
who lives forever and ever,
¹⁰the twenty-four elders fall
before the one who is seated
on the throne and worship
the one who lives forever
and ever; they cast their
crowns before the throne,
singing,

¹¹“You are worthy, our
Lord and God,
to receive glory and
honor and power,
for you created all things,
and by your will they
existed and were
created.”

καὶ ἀνάπαισιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς
AND REST(CESSATION) THEY DO NOT HAVE DAY AND NIGHT

λέγοντες,
SAYING,

Ἅγιος ἅγιος ἅγιος
HOLY, HOLY, HOLY,

κύριος ὁ θεὸς ὁ παντοκράτωρ,
LORD - GOD THE ALMIGHTY,

ὁ ᾧ καὶ ὁ ὢν καὶ ὁ
THE ONE [WHO] WAS AND THE ONE BEING AND THE ONE

ἐρχόμενος.
COMING.

4.9 καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ
AND WHENEVER ³WILL GIVE ¹THE ²LIVING BEINGS GLORY AND

τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τῷ
HONOR AND THANKS TO THE ONE SITTING ON THE

θρόνῳ τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,
THRONE, TO THE ONE LIVING INTO THE AGES OF THE AGES,

4.10 πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἐνώπιον
⁴WILL FALL ¹THE ²TWENTY-FOUR ³ELDERS BEFORE

τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ προσκυνήσουσιν
THE ONE SITTING ON THE THRONE AND WILL WORSHIP

τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων καὶ βαλοῦσιν
THE ONE LIVING INTO THE AGES OF THE AGES AND WILL THROW

τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες,
THE CROWNS OF THEM BEFORE THE THRONE SAYING,

4.11 Ἄξιός εἰ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν,
WORTHY YOU ARE, THE LORD AND THE GOD OF US,

λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν
TO RECEIVE THE GLORY AND THE HONOR AND THE

δύναμιν,
POWER,

ὅτι σὺ ἔκτισας τὰ πάντα
BECAUSE YOU CREATED - ALL THINGS

καὶ διὰ τὸ θέλημά σου ᾗσαν καὶ
AND BECAUSE OF THE WILL OF YOU THEY EXISTED AND

ἐκτίσθησαν.
WERE CREATED.

CHAPTER 5

Then I saw in the right hand
of the one seated on the throne
a scroll written on the inside
and on the back, sealed^m
with seven seals; ²and

^mOr written on the inside, and sealed
on the back

5.1 Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου
AND I SAW ON THE RIGHT [HAND] OF THE ONE SITTING

ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ
ON THE THRONE A SCROLL HAVING BEEN WRITTEN INSIDE AND

ὀπίσθεν κατεσφραγισμένον σφραγῖσιν ἑπτὰ. **5.2** καὶ
ON BACK, HAVING BEEN SEALED WITH SEVEN~SEALS. AND

εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ,
I SAW A STRONG-ANGEL PROCLAIMING IN A LOUD-VOICE,

Τίς ἄξιος ἀνοίξει τὸ βιβλίον καὶ λύσαι τὰς
WHO [IS] WORTHY TO OPEN THE SCROLL AND BREAK THE

σφραγίδας αὐτοῦ; **5.3** καὶ οὐδεὶς ἐδύνατο ἐν τῷ
SEALS OF IT? AND NO ONE WAS BEING ABLE IN -

οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς οὐδὲ ὑποκάτω τῆς γῆς
HEAVEN OR ON THE EARTH OR UNDER THE EARTH

ἀνοίξει τὸ βιβλίον οὔτε βλέπειν αὐτό. **5.4** καὶ
TO OPEN THE SCROLL OR TO LOOK [INTO] IT. AND

ἐκλαιον πολὺ, ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοίξει τὸ
I WAS WEeping GREATLY, BECAUSE NO ONE WAS FOUND-WORTHY TO OPEN THE

βιβλίον οὔτε βλέπειν αὐτό. **5.5** καὶ εἷς ἐκ τῶν
SCROLL OR TO LOOK [INTO] IT. AND ONE OF THE

πρεσβυτέρων λέγει μοι, Μὴ κλαίε, ἰδοὺ ἐνίκησεν ὁ
ELDERS SAYS TO ME, DO NOT WEep, LOOK, ¹⁰[HAS] CONQUERED ¹THE

λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαβὶδ,
²LION - ³OF ⁴THE ⁵TRIBE ⁶OF JUDAH, ⁷THE ⁸ROOT ⁹OF DAVID,

ἀνοίξει τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγίδας
[HE IS ABLE] TO OPEN THE SCROLL AND THE SEVEN SEALS

αὐτοῦ.
OF IT.

5.6 Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν
AND I SAW IN [THE] MIDST OF THE THRONE AND OF THE

τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων
FOUR LIVING BEINGS AND IN [THE] MIDST OF THE ELDERS

ἄρνιον ἑστηκὸς ὡς ἐσφαγμένον ἔχων κέρατα ἑπτὰ
A LAMB HAVING STOOD AS HAVING BEEN SLAIN, HAVING SEVEN-HORNS

καὶ ὀφθαλμοὺς ἑπτὰ οἵ εἰσιν τὰ [ἑπτὰ] πνεύματα
AND SEVEN-EYES, WHICH ARE THE SEVEN SPIRITS

τοῦ θεοῦ ἀπεσταλμένοι εἰς πᾶσαν τὴν γῆν. **5.7** καὶ
- OF GOD HAVING BEEN SENT INTO ALL THE EARTH. AND

ἦλθεν καὶ εἰληφεν ἐκ τῆς δεξιᾶς τοῦ
HE CAME AND HAS TAKEN [THE SCROLL] OUT OF THE RIGHT [HAND] OF THE ONE

καθημένου ἐπὶ τοῦ θρόνου. **5.8** καὶ ὅτε ἔλαβεν τὸ
SITTING ON THE THRONE. AND WHEN HE RECEIVED THE

βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἴκοσι τέσσαρες
SCROLL, THE FOUR LIVING BEINGS AND THE TWENTY-FOUR

πρεσβύτεροι ἔπεσαν ἐνώπιον τοῦ ἁρνίου ἔχοντες ἕκαστος
ELDERS FELL BEFORE THE LAMB, EACH ONE-HAVING

κιθάραν καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἵ
A HARP AND GOLDEN-BOWLS BEING FULL OF INCENSE, WHICH

εἰσιν αἱ προσευχαὶ τῶν ἁγίων, **5.9** καὶ ᾄδουσιν
ARE THE PRAYERS OF THE SAINTS; AND THAT ARE SINGING

ᾠδὴν καινὴν λέγοντες,
A NEW-SONG SAYING,

Ἄξιός εἰ λαβεῖν τὸ βιβλίον
WORTHY ARE YOU TO TAKE THE SCROLL

I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?" ³And no one in heaven or on earth or under the earth was able to open the scroll or to look into it. ⁴And I began to weep bitterly because no one was found worthy to open the scroll or to look into it. ⁵Then one of the elders said to me, "Do not weep. See, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."

⁶Then I saw between the throne and the four living creatures and among the elders a Lamb standing as if it had been slaughtered, having seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. ⁷He went and took the scroll from the right hand of the one who was seated on the throne. ⁸When he had taken the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each holding a harp and golden bowls full of incense, which are the prayers of the saints. ⁹They sing a new song:

"You are worthy to take the scroll

and to open its seals,
for you were slaughtered
and by your blood
you ransomed for
God

saints fromⁿ every tribe
and language and
people and nation;
¹⁰you have made them to
be a kingdom and
priests serving^o our
God,
and they will reign on
earth."

¹¹Then I looked, and I
heard the voice of many
angels surrounding the
throne and the living crea-
tures and the elders; they
numbered myriads of
myriads and thousands of
thousands, ¹²singing with
full voice,

"Worthy is the Lamb that
was slaughtered
to receive power and
wealth and wisdom
and might
and honor and glory and
blessing!"

¹³Then I heard every crea-
ture in heaven and on earth
and under the earth and in
the sea, and all that is in
them, singing,

"To the one seated on the
throne and to the
Lamb
be blessing and honor
and glory and might
forever and ever!"

ⁿ Gk ransomed for God from

^o Gk priests to

καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ,
AND TO OPEN THE SEALS OF IT,

ὅτι ἐσφάγης καὶ ἡγόρασας τῷ θεῷ
BECAUSE YOU WERE SLAIN AND PURCHASED (ONES) - FOR GOD

ἐν τῷ αἵματί σου
WITH THE BLOOD OF YOU

ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ
FROM EVERY TRIBE AND TONGUE AND PEOPLE

καὶ ἔθνους
AND NATION

5.10 καὶ ἐποίησας αὐτοὺς τῷ θεῷ ἡμῶν βασιλείαν
AND MADE THEM FOR THE GOD OF US A KINGDOM

καὶ ἱερεῖς,
AND PRIESTS,

καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.
AND THEY WILL REIGN ON THE EARTH.

5.11 Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων πολλῶν
AND I SAW, AND I HEARD (THE) VOICE OF MANY~ANGELS

κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν
AROUND THE THRONE AND OF THE LIVING BEINGS AND OF THE

πρεσβυτέρων, καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες
ELDERS, AND ⁴WAS ¹THE ²NUMBER ³OF THEM MYRIADS

μυριάδων καὶ χιλιάδες χιλιάδων **5.12** λέγοντες
OF MYRIADS AND THOUSANDS OF THOUSANDS, SAYING

φωνῇ μεγάλῃ,
WITH A LOUD~VOICE,

"Ἄξιόν ἐστιν τὸ ἄρνιον τὸ ἐσφαγμένον λαβεῖν
WORTHY IS THE LAMB - HAVING BEEN SLAIN TO RECEIVE

τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν
THE POWER AND WEALTH AND WISDOM AND STRENGTH

καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.
AND HONOR AND GLORY AND PRAISE.

5.13 καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ
AND EVERY CREATURE WHICH [IS] IN - HEAVEN AND ON

τῆς γῆς καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης
THE EARTH AND UNDER THE EARTH AND ON THE SEA

καὶ τὰ ἐν αὐτοῖς πάντα ἤκουσα λέγοντας,
AND - ²IN ³THEM ¹ALL THINGS I HEARD SAYING,

Τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἁρνίῳ
TO THE ONE SITTING ON THE THRONE AND TO THE LAMB

ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ
[BE] THE PRAISE AND THE HONOR AND THE GLORY AND THE

κράτος
DOMINION

εἰς τοὺς αἰῶνας τῶν αἰώνων.
INTO THE AGES OF THE AGES.

5.14 καὶ τὰ τέσσαρα ζῶα ἔλεγον, Ἀμήν. καὶ
AND THE FOUR LIVING BEINGS WERE SAYING, AMEN. AND

οἱ πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν.
THE ELDERS FELL [DOWN] AND WORSHIPED.

¹⁴And the four living creatures said, "Amen!"
And the elders fell down and worshiped.

CHAPTER 6

6.1 Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον μίαν ἐκ τῶν
AND I SAW WHEN ³OPENED ¹THE ²LAMB ONE OF THE

ἐπτὰ σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων
SEVEN SEALS, AND I HEARD ONE OF THE FOUR

ζῶων λέγοντος ὡς φωνὴ βροντῆς, Ἐρχου.
LIVING BEINGS SAYING AS WITH A SOUND OF THUNDER, COME.

6.2 καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ
AND I SAW, AND BEHOLD, A WHITE~HORSE, AND THE ONE

καθήμενος ἐπ' αὐτὸν ἔχων τόξον καὶ ἐδόθη αὐτῷ
SITTING ON IT HAVING A BOW AND ²WAS GIVEN ³TO HIM

στέφανος καὶ ἐξῆλθεν νικῶν καὶ ἵνα νικήσῃ
¹A CROWN AND HE WENT FORTH CONQUERING AND THAT HE MIGHT CONQUER.

6.3 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν δευτέραν,
AND WHEN HE OPENED THE ²SEAL - ¹SECOND,

ἤκουσα τοῦ δευτέρου ζώου λέγοντος, Ἐρχου. **6.4** καὶ
I HEARD THE SECOND LIVING BEING SAYING, COME. AND

ἐξῆλθεν ἄλλος ἵππος πυρρός, καὶ τῷ καθημένῳ ἐπ'
WENT FORTH ANOTHER HORSE, A RED ONE, AND TO THE ONE SITTING ON

αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς
IT WAS GIVEN TO HIM TO TAKE - PEACE FROM THE EARTH

καὶ ἵνα ἀλλήλους σφάξουσιν καὶ ἐδόθη αὐτῷ
AND THAT THEY WILL SLAY~ONE ANOTHER, AND WAS GIVEN TO HIM

μάχαιρα μεγάλη.
A GREAT~SWORD.

6.5 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τρίτην,
AND WHEN HE OPENED THE ²SEAL - ¹THIRD,

ἤκουσα τοῦ τρίτου ζώου λέγοντος, Ἐρχου. καὶ
I HEARD THE THIRD LIVING BEING SAYING, COME. AND

εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος
I SAW, AND BEHOLD, A BLACK~HORSE, AND THE ONE SITTING

ἐπ' αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. **6.6** καὶ
ON IT HAVING A PAIR OF SCALES IN THE HAND OF HIM. AND

ἤκουσα ὡς φωνὴν ἐν μέσῳ τῶν τεσσάρων
I HEARD AS [IT WERE] A VOICE IN [THE] MIDST OF THE FOUR

ζῶων λέγουσαν, Χοῖνιξ σίτου δηναρίου καὶ
LIVING BEINGS SAYING, A CHOENIX OF WHEAT OF (FOR) A DENARIUS AND

Then I saw the Lamb open one of the seven seals, and I heard one of the four living creatures call out, as with a voice of thunder, "Come!"^p I looked, and there was a white horse! Its rider had a bow; a crown was given to him, and he came out conquering and to conquer.

³ When he opened the second seal, I heard the second living creature call out, "Come!"^p And out came^q another horse, bright red; its rider was permitted to take peace from the earth, so that people would slaughter one another; and he was given a great sword.

⁵ When he opened the third seal, I heard the third living creature call out, "Come!"^p I looked, and there was a black horse! Its rider held a pair of scales in his hand, ⁶and I heard what seemed to be a voice in the midst of the four living creatures saying, "A quart of wheat for a day's pay,^r and

^p Or "Go!"

^q Or went

^r Gk a denarius

three quarts of barley for a day's pay,⁵ but do not damage the olive oil and the wine!"

7 When he opened the fourth seal, I heard the voice of the fourth living creature call out, "Come!"⁸ I looked and there was a pale green horse! Its rider's name was Death, and Hades followed with him; they were given authority over a fourth of the earth, to kill with sword, famine, and pestilence, and by the wild animals of the earth.

9 When he opened the fifth seal, I saw under the altar the souls of those who had been slaughtered for the word of God and for the testimony they had given; ¹⁰they cried out with a loud voice, "Sovereign Lord, holy and true, how long will it be before you judge and avenge our blood on the inhabitants of the earth?"

¹¹They were each given a white robe and told to rest a little longer, until the number would be complete both of their fellow servants¹² and of their brothers and sisters,¹³ who were soon to be killed as they themselves had been killed.

12 When he opened the sixth seal, I looked, and there came a great earthquake; the sun became

⁵ Gk a denarius

⁸ Or "Go!"

¹² Gk slaves

¹³ Gk brothers

τρεις χοίνικες κριθῶν δηναρίου, καὶ τὸ ἔλαιον καὶ
THREE CHOENIXES OF BARLEY OF(FOR) A DENARIUS, AND THE OIL AND

τὸν οἶνον μὴ ἀδικήσης.
THE WINE YOU MAY NOT HARM.

6.7 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην,
AND WHEN HE OPENED THE ²SEAL - ¹FOURTH,

ἤκουσα φωνὴν τοῦ τετάρτου ζῶον λέγοντος, Ἔρχου.
I HEARD [THE] VOICE OF THE FOURTH LIVING BEING SAYING, COME.

6.8 καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρός, καὶ ὁ
AND I SAW, AND BEHOLD A PALE~HORSE, AND THE ONE

καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ [ὁ] θάνατος, καὶ
SITTING UPON IT [THE] NAME FOR HIM, - DEATH, AND

ὁ ἄδης ἠκολούθει μετ' αὐτοῦ καὶ ἐδόθη αὐτοῖς
- HADES WAS FOLLOWING WITH HIM, AND ²WAS GIVEN ³TO THEM

ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς ἀποκτείνειν ἐν
¹AUTHORITY OVER THE FOURTH [PART] OF THE EARTH TO KILL WITH

ρόμφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν
SWORD AND WITH FAMINE AND WITH DEATH AND BY THE

θηρίων τῆς γῆς.
WILD BEASTS OF THE EARTH.

6.9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα, εἶδον
AND WHEN HE OPENED THE FIFTH SEAL, I SAW

ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν
UNDERNEATH THE ALTAR THE SOULS OF THE ONES

ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ
HAVING BEEN SLAIN BECAUSE OF THE WORD - OF GOD AND BECAUSE OF

τὴν μαρτυρίαν ἣν εἶχον. 6.10 καὶ ἔκραξαν
THE[IR] TESTIMONY WHICH THEY WERE KEEPING. AND THEY CRIED OUT

φωνῇ μεγάλῃ λέγοντες, Ἔως πότε, ὁ δεσπότης ὁ
WITH A LOUD~VOICE SAYING, UNTIL WHEN, - MASTER, THE

ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα
HOLY ONE AND TRUE, DO YOU NOT JUDGE AND AVENGE THE BLOOD

ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς; 6.11 καὶ
OF US FROM THE ONES DWELLING ON THE EARTH? AND

ἐδόθη αὐτοῖς ἐκάστῳ στολὴ λευκὴ καὶ ἐρρέθη αὐτοῖς
³WAS GIVEN ⁴TO THEM ⁵EACH ONE ²ROBE ¹A WHITE AND IT WAS TOLD THEM

ἵνα ἀναπαύσονται ἔτι χρόνον μικρόν, ἕως
THAT THEY WILL REST YET A LITTLE~WHILE, UNTIL

πληρωθῶσιν καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ
[THE NUMBER] SHOULD BE COMPLETE ALSO - OF THEIR~FELLOW SLAVES AND -

ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτενέσθαι ὥς καὶ
THEIR~BROTHERS, THE ONES BEING ABOUT TO BE KILLED AS ALSO

αὐτοί.
THEY.

6.12 Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγίδα τὴν ἕκτην,
AND I SAW WHEN HE OPENED THE ²SEAL - ¹SIXTH,

καὶ σεισμὸς μέγας ἐγένετο καὶ ὁ ἥλιος ἐγένετο
AND A GREAT~EARTHQUAKE OCCURRED AND THE SUN BECAME

μέλας ὡς σάκκος τρίχινος καὶ ἡ σελήνη ὅλη ἐγένετο
 BLACK AS SACKCLOTH MADE OF HAIR AND THE WHOLE-MOON BECAME
 ὡς αἷμα **6.13** καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς
 LIKE BLOOD AND THE STARS OF THE HEAVEN(SKY) FELL TO
 τὴν γῆν, ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ
 THE EARTH, AS A FIG TREE CASTS THE UNRIPE FIGS OF IT ²BY
 ἀνέμου μεγάλου σειομένη, **6.14** καὶ ὁ οὐρανὸς
⁴WIND ³A GREAT ¹BEING SHAKEN, AND THE HEAVEN(SKY)
 ἀπεχωρίσθη ὡς βιβλίον ἐλισσόμενον καὶ πᾶν ὄρος
 WAS SPLIT APART AS A SCROLL BEING ROLLED UP AND EVERY MOUNTAIN
 καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν. **6.15** καὶ
 AND ISLAND OUT OF THE PLACES OF THEM WERE MOVED. AND
 οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ
 THE KINGS OF THE EARTH AND THE GREAT MEN AND THE
 χιλιάρχοι καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροὶ καὶ πᾶς
 MILITARY LEADERS AND THE RICH MEN AND THE STRONG MEN AND EVERY
 δοῦλος καὶ ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια
 SLAVE AND FREE MAN HID THEMSELVES IN THE CAVES
 καὶ εἰς τὰς πέτρας τῶν ὀρέων **6.16** καὶ λέγουσιν
 AND IN THE ROCKS OF THE MOUNTAINS, AND THEY SAY
 τοῖς ὄρεσιν καὶ ταῖς πέτραις, Πέσετε ἐφ' ἡμᾶς καὶ
 TO THE MOUNTAINS AND TO THE ROCKS, FALL ON US AND
 κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ
 HIDE US FROM [THE] FACE OF THE ONE SITTING ON
 τοῦ θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου, **6.17** ὅτι
 THE THRONE AND FROM THE WRATH OF THE LAMB, BECAUSE
 ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτῶν, καὶ
⁵CAME(HAS COME) ¹THE ³DAY - ²GREAT - ⁴OF THEIR~WRATH, AND
 τίς δύναται σταθῆναι;
 WHO IS ABLE TO STAND?

black as sackcloth, the full moon became like blood, ¹³and the stars of the sky fell to the earth as the fig tree drops its winter fruit when shaken by a gale. ¹⁴The sky vanished like a scroll rolling itself up, and every mountain and island was removed from its place. ¹⁵Then the kings of the earth and the magnates and the generals and the rich and the powerful, and everyone, slave and free, hid in the caves and among the rocks of the mountains, ¹⁶calling to the mountains and rocks, "Fall on us and hide us from the face of the one seated on the throne and from the wrath of the Lamb; ¹⁷for the great day of their wrath has come, and who is able to stand?"

CHAPTER 7

7.1 Μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους
 AFTER THIS I SAW FOUR ANGELS
 ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς,
 HAVING TAKEN [THEIR] STAND ON THE FOUR CORNERS OF THE EARTH,
 κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς ἵνα
 HOLDING THE FOUR WINDS OF THE EARTH SO THAT
 μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς
²SHOULD NOT BLOW ¹WIND ON THE EARTH NOR ON THE
 θαλάσσης μήτε ἐπὶ πᾶν δένδρον. **7.2** καὶ εἶδον ἄλλον
 SEA NOR ON ANY TREE. AND I SAW ANOTHER
 ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου ἔχοντα
 ANGEL COMING UP FROM [THE] RISING OF [THE] SUN, HAVING
 σφραγίδα θεοῦ ζῶντος, καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς
 A SEAL OF [THE] LIVING~GOD, AND HE CRIED WITH A LOUD~VOICE TO THE

After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth so that no wind could blow on earth or sea or against any tree. ²I saw another angel ascending from the rising of the sun, having the seal of the living God, and he called with a loud voice to the

four angels who had been given power to damage earth and sea, ³saying, “Do not damage the earth or the sea or the trees, until we have marked the servants^w of our God with a seal on their foreheads.”

4 And I heard the number of those who were sealed, one hundred forty-four thousand, sealed out of every tribe of the people of Israel:

5 From the tribe of Judah twelve thousand sealed,

from the tribe of Reuben twelve thousand,

from the tribe of Gad twelve thousand,

6 from the tribe of Asher twelve thousand,

from the tribe of Naphtali twelve thousand,

from the tribe of Manasseh twelve thousand,

7 from the tribe of Simeon twelve thousand,

from the tribe of Levi twelve thousand,

from the tribe of Issachar twelve thousand,

8 from the tribe of Zebulun twelve thousand,

from the tribe of Joseph twelve thousand,

from the tribe of Benjamin twelve thousand sealed.

9 After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before

^w Gk. *slaves*

τέσσαρσιν ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν
FOUR ANGELS TO WHOM IT WAS GIVEN TO THEM TO HARM THE

γῆν καὶ τὴν θάλασσαν 7.3 λέγων, Μὴ ἀδικήσητε τὴν
EARTH AND THE SEA, SAYING, DO NOT HARM THE

γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρι
EARTH NOR THE SEA NOR THE TREES, UNTIL

σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν
WE SEAL THE SLAVES OF THE GOD OF US UPON THE

μετώπων αὐτῶν. 7.4 καὶ ἤκουσα τὸν ἀριθμὸν τῶν
FOREHEADS OF THEM. AND I HEARD THE NUMBER OF THE ONES

ἐσφραγισμένων, ἑκατὸν τεσσεράκοντα τέσσαρες
HAVING BEEN SEALED, A HUNDRED FORTY-FOUR

χιλιάδες, ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν
THOUSAND, HAVING BEEN SEALED FROM EVERY TRIBE OF [THE] SONS

Ἰσραὴλ.
OF ISRAEL.

7.5 ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι,
OF [THE] TRIBE OF JUDAH TWELVE THOUSAND HAVING BEEN SEALED,

ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες,
OF [THE] TRIBE OF REUBEN TWELVE THOUSAND,

ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες,
OF [THE] TRIBE OF GAD TWELVE THOUSAND,

7.6 ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες,
OF [THE] TRIBE OF ASHER TWELVE THOUSAND,

ἐκ φυλῆς Νεφθαλὶμ δώδεκα χιλιάδες,
OF [THE] TRIBE OF NAPHTALI TWELVE THOUSAND,

ἐκ φυλῆς Μανασσὴ δώδεκα χιλιάδες,
OF [THE] TRIBE OF MANASSEH TWELVE THOUSAND,

7.7 ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες,
OF [THE] TRIBE OF SIMEON TWELVE THOUSAND,

ἐκ φυλῆς Λεὺι δώδεκα χιλιάδες,
OF [THE] TRIBE OF LEVI TWELVE THOUSAND,

ἐκ φυλῆς Ἰσσαχάρ δώδεκα χιλιάδες,
OF [THE] TRIBE OF ISSACHAR TWELVE THOUSAND,

7.8 ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες,
OF [THE] TRIBE OF ZEBULUN TWELVE THOUSAND,

ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες,
OF [THE] TRIBE OF JOSEPH TWELVE THOUSAND,

ἐκ φυλῆς Βενιαμὴν δώδεκα χιλιάδες
OF [THE] TRIBE OF BENJAMIN TWELVE THOUSAND

ἐσφραγισμένοι.
HAVING BEEN SEALED.

7.9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν
AFTER THESE THINGS I SAW, AND BEHOLD, A GREAT-CROWD, WHICH

ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους
³TO NUMBER - ¹NO ONE ²WAS BEING ABLE, OUT OF EVERY NATION

καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν ἐστῶτες ἐνώπιον
AND [FROM] TRIBES AND PEOPLES AND TONGUES STANDING BEFORE

τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου περιβεβλημένους
THE THRONE AND BEFORE THE LAMB, HAVING BEEN CLOTHED WITH
στολὰς λευκὰς καὶ φοῖνικες ἐν ταῖς χερσὶν αὐτῶν,
WHITE~ROBES AND PALM BRANCHES IN THE HANDS OF THEM,

7.10 καὶ κράζουσιν φωνῇ μεγάλῃ λέγοντες,
AND THEY CRY WITH A GREAT(LOUD)~VOICE SAYING,

Ἡ σωτηρία τῷ θεῷ ἡμῶν τῷ καθημένῳ
- SALVATION (BELONGS) TO THE GOD OF US, THE ONE SITTING

ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ.
ON THE THRONE, AND TO THE LAMB.

7.11 καὶ πάντες οἱ ἄγγελοι εἰστήκεισαν κύκλῳ τοῦ
AND ALL THE ANGELS STOOD AROUND THE

θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων
THRONE AND THE ELDERS AND THE FOUR

ζώων καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ
LIVING BEINGS AND FELL BEFORE THE THRONE ON THE

πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ
FACES OF THEM AND THEY WORSHIPED - GOD

7.12 λέγοντες,
SAYING,

Ἀμήν, ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ
AMEN, THE PRAISE AND THE GLORY AND THE WISDOM AND

ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ
THE THANKSGIVING AND THE HONOR AND THE POWER AND THE

ἰσχύς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων·
STRENGTH TO THE GOD OF US INTO THE AGES OF THE AGES;

ἀμήν.
AMEN.

7.13 Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων λέγων
AND ⁵ANSWERED ¹ONE ²OF ³THE ⁴ELDERS SAYING

μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς
TO ME, THESE ONES HAVING BEEN CLOTHED WITH THE ²ROBES - ¹WHITE,

τίνες εἰσὶν καὶ πόθεν ἦλθον· **7.14** καὶ εἶρηκα
WHO ARE THEY AND FROM WHERE DID THEY COME? AND I HAVE SAID

αὐτῷ, Κύριέ μου, σὺ οἶδας. καὶ εἶπέν μοι, Οὗτοι
TO HIM, LORD OF ME, YOU KNOW. AND HE SAID TO ME, THESE

εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης
ARE THE ONES COMING OUT OF THE ²TRIBULATION - ¹GREAT

καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς
AND THEY WASHED THE ROBES OF THEM AND WHITENED THEM

ἐν τῷ αἵματι τοῦ ἀρνίου.
IN THE BLOOD OF THE LAMB.

7.15 διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ
THEREFORE THEY ARE BEFORE THE THRONE - OF GOD

καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν
AND SERVE HIM DAY AND NIGHT IN

τῷ ναῷ αὐτοῦ,
THE TEMPLE OF HIM,

the throne and before the Lamb, robed in white, with palm branches in their hands. ¹⁰They cried out in a loud voice, saying,

"Salvation belongs to our God who is seated on the throne, and to the Lamb!"

¹¹And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, ¹²singing,

"Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen."

¹³Then one of the elders addressed me, saying,

"Who are these, robed in white, and where have they come from?" ¹⁴I said to him, "Sir, you are the one that knows." Then he said to me, "These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb.

¹⁵For this reason they are before the throne of God, and worship him day and night within his temple,

and the one who is
seated on the throne
will shelter them.
¹⁶They will hunger no
more, and thirst no
more;
the sun will not strike
them,
nor any scorching heat;
¹⁷for the Lamb at the center
of the throne will be
their shepherd,
and he will guide them
to springs of the
water of life,
and God will wipe away
every tear from
their eyes."

καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου
AND THE ONE SITTING ON THE THRONE

σκηνώσει ἐπ' αὐτούς.
WILL SPREAD [HIS] TENT OVER THEM.

7.16 οὐ πεινάσουσιν ἔτι οὐδὲ διψήσουσιν ἔτι
THEY WILL NOT HUNGER ANY MORE NOR THIRST ANY MORE

οὐδὲ μὴ πέσῃ ἐπ' αὐτούς ὁ ἥλιος
NEITHER - MAY FALL ON THEM THE SUN

οὐδὲ πᾶν καύμα,
NOR ANY SCORCHING HEAT,

7.17 ὅτι τὸ ἄρνιον τὸ ἀνὰ μέσον τοῦ θρόνου
BECAUSE THE LAMB - IN [THE] MIDST OF THE THRONE

ποιμανεῖ αὐτούς
WILL SHEPHERD THEM

καὶ ὀδηγήσει αὐτούς ἐπὶ ζωῆς πηγὰς
AND WILL LEAD THEM TO ³OF LIFE ¹FOUNTAINS

ὕδατων,
²OF WATERS,

καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον
AND ²WILL WIPE AWAY - ¹GOD EVERY TEAR

ἐκ τῶν ὀφθαλμῶν αὐτῶν.
FROM THE EYES OF THEM.

CHAPTER 8

When the Lamb opened the seventh seal, there was silence in heaven for about half an hour. ²And I saw the seven angels who stand before God, and seven trumpets were given to them.

³ Another angel with a golden censer came and stood at the altar; he was given a great quantity of incense to offer with the prayers of all the saints on the golden altar that is before the throne. ⁴And the smoke of the incense, with the prayers of the saints, rose before God from the hand of the angel. ⁵Then

8.1 Καὶ ὅταν ἤνοιξεν τὴν σφραγίδα τὴν ἑβδόμην,
AND WHEN HE OPENED THE ²SEAL - ¹SEVENTH,

ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμῶριον. **8.2** καὶ
THERE WAS SILENCE IN - HEAVEN ABOUT HALF AN HOUR. AND

εἶδον τοὺς ἑπτὰ ἀγγέλους οἱ ἐνώπιον τοῦ θεοῦ
I SAW THE SEVEN ANGELS WHO ²BEFORE - ³GOD

ἑστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.
¹STOOD, AND THERE WERE GIVEN TO THEM SEVEN TRUMPETS.

8.3 Καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη ἐπὶ τοῦ
AND ANOTHER ANGEL CAME AND STOOD AT THE

θυσιαστηρίου ἔχων λιβανωτὸν χρυσοῦν, καὶ ἐδόθη
ALTAR, HAVING A GOLDEN~CENSER, AND THERE WAS GIVEN

αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς
TO HIM MUCH~INCENSE, THAT HE WILL GIVE [IT] WITH THE

προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον
PRAYERS OF ²THE ³SAINTS ¹ALL AT THE ²ALTAR

τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. **8.4** καὶ ἀνέβη ὁ
- ¹GOLDEN - BEFORE THE THRONE. AND ASCENDED THE

καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων
SMOKE OF THE INCENSES WITH THE PRAYERS OF THE SAINTS

ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ. **8.5** καὶ
OUT OF [THE] HAND OF THE ANGEL BEFORE - GOD. AND

εἴληφεν ὁ ἄγγελος τὸν λιβανωτὸν καὶ ἐγένετο
³HAS TAKEN ¹THE ²ANGEL THE CENSER AND FILLED
 αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου καὶ ἔβαλεν
 IT FROM THE FIRE OF THE ALTAR AND HE THREW [IT]
 εἰς τὴν γῆν, καὶ ἐγένοντο βρονταὶ καὶ φωναὶ καὶ
 TO THE EARTH, AND THERE WERE THUNDERS AND SOUNDS AND
 ἀστραπαὶ καὶ σεισμός.
 LIGHTNING AND AN EARTHQUAKE.

8.6 Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ
 AND THE SEVEN ANGELS - HAVING THE SEVEN
 σάλπιγγας ἡτοίμασαν αὐτοὺς ἵνα
 TRUMPETS PREPARED THEMSELVES THAT
 σαλπίσωσιν.
 THEY MIGHT SOUND [THE] TRUMPETS.

8.7 Καὶ ὁ πρῶτος ἐσάλπισεν· καὶ ἐγένετο χάλαζα
 AND THE FIRST TRUMPETED; AND THERE CAME HAIL
 καὶ πῦρ μεμιγμένα ἐν αἵματι καὶ ἐβλήθη εἰς
 AND FIRE HAVING BEEN MINGLED WITH BLOOD AND IT WAS THROWN TO
 τὴν γῆν, καὶ τὸ τρίτον τῆς γῆς κατεκάη καὶ τὸ
 THE EARTH, AND THE THIRD [PART] OF THE EARTH WAS BURNT UP, AND THE
 τρίτον τῶν δένδρων κατεκάη καὶ πᾶς χόρτος χλωρὸς
 THIRD [PART] OF THE TREES WAS BURNT UP AND ALL GREEN~GRASS
 κατεκάη.
 WAS BURNT UP.

8.8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ ὥς
 AND THE SECOND ANGEL TRUMPETED; AND AS [IT WERE]
 ὄρος μέγα πυρὶ καϊόμενον ἐβλήθη εἰς τὴν
 A GREAT~MOUNTAIN WITH FIRE BURNING WAS THROWN INTO THE
 θάλασσαν, καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης
 SEA, AND ⁵BECAME ¹THE ²THIRD [PART] ³OF THE ⁴SEA
 αἷμα **8.9** καὶ ἀπέθανεν τὸ τρίτον τῶν κτισμάτων
⁵BLOOD AND ¹⁰DIED ¹THE ²THIRD [PART] ³OF THE ⁴CREATURES
 τῶν ἐν τῇ θαλάσῃ τὰ ἔχοντα ψυχὰς καὶ τὸ τρίτον
 - ⁵IN ⁶THE ⁷SEA - ⁸HAVING ⁹LIFE, AND THE THIRD
 τῶν πλοίων διεφθάρησαν.
 OF THE SHIPS WERE DESTROYED.

8.10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν· καὶ ἔπεσεν
 AND THE THIRD ANGEL TRUMPETED; AND FELL
 ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καϊόμενος ὥς λαμπάς
 OUT OF - HEAVEN A GREAT~STAR BLAZING AS A TORCH
 καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς
 AND IT FELL ON THE THIRD [PART] OF THE RIVERS AND ON THE
 πηγὰς τῶν ὑδάτων, **8.11** καὶ τὸ ὄνομα τοῦ ἀστέρος
 FOUNTAINS OF THE WATERS, AND THE NAME OF THE STAR
 λέγεται ὁ ᾠψινθος, καὶ ἐγένετο τὸ τρίτον τῶν
 IS SAID [TO BE] - WORMWOOD, AND ⁵BECAME ¹THE ²THIRD [PART] ³OF THE
 ὑδάτων εἰς ᾠψινθον καὶ πολλοὶ τῶν ἀνθρώπων
⁴WATERS - WORMWOOD(BITTER) AND MANY OF THE MEN

the angel took the censer and filled it with fire from the altar and threw it on the earth; and there were peals of thunder, rumblings, flashes of lightning, and an earthquake.

6 Now the seven angels who had the seven trumpets made ready to blow them.

7 The first angel blew his trumpet, and there came hail and fire, mixed with blood, and they were hurled to the earth; and a third of the earth was burned up, and a third of the trees were burned up, and all green grass was burned up.

8 The second angel blew his trumpet, and something like a great mountain, burning with fire, was thrown into the sea. ⁹A third of the sea became blood, a third of the living creatures in the sea died, and a third of the ships were destroyed.

10 The third angel blew his trumpet, and a great star fell from heaven, blazing like a torch, and it fell on a third of the rivers and on the springs of water. ¹¹The name of the star is Wormwood. A third of the waters became wormwood, and many

died from the water, because it was made bitter.

12 The fourth angel blew his trumpet, and a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of their light was darkened; a third of the day was kept from shining, and likewise the night.

13 Then I looked, and I heard an eagle crying with a loud voice as it flew in midheaven, "Woe, woe, woe to the inhabitants of the earth, at the blasts of the other trumpets that the three angels are about to blow!"

ἀπέθανον ἐκ τῶν ὑδάτων ὅτι ἐπικράνθησαν.
DIED FROM THE WATERS BECAUSE THEY WERE MADE BITTER.

8.12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν· καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν καὶ ἡ ἡμέρα μὴ φάνη τὸ τρίτον αὐτῆς καὶ ἡ νύξ ὁμοίως.
AND THE FOURTH ANGEL TRUMPETED; AND WAS STRUCK THE THIRD [PART] OF THE SUN AND THE THIRD [PART] OF THE MOON AND THE THIRD [PART] OF THE STARS, THAT MIGHT BE DARKENED THE THIRD [PART] OF THEM AND THE DAY COULD NOT APPEAR [FOR] THE THIRD [PART] OF IT, AND THE NIGHT LIKEWISE.

8.13 Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλῃ, Οὐαὶ οὐαὶ οὐαὶ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.
AND I SAW, AND I HEARD ONE EAGLE FLYING IN MIDHEAVEN(MIDAIR) SAYING WITH A LOUD~VOICE, WOE, WOE, WOE TO THE ONES DWELLING ON - EARTH [BECAUSE] OF THE REMAINING SOUNDS(BLASTS) OF THE TRUMPET OF THE THREE ANGELS - BEING ABOUT TO TRUMPET.

CHAPTER 9

And the fifth angel blew his trumpet, and I saw a star that had fallen from heaven to earth, and he was given the key to the shaft of the bottomless pit; ²he opened the shaft of the bottomless pit, and from the shaft rose smoke like the smoke of a great furnace, and the sun and the air were darkened with the smoke from the shaft. ³Then from the smoke came locusts on the earth, and they were given authority like the authority of scorpions of the earth. ⁴They were told not to damage the grass of the earth or any green growth or any tree, but

9.1 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ εἶδον
AND THE FIFTH ANGEL TRUMPETED; AND I SAW

ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου
A STAR OUT OF - HEAVEN HAVING FALLEN TO THE EARTH, AND WAS GIVEN TO IT THE KEY OF THE SHAFT OF THE ABYSS,

9.2 καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ
AND HE OPENED THE SHAFT OF THE ABYSS, AND

ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς
SMOKE~ROSE OUT OF THE SHAFT AS SMOKE

καμίνου μεγάλης, καὶ ἐσκοτώθη ὁ ἥλιος καὶ ὁ ἀήρ
OF A GREAT~FURNACE, AND WAS DARKENED THE SUN AND THE AIR

ἐκ τοῦ καπνοῦ τοῦ φρέατος. **9.3** καὶ ἐκ τοῦ καπνοῦ
BY THE SMOKE OF THE SHAFT. AND OUT OF THE SMOKE

ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς
CAME FORTH LOCUSTS TO THE EARTH, AND WAS GIVEN TO THEM

ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς.
AUTHORITY AS HAVE AUTHORITY THE SCORPIONS - OF EARTH.

9.4 καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσουσιν τὸν χόρτον
AND IT WAS TOLD THEM THAT THEY SHOULD NOT HARM THE GRASS

τῆς γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν δένδρον, εἰ μὴ
OF THE EARTH NOR ANY GREENERY NOR ANY TREE, EXCEPT

τοὺς ἀνθρώπους οἵτινες οὐκ ἔχουσι τὴν σφραγίδα τοῦ
THE MEN, EVERYONE WHO DOES NOT HAVE THE SEAL -

θεοῦ ἐπὶ τῶν μετώπων. **9.5** καὶ ἐδόθη αὐτοῖς ἵνα
OF GOD ON THE(IR) FOREHEADS. AND IT WAS GIVEN TO THEM THAT

μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα βασανισθῶσιν
THEY SHOULD NOT KILL THEM, BUT THAT THEY WILL BE TORTURED

μῆνας πέντε, καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς
FIVE~MONTHS, AND - THEIR~TORMENT [IS] AS [THE] TORMENT

σκορπίου ὅταν παίσῃ ἄνθρωπον. **9.6** καὶ ἐν ταῖς
OF A SCORPION WHEN IT STRIKES A MAN. AND IN -

ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον
THOSE~DAYS ²WILL SEEK - ¹MEN - DEATH

καὶ οὐ μὴ εὕρῃσουσιν αὐτόν, καὶ ἐπιθυμήσουσιν
AND BY NO MEANS WILL FIND IT, AND THEY WILL DESIRE

ἀποθανεῖν καὶ φεύγει ὁ θάνατος ἀπ' αὐτῶν.
TO DIE AND ²FLEES - ¹DEATH FROM THEM.

9.7 Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις
AND THE APPEARANCES OF THE LOCUSTS [WERE] LIKE HORSES

ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς
HAVING BEEN PREPARED FOR WAR, AND ON THE HEADS

αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ, καὶ τὰ πρόσωπα
OF THEM AS CROWNS LIKE GOLD AND THE FACES

αὐτῶν ὡς πρόσωπα ἀνθρώπων, **9.8** καὶ εἶχον τρίχας
OF THEM AS FACES OF MEN, AND THEY HAD HAIR

ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων
AS HAIR OF WOMEN, AND THE TEETH OF THEM ²AS ³LIONS'

ἦσαν, **9.9** καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς,
¹WERE, AND THEY HAD BREASTPLATES LIKE IRON~BREASTPLATES

καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ
AND THE SOUND OF THE WINGS OF THEM [WAS] AS [THE] SOUND

ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον,
²CHARIOTS ³[WITH] HORSES ¹OF MANY RUNNING INTO BATTLE,

9.10 καὶ ἔχουσιν οὐράς ὁμοίας σκορπίοις καὶ κέντρα,
AND THEY HAVE TAILS LIKE SCORPIONS, AND STINGS,

καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν
AND ⁴[IS] IN(WITH) ⁵THE ⁶TAILS ⁷OF THEM ¹THE ²AUTHORITY(POWER) ³OF THEM

ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε, **9.11** ἔχουσιν ἐπ'
TO HARM - MEN FIVE~MONTHS; THEY HAVE OVER

αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου, ὄνομα
THEM A KING, THE ANGEL OF THE ABYSS, [THE] NAME

αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν, καὶ ἐν τῇ Ἑλληνικῇ
FOR HIM IN HEBREW, ABADDON, AND IN THE GREEK

ὄνομα ἔχει Ἀπολλύων.
HE HAS~[THE] NAME APOLLYON.

9.12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ ἔρχεται ἔτι δύο
THE ²WOE - ¹FIRST PASSED; BEHOLD, YET~COMES TWO

οὐαὶ μετὰ ταῦτα.
WOES AFTER THESE THINGS.

only those people who do not have the seal of God on their foreheads. ⁵They were allowed to torture them for five months, but not to kill them, and their torture was like the torture of a scorpion when it stings someone. ⁶And in those days people will seek death but will not find it; they will long to die, but death will flee from them.

⁷ In appearance the locusts were like horses equipped for battle. On their heads were what looked like crowns of gold; their faces were like human faces, ⁸their hair like women's hair, and their teeth like lions' teeth; ⁹they had scales like iron breastplates, and the noise of their wings was like the noise of many chariots with horses rushing into battle. ¹⁰They have tails like scorpions, with stingers, and in their tails is their power to harm people for five months. ¹¹They have as king over them the angel of the bottomless pit; his name in Hebrew is Abaddon,^x and in Greek he is called Apollyon.^y

¹² The first woe has passed. There are still two woes to come.

^x That is, *Destruction*

^y That is, *Destroyer*

13 Then the sixth angel blew his trumpet, and I heard a voice from the four^z horns of the golden altar before God, ¹⁴saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates."

¹⁵So the four angels were released, who had been held ready for the hour, the day, the month, and the year, to kill a third of humankind.

¹⁶The number of the troops of cavalry was two hundred million; I heard their number. ¹⁷And this was how I saw the horses in my vision: the riders wore breastplates the color of fire and of sapphire^a and of sulfur; the heads of the horses were like lions' heads, and fire and smoke and sulfur came out of their mouths. ¹⁸By these three plagues a third of humankind was killed, by the fire and smoke and sulfur coming out of their mouths. ¹⁹For the power of the horses is in their mouths and in their tails; their tails are like serpents, having heads; and with them they inflict harm.

20 The rest of humankind,

^z Other ancient authorities lack four

^a Gk. *hyacinth*

9.13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν· καὶ ἤκουσα
AND THE SIXTH ANGEL TRUMPETED; AND I HEARD

φωνὴν μίαν ἐκ τῶν [τεσσάρων] κεράτων τοῦ
ONE-VOICE FROM THE FOUR HORNS OF THE

θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,
²ALTAR - ¹GOLDEN - BEFORE - GOD,

9.14 λέγοντα τῷ ἑκτῷ ἀγγέλῳ, ὁ ἔχων τὴν
SAYING TO THE SIXTH ANGEL, THE ONE HAVING THE

σάλπιγγα, Λύσον τοὺς τέσσαρας ἀγγέλους τοὺς
TRUMPET, RELEASE THE FOUR ANGELS -

δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.
HAVING BEEN BOUND AT THE ²RIVER - ¹GREAT, EUPHRATES.

9.15 καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ
AND WERE RELEASED THE FOUR ANGELS -

ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ
HAVING BEEN PREPARED FOR THE HOUR AND DAY AND MONTH AND

ἐνιαυτόν, ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων.
YEAR, THAT THEY SHOULD KILL THE THIRD [PART] - OF MEN.

9.16 καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἵππικοῦ
AND THE NUMBER - OF TROOPS - OF CAVALRY

δισμυριάδες μυριάδων, ἤκουσα τὸν ἀριθμὸν αὐτῶν.
TWICE TEN THOUSAND [TIMES] TEN THOUSAND, I HEARD THE NUMBER OF THEM.

9.17 καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει καὶ
AND THUS I SAW THE HORSES IN THE VISION AND

τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας
THE ONES SITTING ON THEM, HAVING BREASTPLATES

πυρίνους καὶ ὑακινθίνους καὶ θειώδεις, καὶ αἱ
FIERY [RED] AND HYACINTH [BLUE] AND SULFUR [YELLOW], AND THE

κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ
HEADS OF THE HORSES LIKE HEADS OF LIONS, AND FROM

τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ
THE MOUTHS OF THEM GOES FORTH FIRE AND SMOKE AND

θεῖον. **9.18** ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν
SULFUR. FROM - ²THREE ³PLAGUES ¹THESE WERE KILLED

τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ
THE THIRD [PART] - OF MEN, BY THE FIRE AND THE

καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν
SMOKE AND THE SULFUR - COMING OUT OF THE

στομάτων αὐτῶν. **9.19** ἡ γὰρ ἐξουσία τῶν ἵππων ἐν
MOUTH OF THEM. FOR~THE AUTHORITY(POWER) OF THE HORSES ²IN

τῷ στόματι αὐτῶν ἐστὶν καὶ ἐν ταῖς οὐραῖς αὐτῶν,
³THE ⁴MOUTHS ⁵OF THEM ¹IS AND IN THE TAILS OF THEM,

αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς
FOR~THE TAILS OF THEM [ARE] LIKE SERPENTS, HAVING HEADS,

καὶ ἐν αὐταῖς ἀδικοῦσιν.
AND WITH THEM THEY DO INJURY.

9.20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἱ οὐκ
AND THE REST OF THE MEN, THE ONES NOT

ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐδὲ
 KILLED BY - THESE~PLAGUES, NOT EVEN
 μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα
 REPENTED OF THE WORKS OF THE HANDS OF THEM, THAT
 μὴ προσκυνήσουσιν τὰ δαιμόνια καὶ τὰ εἰδωλα τὰ
 THEY SHALL(SHOULD) NOT WORSHIP - DEMONS AND THE IDOLS -
 χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα
 GOLDEN AND - SILVER AND - BRONZE AND - STONE
 καὶ τὰ ξύλινα, ἃ οὐτε βλέπειν δύνανται οὐτε
 AND - WOODEN, WHICH NEITHER ARE ABLE~TO SEE NOR
 ἀκούειν οὐτε περιπατεῖν, **9.21** καὶ οὐ μετενόησαν ἐκ τῶν
 TO HEAR NOR TO WALK, AND THEY DID NOT REPENT OF THE
 φόνων αὐτῶν οὐτε ἐκ τῶν φαρμάκων αὐτῶν οὐτε ἐκ τῆς
 MURDERS OF THEM NOR OF THE SORCERIES OF THEM NOR OF THE
 πορνείας αὐτῶν οὐτε ἐκ τῶν κλεμμάτων αὐτῶν.
 FORNICATIONS OF THEM NOR OF THE THEFTS OF THEM.

who were not killed by these plagues, did not repent of the works of their hands or give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk. ²¹And they did not repent of their murders or their sorceries or their fornication or their thefts.

CHAPTER 10

10.1 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα
 AND I SAW ANOTHER STRONG-ANGEL COMING DOWN
 ἐκ τοῦ οὐρανοῦ περιβεβλημένον νεφέλην, καὶ ἡ
 OUT OF - HEAVEN HAVING BEEN WRAPPED IN A CLOUD, AND THE
 ἶρις ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ τὸ πρόσωπον
 RAINBOW [WAS] ON THE HEAD OF HIM AND THE FACE
 αὐτοῦ ὡς ὁ ἥλιος καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι
 OF HIM [WAS] AS THE SUN AND THE FEET OF HIM AS PILLARS
 πυρός, **10.2** καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον
 OF FIRE, AND HAVING IN THE HAND OF HIM A LITTLE SCROLL
 ἡνεωγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν
 HAVING BEEN OPENED. AND HE PLACED - ³FOOT ¹HIS - ²RIGHT
 ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,
 ON THE SEA, AND~THE LEFT ON THE LAND,
10.3 καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται.
 AND HE CRIED WITH A GREAT~VOICE AS A LION ROARS.
 καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς
 AND WHEN HE CRIED OUT, ⁴UTTERED ¹THE ²SEVEN ³THUNDERS -
 ἐαυτῶν φωνάς. **10.4** καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ
 THEIR VOICES. AND WHEN ⁴SPOKE ¹THE ²SEVEN
 βρονταί, ἡμελλον γράφειν, καὶ ἤκουσα φωνὴν ἐκ τοῦ
³THUNDERS, I WAS ABOUT TO WRITE, AND I HEARD A VOICE OUT OF -
 οὐρανοῦ λέγουσαν, Σφράγισον ἃ ἐλάλησαν αἱ
 HEAVEN SAYING, SEAL THE THINGS WHICH ⁴SPOKE ¹THE
 ἑπτὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς. **10.5** Καὶ ὁ
²SEVEN ³THUNDERS, AND ³NOT ²THEM ¹WRITE. AND THE

And I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head; his face was like the sun, and his legs like pillars of fire. ²He held a little scroll open in his hand. Setting his right foot on the sea and his left foot on the land, ³he gave a great shout, like a lion roaring. And when he shouted, the seven thunders sounded. ⁴And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders have said, and do not write it down." ⁵Then the

angel whom I saw standing
on the sea and the land
raised his right hand to
heaven

6 and swore by him
who lives forever
and ever,

who created heaven and what
is in it, the earth and what is
in it, and the sea and what
is in it: "There will be no
more delay, ⁷but in the days
when the seventh angel is to
blow his trumpet, the mys-
tery of God will be fulfilled,
as he announced to his ser-
vants^b the prophets."

8 Then the voice that I had
heard from heaven spoke to
me again, saying, "Go, take
the scroll that is open in the
hand of the angel who is
standing on the sea and on
the land." ⁹So I went to the
angel and told him to give
me the little scroll; and he
said to me, "Take it, and
eat; it will be bitter to your
stomach, but sweet as honey
in your mouth." ¹⁰So I took
the little scroll from the hand
of the angel and ate it; it
was sweet as honey in my
mouth, but when I had eaten
it, my stomach was made
bitter.

11 Then they said

^b Gk. slaves

ἄγγελος, ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης
ANGEL, WHOM I SAW HAVING TAKEN [HIS] STAND ON THE SEA

καὶ ἐπὶ τῆς γῆς,
AND ON THE EARTH,

ἤρεν τὴν χεῖρα αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανὸν
LIFTED - ³HAND ¹HIS - ²RIGHT TO - HEAVEN

10.6 καὶ ὥμοσεν ἐν τῷ ζῶντι εἰς
AND SWORE BY THE ONE LIVING INTO

τοὺς αἰῶνας τῶν αἰώνων,
THE AGES OF THE AGES,

ὃς ἐκτίσεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ
WHO CREATED THE HEAVEN AND THE THINGS IN IT AND

τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ
THE EARTH AND THE THINGS IN IT AND THE SEA AND

τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται, 10.7 ἀλλ' ἐν
THE THINGS IN IT, THAT DELAY WILL BE~NO LONGER, BUT IN

ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν
THE DAYS OF THE SOUNDING OF THE SEVENTH ANGEL, WHEN

μέλλῃ σαλπίζειν, καὶ ἐτελέσθῃ τὸ μυστήριον τοῦ
HE IS ABOUT TO TRUMPET, ALSO WOULD BE COMPLETED THE MYSTERY -

θεοῦ, ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς
OF GOD, AS HE PROCLAIMED - TO HIS SLAVES, THE

προφῆτας.
PROPHETS.

10.8 Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ
AND THE VOICE WHICH I HEARD FROM - HEAVEN

πάλιν λαλοῦσαν μετ' ἐμοῦ καὶ λέγουσαν, Ὑπαγε
[WAS] AGAIN SPEAKING WITH ME AND SAYING, GO

λάβε τὸ βιβλίον τὸ ἠνεωγμένον ἐν τῇ χειρὶ τοῦ
TAKE THE SCROLL - HAVING BEEN OPENED, IN THE HAND OF THE

ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ
ANGEL - HAVING TAKEN [HIS] STAND ON THE SEA AND

ἐπὶ τῆς γῆς. 10.9 καὶ ἀπῆλθα πρὸς τὸν ἄγγελον
ON THE EARTH. AND I WENT TO THE ANGEL,

λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον. καὶ λέγει
TELLING HIM TO GIVE ME THE LITTLE SCROLL. AND HE SAYS

μοι, Λάβε καὶ κατάφαγε αὐτό, καὶ πικρανεῖ σου
TO ME, TAKE AND EAT IT, AND IT WILL MAKE ³BITTER ¹YOUR

τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ
- ²STOMACH, BUT IN THE MOUTH OF YOU IT WILL BE SWEET

ὡς μέλι. 10.10 καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς
AS HONEY. AND I TOOK THE LITTLE SCROLL OUT OF THE

χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ ἦν ἐν
HAND OF THE ANGEL AND ATE IT, AND IT WAS IN

τῷ στόματί μου ὡς μέλι γλυκὺ καὶ ὅτε ἔφαγον
THE MOUTH OF ME AS SWEET~HONEY, AND WHEN I ATE

αὐτό, ἐπικράνθη ἡ κοιλία μου. 10.11 καὶ λέγουσιν
IT, ⁴WAS MADE BITTER ¹THE ²STOMACH ³OF ME. AND THEY SAY

μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς
 TO ME, IT IS NECESSARY [FOR] YOU TO PROPHECY~AGAIN ABOUT PEOPLES
 καὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσιν πολλοῖς.
 AND NATIONS AND TONGUES AND MANY~KINGS.

to me, "You must prophesy again about many peoples and nations and languages and kings."

CHAPTER 11

11.1 Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων,
 AND WAS GIVEN TO ME A MEASURING ROD LIKE A STAFF, SAYING,
 Ἐγειρε καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ καὶ τὸ
 RISE AND MEASURE THE TEMPLE - OF GOD AND THE
 θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.
 ALTAR AND THE ONES WORSHIPPING IN IT.
11.2 καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε
 AND THE ²COURT - ¹OUTER OF THE TEMPLE TAKE(LEAVE)
 ἔξωθεν καὶ μὴ αὐτὴν μετρήσης, ὅτι ἐδόθη τοῖς
 OUT AND ³NOT ²IT ¹MEASURE, BECAUSE IT WAS GIVEN TO THE
 ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν
 NATIONS, AND THE ²CITY - ¹HOLY THEY WILL TRAMPLE [UPON]
 μῆνας τεσσαράκοντα [καὶ] δύο. **11.3** καὶ δώσω
⁴MONTHS ¹FORTY ²AND ³TWO. AND I WILL GIVE [AUTHORITY]
 τοῖς δυσὶν μάρτυσιν μου καὶ προφητεύσουσιν ἡμέρας
 TO THE TWO WITNESSES OF ME, AND THEY WILL PROPHECY ⁴DAYS
 χιλίας διακοσίας ἑξήκοντα περιβεβλημένοι σάκκους.
¹ONE THOUSAND ²TWO HUNDRED ³[AND] SIXTY, HAVING BEEN CLOTHED IN SACKCLOTH.
11.4 οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνίαι
 THESE ONES ARE THE TWO OLIVE TREES AND THE TWO LAMPSTANDS
 αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς ἐστῶτες.
 - ²BEFORE ³THE ⁴LORD ⁵OF THE ⁶EARTH ¹HAVING TAKEN [THEIR] STAND.
11.5 καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι πῦρ
 AND IF ANYONE ³THEM ¹WANTS ²TO INJURE FIRE
 ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς
 COMES OUT OF THE MOUTH OF THEM AND DESTROYS THE
 ἐχθροὺς αὐτῶν· καὶ εἴ τις θελήσῃ αὐτοὺς ἀδικῆσαι,
 ENEMIES OF THEM; AND IF ANYONE WANTS TO INJURE~THEM,
 οὕτως δεῖ αὐτὸν ἀποκτανθῆναι. **11.6** οὗτοι
 THUS IT IS NECESSARY [FOR] HIM TO BE KILLED. THESE ONES
 ἔχουσιν τὴν ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ
 HAVE THE AUTHORITY TO SHUT THE HEAVEN(SKY), THAT NO
 ὑετὸς βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν,
 RAIN MAY FALL [DURING] THE DAYS OF THE PROPHECY OF THEM,
 καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ
 AND AUTHORITY THEY HAVE OVER THE WATERS TO TURN THEM
 εἰς αἷμα καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ
 INTO BLOOD AND TO STRIKE THE EARTH WITH EVERY [SORT OF] PLAGUE
 ὡςάκις ἐὰν θελήσωσιν. **11.7** καὶ ὅταν τελέσωσιν τὴν
 AS OFTEN AS - THEY WANT. AND WHEN THEY COMPLETE THE

Then I was given a measuring rod like a staff, and I was told, "Come and measure the temple of God and the altar and those who worship there, ²but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample over the holy city for forty-two months. ³And I will grant my two witnesses authority to prophesy for one thousand two hundred sixty days, wearing sackcloth."

⁴ These are the two olive trees and the two lampstands that stand before the Lord of the earth. ⁵ And if anyone wants to harm them, fire pours from their mouth and consumes their foes; anyone who wants to harm them must be killed in this manner. ⁶ They have authority to shut the sky, so that no rain may fall during the days of their prophesying, and they have authority over the waters to turn them into blood, and to strike the earth with every kind of plague, as often as they desire.

⁷ When they have finished

their testimony, the beast that comes up from the bottomless pit will make war on them and conquer them and kill them,⁸ and their dead bodies will lie in the street of the great city that is prophetically^c called Sodom and Egypt, where also their Lord was crucified.⁹ For three and a half days members of the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb;¹⁰ and the inhabitants of the earth will gloat over them and celebrate and exchange presents, because these two prophets had been a torment to the inhabitants of the earth.

11 But after the three and a half days, the breath^d of life from God entered them, and they stood on their feet, and those who saw them were terrified.¹² Then they^e heard a loud voice from heaven saying to them, "Come up here!" And they went up to heaven in a cloud while their enemies watched them.¹³ At that moment there was a great earthquake, and a tenth of the city fell; seven thousand people were killed in the earthquake, and the rest

^c Or *allegorically*; Gk *spiritually*

^d Or *the spirit*

^e Other ancient authorities read *I*

μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς
TESTIMONY OF THEM, THE BEAST - COMING UP FROM THE

ἀβύσσου ποιήσῃ μετ' αὐτῶν πόλεμον καὶ νικήσῃ
ABYSS WILL MAKE ²WITH ³THEM ¹WAR AND WILL CONQUER

αὐτοὺς καὶ ἀποκτενεῖ αὐτούς. 11.8 καὶ τὸ πτώμα αὐτῶν
THEM AND WILL KILL THEM. AND THE CORPSE OF THEM

ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἣτις
[WILL BE] ON THE STREET OF THE ²CITY - ¹GREAT, WHICH

καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ
IS CALLED SPIRITUALLY SODOM AND EGYPT, WHERE ALSO

ὁ κύριος αὐτῶν ἐσταυρώθη. 11.9 καὶ βλέπουσιν ἐκ
THE LORD OF THEM WAS CRUCIFIED. AND ¹⁰SEE ¹[SOME] OF

τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὸ
²THE ³PEOPLES ⁴AND ⁵TRIBES ⁶AND ⁷TONGUES ⁸AND ⁹NATIONS THE

πτῶμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ καὶ τὰ πτώματα
CORPSE OF THEM [FOR] THREE-DAYS AND A HALF AND ²THE ³CORPSES

αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνήμα. 11.10 καὶ
⁴OF THEM ¹THEY DO NOT PERMIT TO BE PUT INTO A TOMB. AND

οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς
THE ONES DWELLING ON THE EARTH REJOICE OVER THEM

καὶ εὐφραίνονται καὶ δῶρα πέμπουσιν ἀλλήλοις, ὅτι
AND MAKE MERRY AND THEY WILL SEND-GIFTS TO ONE ANOTHER, BECAUSE

οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας
THESE - TWO PROPHETS TORMENTED THE ONES DWELLING

ἐπὶ τῆς γῆς. 11.11 καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ
ON THE EARTH. AND AFTER THE THREE DAYS AND

ἥμισυ πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐν
A HALF A BREATH(SPIRIT) OF LIFE FROM - GOD ENTERED IN[TO]

αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ
THEM, AND THEY STOOD UPON THE FEET OF THEM, AND

φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.
A GREAT-FEAR FELL UPON THE ONES SEEING THEM.

11.12 καὶ ἤκουσαν φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ
AND THEY HEARD A GREAT(LOUD)-VOICE OUT OF - HEAVEN

λεγούσης αὐτοῖς, Ἀνάβατε ὧδε. καὶ ἀνέβησαν εἰς τὸν
SAYING TO THEM, COME UP HERE. AND THEY WENT UP INTO -

οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ
HEAVEN IN THE CLOUD, AND ⁴SAW ⁵THEM ¹THE

ἐχθροὶ αὐτῶν. 11.13 Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο
²ENEMIES ³OF THEM. AND IN THAT - HOUR OCCURRED

σεισμὸς μέγας καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν
A GREAT-EARTHQUAKE AND THE TENTH(PART) OF THE CITY FELL

καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα
AND THERE WERE KILLED IN THE EARTHQUAKE ²NAMES (PERSONS)

ἀνθρώπων χιλιάδες ἑπτὰ καὶ οἱ λοιποὶ
³AMONG MEN ¹SEVEN-THOUSAND AND THE REST

ἐμφοβοὶ ἐγένοντο καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ
BECAME~AFRAID AND GAVE GLORY TO THE GOD -

οὐρανοῦ.
OF HEAVEN.

11.14 Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ οὐαὶ ἡ
THE ²WOE - ¹SECOND PASSED; BEHOLD, THE ²WOE -

τρίτη ἔρχεται ταχύ.
¹THIRD IS COMING QUICKLY.

11.15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν· καὶ
AND THE SEVENTH ANGEL TRUMPETED; AND
ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγοντες,
THERE WERE LOUD~VOICES IN - HEAVEN SAYING,

Ἐγένετο ἡ βασιλεία τοῦ κόσμου
⁵BECAME ¹THE ²KINGDOM ³OF THE ⁴WORLD

τοῦ κυρίου ἡμῶν
[THAT] OF THE LORD OF US

καὶ τοῦ Χριστοῦ αὐτοῦ,
AND THE CHRIST OF HIM,

καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.
AND HE WILL REIGN INTO THE AGES OF THE AGES.

11.16 καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι [οἱ]
AND THE TWENTY-FOUR ELDERS -

ἐνώπιον τοῦ θεοῦ κατήμενοι ἐπὶ τοὺς θρόνους αὐτῶν
²BEFORE - ³GOD ¹SITTING ON THE THRONES OF THEM

ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ
FELL ON THE FACES OF THEM AND WORSHIPED -

θεῷ 11.17 λέγοντες,
GOD, SAYING,

Εὐχαριστοῦμέν σοι, κύριε ὁ θεὸς ὁ παντοκράτωρ,
WE THANK YOU, LORD - GOD, THE ALMIGHTY,

ὁ ὢν καὶ ὁ ᾄς,
THE ONE BEING AND THE ONE [WHO] WAS,

ὅτι εἴληφας τὴν δύναμιν σου τὴν μεγάλην
BECAUSE YOU HAVE TAKEN - ³POWER ¹YOUR - ²GREAT

καὶ ἐβασίλευσας.
AND REIGNED.

11.18 καὶ τὰ ἔθνη ὠργίσθησαν,
AND THE NATIONS WERE ANGRY,

καὶ ἦλθεν ἡ ὀργή σου
AND ²CAME - ¹YOUR~WRATH

καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι
AND THE TIME OF(FOR) THE DEAD TO BE JUDGED

καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς
AND TO GIVE THE REWARD - TO YOUR~SLAVES, THE

προφήταις
PROPHETS

were terrified and gave glory to the God of heaven.

14 The second woe has passed. The third woe is coming very soon.

15 Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, .

“The kingdom of the world has become the kingdom of our Lord and of his Messiah,^f and he will reign forever and ever.”

16 Then the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God, ¹⁷singing,

“We give you thanks, Lord God Almighty,

who are and who were, for you have taken your great power and begun to reign.

¹⁸The nations raged, but your wrath has come, and the time for judging the dead, for rewarding your servants,^g the prophets

^fGk Christ

^gGk slaves

and saints and all who
fear your name,
both small and great,
and for destroying those
who destroy the
earth.”

19 Then God's temple in
heaven was opened, and the
ark of his covenant was seen
within his temple; and there
were flashes of lightning,
rumblings, peals of thunder,
an earthquake, and heavy
hail.

καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ
AND THE SAINTS AND THE ONES FEARING THE
ὄνομά σου,
NAME OF YOU,

τοὺς μικροὺς καὶ τοὺς μεγάλους,
THE SMALL ONES AND THE GREAT ONES,

καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.
AND TO DESTROY THE ONES DESTROYING THE EARTH.

11.19 καὶ ἠνοιγῇ ὁ ναὸς τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ
AND WAS OPENED THE TEMPLE - OF GOD - IN - HEAVEN,

καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ
AND WAS SEEN THE ARK OF THE COVENANT OF HIM IN THE

ναῷ αὐτοῦ, καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ
TEMPLE OF HIM, AND THERE WERE FLASHES OF LIGHTNING AND VOICES

καὶ βρονταὶ καὶ σεισμός καὶ χάλαζα μεγάλη.
AND THUNDERS AND AN EARTHQUAKE AND GREAT-HAIL.

CHAPTER 12

A great portent appeared in
heaven: a woman clothed
with the sun, with the moon
under her feet, and on her
head a crown of twelve stars.
²She was pregnant and was
crying out in birth pangs, in
the agony of giving birth.

³Then another portent
appeared in heaven: a great
red dragon, with seven
heads and ten horns, and
seven diadems on his heads.
⁴His tail swept down a third
of the stars of heaven and
threw them to the earth.

Then the dragon stood
before the woman who was
about to bear a child, so that
he might devour her child as
soon as it was born. ⁵And
she gave birth to a son, a
male child, who is to
rule ^h all the nations with

^h Or to shepherd

12.1 Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ
AND A GREAT-SIGN WAS SEEN IN - HEAVEN, A WOMAN

περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω
HAVING BEEN CLOTHED WITH THE SUN, AND THE MOON UNDERNEATH

τῶν ποδῶν αὐτῆς καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος
THE FEET OF HER AND ON THE HEAD OF HER A CROWN

ἀστέρων δώδεκα, **12.2** καὶ ἐν γαστρὶ ἔχουσα, καὶ
OF TWELVE-STARS, AND IN [HER] WOMB HAVING [A CHILD], AND

κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν.
SHE CRIES SUFFERING BIRTH PANGS AND BEING IN PAIN TO GIVE BIRTH.

12.3 καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ
AND WAS SEEN ANOTHER SIGN IN - HEAVEN, AND

ἰδοὺ δράκων μέγας πυρρὸς ἔχων κεφαλὰς ἑπτὰ καὶ
BEHOLD, ³DRAGON ¹A GREAT ²RED HAVING SEVEN-HEADS AND

κέρατα δέκα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ
TEN-HORNS AND ON THE HEADS OF IT SEVEN

διαδήματα, **12.4** καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ
DIADEMS, AND THE TAIL OF HIM DRAGS[DOWN] THE

τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ καὶ ἔβαλεν αὐτοὺς
THIRD [PART] OF THE STARS - OF HEAVEN AND THREW THEM

εἰς τὴν γῆν. καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς
TO THE EARTH. AND THE DRAGON WAS STANDING BEFORE THE

γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκη
WOMAN - BEING ABOUT TO GIVE BIRTH, THAT WHEN SHE GIVES BIRTH TO

τὸ τέκνον αὐτῆς καταφάγῃ. **12.5** καὶ ἔτεκεν
THE CHILD OF HER HE MIGHT DEVOUR [HIM]. AND SHE GAVE BIRTH TO

υἱὸν ἄρσεν, ὅς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν
A SON, A MALE, WHO IS ABOUT TO SHEPHERD ALL THE NATIONS WITH

ῥάβδῳ σιδηρᾷ. καὶ ἠρπάσθη τὸ τέκνον αὐτῆς πρὸς
 A ROD OF IRON. AND ⁴WAS SNATCHED UP ¹THE ²CHILD ³OF HER TO
 τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ. **12.6** καὶ ἡ γυνὴ
 - GOD AND TO THE THRONE OF HIM. AND THE WOMAN
 ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον
 FLED INTO THE WILDERNESS, WHERE SHE HAS THERE A PLACE
 ἡτοιμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ τρέφωσιν
 HAVING BEEN PREPARED FROM(BY) - GOD, THAT THERE THEY MIGHT NOURISH
 αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.
 HER ¹DAYS ¹A THOUSAND ²TWO HUNDRED ³(AND) SIXTY.

12.7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ
 AND THERE WAS WAR IN - HEAVEN, - MICHAEL
 καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ
 AND THE ANGELS OF HIM - [WENT] TO WAR WITH THE
 δράκοντος. καὶ ὁ δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι
 DRAGON. AND THE DRAGON WARRED AND THE ANGELS
 αὐτοῦ, **12.8** καὶ οὐκ ἴσχυσεν οὐδὲ τόπος εὐρέθη
 OF HIM, AND HE WAS NOT STRONG [ENOUGH] NOR WAS FOUND~A PLACE
 αὐτῶν ἔτι ἐν τῷ οὐρανῷ. **12.9** καὶ ἐβλήθη
 (FOR) THEM ANY LONGER IN - HEAVEN. AND WAS THROWN [DOWN]
 ὁ δράκων ὁ μέγας, ὁ ὄφης ὁ ἀρχαῖος, ὁ
 THE ²DRAGON - ¹GREAT, THE ²SERPENT - ¹ANCIENT, THE ONE
 καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν
 BEING CALLED [THE] DEVIL AND - SATAN, THE ONE DECEIVING THE
 οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ
 WHOLE~INHABITED EARTH, HE WAS THROWN TO THE EARTH, AND THE
 ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. **12.10** καὶ
 ANGELS OF HIM WITH HIM WERE THROWN [DOWN]. AND
 ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν,
 I HEARD A LOUD~VOICE IN - HEAVEN, SAYING,

Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις
 NOW CAME(HAS COME) THE SALVATION AND THE POWER

καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν
 AND THE KINGDOM OF THE GOD OF US

καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ,
 AND THE AUTHORITY OF THE CHRIST OF HIM,

ὅτι ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν,
 BECAUSE WAS THROWN [DOWN] THE ACCUSER OF THE BROTHERS OF US,

ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ
 THE ONE ACCUSING THEM BEFORE THE GOD

ἡμῶν
 OF US

ἡμέρας καὶ νυκτός.
 DAY AND NIGHT.

12.11 καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ
 AND THEY OVERCAME HIM BECAUSE OF THE BLOOD OF THE
 ἀρνίου
 LAMB

a rod of iron. But her child was snatched away and taken to God and to his throne; ⁶and the woman fled into the wilderness, where she has a place prepared by God, so that there she can be nourished for one thousand two hundred sixty days.

7 And war broke out in heaven; Michael and his angels fought against the dragon. The dragon and his angels fought back, ⁸but they were defeated, and there was no longer any place for them in heaven. ⁹The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.

10 Then I heard a loud voice in heaven, proclaiming,

“Now have come the salvation and the power and the kingdom of our God and the authority of his Messiah,ⁱ for the accuser of our comrades^j has been thrown down, who accuses them day and night before our God.

11 But they have conquered him by the blood of the Lamb

ⁱGk Christ

^jGk brothers

and by the word of their testimony,
for they did not cling to life even in the face of death.

¹²Rejoice then, you heavens
and those who dwell in them!
But woe to the earth and the sea,
for the devil has come down to you
with great wrath,
because he knows that his time is short!"

¹³So when the dragon saw that he had been thrown down to the earth, he pursued^k the woman who had given birth to the male child. ¹⁴But the woman was given the two wings of the great eagle, so that she could fly from the serpent into the wilderness, to her place where she is nourished for a time, and times, and half a time. ¹⁵Then from his mouth the serpent poured water like a river after the woman, to sweep her away with the flood. ¹⁶But the earth came to the help of the woman; it opened its mouth and swallowed the river that the dragon had poured from his mouth. ¹⁷Then the dragon was angry with the woman, and went off to make war on the rest of her children, those who keep the commandments

^kOr persecuted

καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν
AND BECAUSE OF THE WORD OF THE TESTIMONY OF THEM

καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.
AND THEY DID NOT LOVE THE SOUL(LIFE) OF THEM UNTO DEATH.

12.12 διὰ τοῦτο εὐφραίνεσθε, [οἱ] οὐρανοὶ
THEREFORE BE GLAD, - HEAVENS

καὶ οἱ ἐν αὐτοῖς σκηνοῦντες.
AND THE ONES ²IN ³THEM ¹TABERNACLING.

οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν,
WOE(TO) THE EARTH AND THE SEA,

ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς
BECAUSE ³CAME DOWN ¹THE ²DEVIL TO YOU^{*}

ἔχων θυμὸν μέγαν,
HAVING GREAT-ANGER,

εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.
KNOWING THAT A SHORT TIME HE HAS.

12.13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς
AND WHEN ³SAW ¹THE ²DRAGON THAT HE WAS THROWN TO

τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἣτις ἔτεκεν τὸν
THE EARTH, HE PERSECUTED THE WOMAN WHO GAVE BIRTH TO THE

ἄρσενά. **12.14** καὶ ἐδόθησαν τῇ γυναικὶ αἱ δύο
MALE[CHILD]. AND WERE GIVEN TO THE WOMAN - TWO

πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν
WINGS OF THE ²EAGLE - ¹GREAT, THAT SHE MIGHT FLY INTO THE

ἐρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ
WILDERNESS TO THE PLACE OF HER, WHERE SHE IS NOURISHED THERE

καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ ἀπὸ
[FOR] A TIME AND TIMES AND HALF A TIME, AWAY FROM

προσώπου τοῦ ὄφεως. **12.15** καὶ ἔβαλεν ὁ ὄφεις ἐκ
[THE] PRESENCE OF THE SERPENT. AND ³SPEWED ¹THE ²SERPENT ⁴FROM

τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς
- ⁵ITS-MOUTH ⁹AFTER ¹⁰THE ¹¹WOMAN ⁶WATER ⁷AS

ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ.

⁸A RIVER, THAT ²HER ³CARRIED AWAY BY A RIVER ¹HE MIGHT MAKE.

12.16 καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ καὶ ἥνοιξεν
AND ³AIDED ¹THE ²EARTH THE WOMAN AND ³OPENED

ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμόν
¹THE ²EARTH - ITS-MOUTH AND SWALLOWED THE RIVER

ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.
WHICH ³SPEWED ¹THE ²DRAGON OUT OF THE MOUTH OF HIM.

12.17 καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ καὶ
AND ³WAS ANGRY ¹THE ²DRAGON AT THE WOMAN AND

ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ
WENT AWAY TO MAKE WAR WITH THE REST OF THE

σπέρματος αὐτῆς τῶν τηρούντων τὰς ἐντολὰς τοῦ
SEED OF HER, THE ONES KEEPING THE COMMANDS -

θεοῦ καὶ ἔχοντων τὴν μαρτυρίαν Ἰησοῦ. **12.18** καὶ
OF GOD AND HAVING THE TESTIMONY OF JESUS. AND

ἑστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης.
HE STOOD ON THE SAND OF THE SEA.

12:18 text: ASV RSV NASB NIV TEV NJBmg NRSV. var. ἐσταθην (I stood): KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJB NRSVmg.

of God and hold the testimony of Jesus.

18 Then the dragon¹ took his stand on the sand of the seashore.

¹Gk. *Then he*; other ancient authorities read *Then I stood*

CHAPTER 13

13.1 Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον,
AND I SAW ³OUT OF ⁴THE ⁵SEA ¹A BEAST ²COMING UP,

ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτὰ καὶ ἐπὶ τῶν
HAVING TEN~HORNS AND SEVEN~HEADS AND ON THE
κεράτων αὐτοῦ δέκα διαδήματα καὶ ἐπὶ τὰς κεφαλὰς
HORNS OF IT TEN DIADEMS AND ON THE HEADS

αὐτοῦ ὄνομα[τα] βλασφημίας. **13.2** καὶ τὸ θηρίον ὃ
OF IT NAMES OF BLASPHEMY. AND THE BEAST WHICH

εἶδον ἦν ὅμοιον παρδάλει καὶ οἱ πόδες αὐτοῦ ὡς
I SAW WAS LIKE A LEOPARD AND THE FEET OF IT AS

ἄρκου καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ
A BEAR AND THE MOUTH OF IT AS [THE] MOUTH OF A LION. AND

ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν
³GAVE ⁴TO IT ¹THE ²DRAGON THE POWER OF IT AND THE

θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην. **13.3** καὶ μίαν ἐκ
THRONE OF IT AND GREAT~AUTHORITY. AND ONE OF

τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον, καὶ
THE HEADS OF IT AS HAVING BEEN SLAIN TO DEATH, AND

ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη. καὶ
THE WOUND [CAUSING]THE DEATH OF IT WAS HEALED. AND

ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου
⁴MARVELED ¹ALL ²THE ³EARTH, [FOLLOWING]AFTER THE BEAST,

13.4 καὶ προσεκύνησαν τῷ δράκοντι, ὅτι ἔδωκεν τὴν
AND THEY WORSHIPED THE DRAGON, BECAUSE HE GAVE THE

ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ
AUTHORITY TO THE BEAST, AND THEY WORSHIPED THE BEAST

λέγοντες, Τίς ὅμοιος τῷ θηρίῳ καὶ τίς δύναται
SAYING, WHO [IS] LIKE THE BEAST AND WHO IS ABLE

πολεμῆσαι μετ' αὐτοῦ;
TO MAKE WAR WITH IT?

13.5 Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ
AND WAS GIVEN TO IT A MOUTH SAYING GREAT THINGS AND

βλασφημίας καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας
BLASPHEMIES, AND WAS GIVEN TO IT AUTHORITY TO ACT ⁴MONTHS

τεσσεράκοντα [καὶ] δύο. **13.6** καὶ ἤνοιξεν τὸ στόμα
¹[FOR] FORTY ²AND ³TWO. AND IT OPENED THE MOUTH

¹And I saw a beast rising out of the sea; and having ten horns and seven heads; and on its horns were ten diadems, and on its heads were blasphemous names. ²And the beast that I saw was like a leopard, its feet were like a bear's, and its mouth was like a lion's mouth. And the dragon gave it his power and his throne and great authority. ³One of its heads seemed to have received a death-blow, but its mortal wound^m had been healed. In amazement the whole earth followed the beast. ⁴They worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who can fight against it?"

⁵The beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months. ⁶It opened its mouth

^mGk. *the plague of its death*

to utter blasphemies against God, blaspheming his name and his dwelling, that is, those who dwell in heaven.⁷ Also it was allowed to make war on the saints and to conquer them.⁸ It was given authority over every tribe and people and language and nation,⁸ and all the inhabitants of the earth will worship it, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb that was slaughtered.⁹

⁹ Let anyone who has an ear listen:

¹⁰ If you are to be taken captive,
into captivity you go;
if you kill with the sword,
with the sword you
must be killed.

Here is a call for the endurance and faith of the saints.

¹¹ Then I saw another beast that rose out of the earth; it had two horns like a lamb and it spoke like a dragon.¹² It exercises all the authority of the first beast on its behalf, and it makes the earth and its inhabitants worship the first beast, whose mortal wound^P had been healed.¹³ It performs great signs, even making fire

⁷ Other ancient authorities lack this sentence

⁹ Or written in the book of life of the Lamb that was slaughtered from the foundation of the world

^P Gk whose plague of its death

αὐτοῦ εἰς βλασφημίας πρὸς τὸν θεὸν βλασφημῆσαι τὸ
OF IT IN BLASPHEMIES AGAINST - GOD, TO BLASPHEME THE

ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ
NAME OF HIM AND THE TABERNACLE OF HIM, THE ONES ²IN -

οὐρανῷ σκηνοῦντας.⁷ 13.7 καὶ ἐδόθη αὐτῷ ποιῆσαι
³HEAVEN ¹TABERNACLING. AND WAS GIVEN TO IT TO MAKE

πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, καὶ
WAR WITH THE SAINTS AND TO OVERCOME THEM, AND

ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ
WAS GIVEN TO IT AUTHORITY OVER EVERY TRIBE AND PEOPLE AND

γλῶσσαν καὶ ἔθνος. 13.8 καὶ προσκυνήσουσιν αὐτὸν
TONGUE AND NATION. AND WILL WORSHIP IT

πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οὓς
ALL THE ONES DWELLING ON THE EARTH, ³OF WHOM

οὐ γέγραπται τὸ ὄνομα αὐτοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς
⁴HAS NOT BEEN WRITTEN ¹THE ²NAME - IN - THE BOOK - OF LIFE

τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.
OF THE LAMB - HAVING BEEN SLAIN FROM [THE] FOUNDATION OF [THE] WORLD.

13.9 Εἴ τις ἔχει οὖς ἀκουσάτω.
IF ANYONE HAS AN EAR LET HIM HEAR.

13.10 εἴ τις εἰς αἰχμαλωσίαν,
IF ANYONE [IS TO GO] INTO CAPTIVITY,

εἰς αἰχμαλωσίαν ὑπάγει.
INTO CAPTIVITY HE GOES.

εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι
IF ANYONE BY A SWORD [IS] TO BE KILLED,

αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι.
HE BY A SWORD [IS] TO BE KILLED.

⁹Ὡδέ ἐστὶν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.
HERE IS THE ENDURANCE AND THE FAITH OF THE SAINTS.

13.11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς
AND I SAW ANOTHER BEAST COMING UP OUT OF THE

γῆς, καὶ εἶχεν κέρατα δύο ὅμοια ἀρνίῳ καὶ ἐλάλει
EARTH, AND IT HAD TWO-HORNS LIKE A LAMB, AND IT WAS SPEAKING

ὡς δράκων. 13.12 καὶ τὴν ἐξουσίαν τοῦ πρώτου
LIKE A DRAGON. AND ²THE ³AUTHORITY ⁴OF THE ⁵FIRST

θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ, καὶ ποιεῖ
⁶BEAST ¹ALL IT EXERCISES BEFORE IT, AND IT MAKES

τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα
THE EARTH AND THE ONES ²IN ³IT ¹DWELLING THAT

προσκυνήσουσιν τὸ θηρίον τὸ πρῶτον, οὗ ἑθεραπεύθη.
THEY WILL WORSHIP THE ²BEAST - ¹FIRST, WHOSE ³WAS HEALED

ἡ πληγὴ τοῦ θανάτου αὐτοῦ. 13.13 καὶ ποιεῖ
- ¹WOUND - ²OF DEATH - AND IT DOES

σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ
GREAT-SIGNS, THAT EVEN FIRE IT SHOULD CAUSE ²OUT OF -

13:6 text: ASV RSV NASB NEBmg NRSV. var. τὴν σκηνὴν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας (his tabernacle, and those tabernacled in heaven): KJV NIV TEV NJB. var. τὴν σκηνὴν αὐτοῦ ἐν τῷ οὐρανῷ (his tabernacle in heaven): NEB. 13:7 text: all. omit: ASVmg RSVmg NEBmg NRSVmg.

οὐρανοῦ καταβαίνειν εἰς τὴν γῆν ἐνώπιον τῶν
³HEAVEN ¹TO COME DOWN TO THE EARTH BEFORE -
 ἀνθρώπων, **13.14** καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ
 MEN, AND IT DECEIVES THE ONES DWELLING ON
 τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ
 THE EARTH BECAUSE OF THE SIGNS WHICH WAS(WERE) GIVEN TO IT
 ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν
 TO PERFORM BEFORE THE BEAST, TELLING THE ONES DWELLING
 ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ, ὃς ἔχει τὴν
 ON THE EARTH TO MAKE AN IMAGE TO THE BEAST WHO HAS THE
 πληγὴν τῆς μαχαίρης καὶ ἔζησεν. **13.15** καὶ
 WOUND OF THE SWORD AND [YET] CAME TO LIFE. AND
 ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου,
 IT WAS GIVEN TO IT TO GIVE SPIRIT(BREATH) TO THE IMAGE OF THE BEAST,
 ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου καὶ ποιήσῃ
 THAT EVEN ⁵MIGHT SPEAK ¹THE ²IMAGE ³OF THE ⁴BEAST AND MIGHT CAUSE
 [ἵνα] ὅσοι ἐὰν μὴ προσκυνήσωσιν τῇ εἰκόνι τοῦ
 THAT AS MANY AS - WOULD NOT WORSHIP THE IMAGE OF THE
 θηρίου ἀποκτανθῶσιν. **13.16** καὶ ποιεῖ πάντα, τοὺς
 BEAST TO BE KILLED. AND IT CAUSES ALL, THE
 μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ
 SMALL AND THE GREAT, BOTH THE RICH AND
 τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους,
 THE POOR, AND THE FREE AND THE SLAVES,
 ἵνα δώσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν
 THAT TO THEM~SHOULD [BE] GIVE[N] A MARK ON - ³HAND ¹THEIR
 τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν **13.17** καὶ ἵνα
 - ²RIGHT OR ON THE FOREHEAD OF THEM, AND THAT
 μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ
 NO ONE SHOULD BE ABLE TO BUY OR TO SELL EXCEPT THE ONE
 ἔχων τὸ χάραγμα τὸ ὄνομα τοῦ θηρίου ἢ τὸν
 HAVING THE MARK, THE NAME OF THE BEAST OR THE
 ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. **13.18** Ὡδε ἡ σοφία ἐστίν.
 NUMBER OF THE NAME OF IT. HERE - IS~WISDOM.
 ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ
 THE ONE HAVING UNDERSTANDING LET HIM CALCULATE THE NUMBER OF THE
 θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν, καὶ ὁ ἀριθμὸς
 BEAST, ⁴NUMBER ¹FOR ³A MAN'S ²IT IS, AND THE NUMBER
 αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ.
 OF IT [IS] SIX HUNDRED [AND] SIXTY-SIX.

come down from heaven to earth in the sight of all; ¹⁴and by the signs that it is allowed to perform on behalf of the beast, it deceives the inhabitants of earth, telling them to make an image for the beast that had been wounded by the sword⁴ and yet lived; ¹⁵and it was allowed to give breath⁵ to the image of the beast so that the image of the beast could even speak and cause those who would not worship the image of the beast to be killed. ¹⁶Also it causes all, both small and great, both rich and poor, both free and slave, to be marked on the right hand or the forehead, ¹⁷so that no one can buy or sell who does not have the mark, that is, the name of the beast or the number of its name. ¹⁸This calls for wisdom: let anyone with understanding calculate the number of the beast, for it is the number of a person. Its number is six hundred sixty-six.⁵

⁴ Or *that had received the plague of the sword*

⁵ Or *spirit*

⁵ Other ancient authorities read *six hundred sixteen*

CHAPTER 14

Then I looked, and there was the Lamb, standing on Mount Zion! And with him were one hundred forty-four thousand who had his name and his Father's name written on their foreheads. ²And I heard a voice from heaven like the sound of many waters and like the sound of loud thunder; the voice I heard was like the sound of harpists playing on their harps, ³and they sing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the one hundred forty-four thousand who have been redeemed from the earth. ⁴It is these who have not defiled themselves with women, for they are virgins; these follow the Lamb wherever he goes. They have been redeemed from humankind as first fruits for God and the Lamb, ⁵and in their mouth no lie was found; they are blameless.

⁶Then I saw another angel flying in midheaven, with an eternal gospel to proclaim to those who live¹ on the earth—to every nation and tribe and language and people. ⁷He said in a loud voice, “Fear God and give him

¹Gk *sit*

14.1 Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἑστὸς
AND I SAW, AND BEHOLD THE LAMB HAVING TAKEN [HIS] STAND

ἐπὶ τὸ ὄρος Σιών καὶ μετ’ αὐτοῦ ἑκατὸν
ON - MOUNT ZION AND WITH HIM ONE HUNDRED

τεσσεράκοντα τέσσαρες χιλιάδες ἔχουσαι τὸ ὄνομα
[AND] FORTY-FOUR THOUSAND HAVING THE NAME

αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον
OF HIM AND THE NAME OF THE FATHER OF HIM HAVING BEEN WRITTEN

ἐπὶ τῶν μετώπων αὐτῶν. **14.2** καὶ ἤκουσα φωνὴν ἐκ
ON THE FOREHEADS OF THEM. AND I HEARD A SOUND OUT OF

τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν
- HEAVEN AS A SOUND OF MANY~WATERS AND AS A SOUND

βροντῆς μεγάλης, καὶ ἡ φωνὴ ἣν ἤκουσα ὡς
OF GREAT~THUNDER, AND THE SOUND WHICH I HEARD [WAS] AS

κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν.
OF HARPISTS HARPING WITH THE HARPS OF THEM.

14.3 καὶ ᾄδουσιν [ὡς] ᾠδὴν καινὴν ἐνώπιον τοῦ
AND THEY SING AS [IT WERE] A NEW~SONG BEFORE THE

θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν
THRONE AND BEFORE THE FOUR LIVING BEINGS AND THE

πρεσβυτέρων, καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν ᾠδὴν
ELDERS, AND NO ONE WAS BEING ABLE TO LEARN THE SONG

εἰ μὴ αἱ ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες,
EXCEPT THE ONE HUNDRED [AND] FORTY-FOUR THOUSAND,

οἱ ἡγορασμένοι ἀπὸ τῆς γῆς. **14.4** οὗτοί εἰσιν
THE ONES HAVING BEEN PURCHASED FROM THE EARTH. THESE ARE

οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ
[THOSE] WHO ²WITH ³WOMEN ¹WERE NOT DEFILED, ³CELIBATES ¹FOR

εἰσιν, οὗτοι οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν
²THEY ARE; THESE [ARE] THE ONES FOLLOWING THE LAMB WHEREVER

ὑπάγῃ. οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων
HE GOES. THESE ONES WERE PURCHASED FROM - MEN

ἀπαρχῇ τῷ θεῷ καὶ τῷ ἀρνίῳ, **14.5** καὶ ἐν τῷ
[AS] FIRSTFRUIT[S] - TO GOD AND TO THE LAMB, AND IN THE

στόματι αὐτῶν οὐχ εὑρέθη ψεῦδος, ἄμωμοί εἰσιν.
MOUTH OF THEM WAS NOT FOUND A LIE; THEY ARE~UNBLEMISHED.

14.6 Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν
AND I SAW ANOTHER ANGEL FLYING IN

μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι
MIDHEAVEN(MIDAIR), HAVING AN ETERNAL~GOSPEL TO PREACH

ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν
TO THE ONES SITTING ON THE EARTH AND TO EVERY

ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν, **14.7** λέγων ἐν
NATION AND TRIBE AND TONGUE AND PEOPLE, SAYING IN

φωνῇ μεγάλῃ, Φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ
A LOUD~VOICE, FEAR - GOD AND GIVE HIM

δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ,
GLORY, BECAUSE CAME(HAS COME) THE HOUR OF THE JUDGMENT OF HIM,

καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ
AND WORSHIP THE ONE HAVING MADE THE HEAVEN AND

τὴν γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων.
THE EARTH AND SEA AND FOUNTAINS OF WATERS.

14.8 Καὶ ἄλλος ἄγγελος δεύτερος ἠκολούθησεν
AND ANOTHER ANGEL, A SECOND [ONE] FOLLOWED

λέγων, Ἐπεσεν ἔπεσεν Βαβυλὼν ἡ μεγάλη ἣ ἐκ τοῦ
SAYING, FELL, FELL, BABYLON THE GREAT, WHO OF THE

οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν
WINE OF THE PASSION - OF HER-FORNICATION 'SHE HAS MADE TO DRINK

πάντα τὰ ἔθνη.
ALL THE NATIONS.

14.9 Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς
AND ANOTHER ANGEL, A THIRD [ONE] FOLLOWED THEM

λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις προσκυνεῖ τὸ θηρίον
SAYING IN A GREAT(LOUD)-VOICE, IF ANYONE WORSHIPS THE BEAST

καὶ τὴν εἰκόνα αὐτοῦ καὶ λαμβάνει χάραγμα ἐπὶ τοῦ
AND THE IMAGE OF IT AND RECEIVES A MARK ON THE

μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, **14.10** καὶ αὐτὸς
FOREHEAD OF HIM OR ON THE HAND OF HIM, EVEN HE

πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ
WILL DRINK OF THE WINE OF THE WRATH - OF GOD -

κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς
HAVING BEEN MIXED UNDILUTED IN THE CUP OF THE WRATH

αὐτοῦ καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον
OF HIM, AND HE WILL BE TORMENTED IN(BY) FIRE AND SULFUR BEFORE

ἀγγέλων ἁγίων καὶ ἐνώπιον τοῦ ἀρνίου. **14.11** καὶ ὁ
HOLY-ANGELS AND BEFORE THE LAMB. AND THE

καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων
SMOKE - OF THEIR-TORMENT FOR AGES OF AGES

ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ
ASCENDS, AND THEY DO NOT HAVE REST DAY AND

νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα
NIGHT, THE ONES WORSHIPING THE BEAST AND THE IMAGE

αὐτοῦ καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ
OF IT AND IF ANYONE RECEIVES THE MARK OF THE

ὀνόματος αὐτοῦ. **14.12** Ὡδε ἡ ὑπομονὴ τῶν ἁγίων
NAME OF IT. HERE THE ENDURANCE OF THE SAINTS

ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν
IS, THE ONES KEEPING THE COMMANDS - OF GOD AND THE

πίστιν Ἰησοῦ.
FAITH OF(IN) JESUS.

14.13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης,
AND I HEARD A VOICE OUT OF - HEAVEN SAYING,

Γράψον· Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ
WRITE: BLESSED [ARE] THE DEAD, THE ONES IN [THE] LORD

glory, for the hour of his judgment has come; and worship him who made heaven and earth, the sea and the springs of water."

8 Then another angel, a second, followed, saying, "Fallen, fallen is Babylon the great! She has made all nations drink of the wine of the wrath of her fornication."

9 Then another angel, a third, followed them, crying with a loud voice, "Those who worship the beast and its image, and receive a mark on their foreheads or on their hands, ¹⁰they will also drink the wine of God's wrath, poured unmixed into the cup of his anger, and they will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb.

¹¹And the smoke of their torment goes up forever and ever. There is no rest day or night for those who worship the beast and its image and for anyone who receives the mark of its name."

12 Here is a call for the endurance of the saints, those who keep the commandments of God and hold fast to the faith of Jesus.

13 And I heard a voice from heaven saying, "Write this: Blessed are the dead

⁴Or to their faith in

who from now on die in the Lord.” “Yes,” says the Spirit, “they will rest from their labors, for their deeds follow them.”

14 Then I looked, and there was a white cloud, and seated on the cloud was one like the Son of Man, with a golden crown on his head, and a sharp sickle in his hand! ¹⁵Another angel came out of the temple, calling with a loud voice to the one who sat on the cloud, “Use your sickle and reap, for the hour to reap has come, because the harvest of the earth is fully ripe.” ¹⁶So the one who sat on the cloud swung his sickle over the earth, and the earth was reaped.

17 Then another angel came out of the temple in heaven, and he too had a sharp sickle. ¹⁸Then another angel came out from the altar, the angel who has authority over fire, and he called with a loud voice to him who had the sharp sickle, “Use your sharp sickle and gather the clusters of the vine of the earth, for its grapes are ripe.” ¹⁹So the angel swung his sickle over the earth and gathered the vintage of the earth, and he threw it into the great winepress of the wrath of God. ²⁰And the winepress was

ἀποθνήσκοντες ἀπ’ ἄρτι. ναί, λέγει τὸ πνεῦμα, ἵνα
DYING, FROM NOW[ON]. YES, SAYS THE SPIRIT, SO THAT
ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν, τὰ γὰρ ἔργα αὐτῶν
THEY WILL REST FROM THE LABORS OF THEM, FOR~THE WORKS OF THEM

ἀκολουθεῖ μετ’ αὐτῶν.
FOLLOW AFTER THEM.

14.14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ
AND I SAW, AND BEHOLD A WHITE~CLOUD, AND ON
τὴν νεφέλην καθήμενον ὅμοιον υἱὸν ἀνθρώπου, ἔχων
THE CLOUD ONE SITTING LIKE [THE] SON OF MAN, HAVING
ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ
ON THE HEAD OF HIM A GOLDEN~CROWN AND IN THE
χειρὶ αὐτοῦ δρέπανον ὀξύ. **14.15** καὶ ἄλλος ἄγγελος
HAND OF HIM A SHARP~SICKLE. AND ANOTHER ANGEL

ἐξῆλθεν ἐκ τοῦ ναοῦ κράζων ἐν φωνῇ μεγάλῃ τῷ
CAME OUT OF THE TEMPLE, CRYING WITH A LOUD~VOICE TO THE ONE
καθημένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν
SITTING ON THE CLOUD, SEND(PUT FORTH) THE SICKLE

σου καὶ θέρισον, ὅτι ἦλθεν ἡ ὥρα θερίσαι,
OF YOU AND REAP, BECAUSE CAME(HAS COME) THE HOUR TO REAP,

ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. **14.16** καὶ
BECAUSE WAS DRIED(RIPE) THE HARVEST OF THE EARTH. AND

ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον
⁶PUT FORTH ¹THE ONE ²SITTING ³ON ⁴THE ⁵CLOUD THE SICKLE

αὐτοῦ ἐπὶ τὴν γῆν καὶ ἐθερίσθη ἡ γῆ.
OF HIM ON THE EARTH AND ³WAS REAPED ¹THE ²EARTH.

14.17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ
AND ANOTHER ANGEL CAME OUT OF THE TEMPLE -

ἐν τῷ οὐρανῷ ἔχων καὶ αὐτὸς δρέπανον ὀξύ. **14.18** Καὶ
IN - HEAVEN, ³HAVING ²ALSO ¹HE A SHARP~SICKLE. AND

ἄλλος ἄγγελος [ἐξῆλθεν] ἐκ τοῦ θυσιαστηρίου [ὁ]
ANOTHER ANGEL CAME OUT OF THE ALTAR, -

ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν
HAVING AUTHORITY OVER THE FIRE, AND HE SPOKE

φωνῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ
WITH A LOUD~VOICE TO THE ONE HAVING THE ²SICKLE - ¹SHARP

λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξύ καὶ
SAYING, SEND(PUT FORTH) YOUR - ²SICKLE - ¹SHARP AND

τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι
GATHER THE CLUSTERS OF THE VINE OF THE EARTH, BECAUSE

ἤκμασαν αἱ σταφυλαὶ αὐτῆς. **14.19** καὶ ἔβαλεν ὁ
⁴RIPENED ¹THE ²GRAPES ³OF IT. AND ³PUT FORTH ¹THE

ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν καὶ ἐτρύγησεν
²ANGEL THE SICKLE OF HIM TO THE EARTH AND GATHERED

τὴν ἀμπελον τῆς γῆς καὶ ἔβαλεν εἰς τὴν ληνὸν
THE VINTAGE OF THE EARTH AND THREW[IT] INTO THE ²WINEPRESS

τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν. **14.20** καὶ ἐπατήθη
³OF THE ⁴WRATH - ⁵OF GOD - ¹GREAT. AND ³WAS TRODDEN

ἡ ληνὸς ἔξωθεν τῆς πόλεως καὶ ἐξῆλθεν αἷμα ἐκ
¹THE ²WINEPRESS OUTSIDE THE CITY AND BLOOD~CAME OUT FROM
 τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων ἀπὸ
 THE WINEPRESS UP TO THE BRIDLES OF THE HORSES, FROM(FOR)
 σταδίων χιλίων ἑξακοσίων.
³STADIA ¹ONE THOUSAND ²SIX HUNDRED.

trodden outside the city, and blood flowed from the winepress, as high as a horse's bridle, for a distance of about two hundred miles.^v

^v Gk one thousand six hundred stadia

CHAPTER 15

15.1 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα
 AND I SAW ANOTHER SIGN IN - HEAVEN, GREAT
 καὶ θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ
 AND MARVELOUS, SEVEN~ANGELS HAVING SEVEN~PLAGUES,
 τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς
 THE LAST ONES, BECAUSE IN(BY) THEM WAS(IS) COMPLETED THE WRATH
 τοῦ θεοῦ.
 - OF GOD.

Then I saw another portent in heaven, great and amazing: seven angels with seven plagues, which are the last, for with them the wrath of God is ended.

2 And I saw what appeared to be a sea of glass mixed with fire, and those who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God in their hands. ³And they sing the song of Moses, the servant^w of God, and the song of the Lamb:

"Great and amazing are your deeds,
 Lord God the Almighty!
 Just and true are your ways,
 King of the nations!^x
⁴ Lord, who will not fear and glorify your name?
 For you alone are holy.

^w Gk slave

^x Other ancient authorities read the ages

15.2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην
 AND I SAW AS [IT WERE] A GLASSY~SEA
 μεμιγμένην πυρὶ καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου
 HAVING BEEN MINGLED WITH FIRE AND THE OVERCOMERS OF THE BEAST
 καὶ ἐκ τῆς εἰκόνης αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ
 AND OF THE IMAGE OF IT AND OF THE NUMBER OF THE
 ὀνόματος αὐτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν
 NAME OF IT HAVING TAKEN [ITS] STAND ON THE ²SEA -
 ὑαλίνην ἔχοντας κιθάρας τοῦ θεοῦ. 15.3 καὶ ᾄδουσιν
¹GLASSY HAVING HARPS - OF GOD, AND THEY SING
 τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν
 THE SONG OF MOSES, THE SLAVE - OF GOD, AND THE SONG
 τοῦ ἀρνίου λέγοντες,
 OF THE LAMB, SAYING,

Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου,
 GREAT AND MARVELOUS [ARE] THE WORKS OF YOU,
 κύριε ὁ θεὸς ὁ παντοκράτωρ
 LORD - GOD, THE ALMIGHTY;
 δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου,
 RIGHTEOUS AND TRUE [ARE] THE WAYS OF YOU,
 ὁ βασιλεὺς τῶν ἔθνων.⁷
 THE KING OF THE NATIONS;

15.4 τίς οὐ μὴ φοβηθῇ, κύριε,
 WHO WOULD NEVER FEAR [YOU], LORD,
 καὶ δοξάσει τὸ ὄνομά σου;
 AND WILL GLORIFY THE NAME OF YOU?
 ὅτι μόνος ὁσίος,
 BECAUSE [YOU] ONLY [ARE] HOLY,

15:3 text: ASVmg RSVmg NASB NEBmg TEV NJB NRSV. var. αἰωνων (ages): ASV RSV NASBmg NIV NEB TEVmg NRSVmg. var. ἁγιων (saints): KJV.

All nations will come
and worship before
you,
for your judgments have
been revealed.”

5 After this I looked, and
the temple of the tent^y of
witness in heaven was
opened, ⁶and out of the
temple came the seven
angels with the seven
plagues, robed in pure bright
linen,^z with golden sashes
across their chests. ⁷Then
one of the four living
creatures gave the seven
angels seven golden bowls
full of the wrath of God,
who lives forever and ever,
⁸and the temple was filled
with smoke from the glory
of God and from his power,
and no one could enter the
temple until the seven
plagues of the seven angels
were ended.

^y Or *tabernacle*

^z Other ancient authorities read *stone*

ὅτι πάντα τὰ ἔθνη ἔξουσιν
BECAUSE ALL THE NATIONS WILL COME

καὶ προσκυνήσουσιν ἐνώπιόν σου,
AND WILL WORSHIP BEFORE YOU,

ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.
BECAUSE THE RIGHTEOUS ACTS OF YOU WERE MANIFESTED.

15.5 Καὶ μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ ναὸς
AND AFTER THESE THINGS I SAW, AND WAS OPENED THE TEMPLE,

τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ,
[THAT IS,] THE TABERNACLE OF THE TESTIMONY IN - HEAVEN,

15.6 καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι [οἱ] ἔχοντες τὰς
AND ⁶CAME ¹THE ²SEVEN ³ANGELS - ⁴HAVING ⁵THE

ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ ἐνδεδυμένοι λίνον
⁶SEVEN ⁷PLAGUES OUT OF THE TEMPLE, HAVING BEEN CLOTHED IN ³LINEN

καθαρὸν λαμπρὸν καὶ περιεζωσμένοι περὶ τὰ στήθη
¹CLEAN ²BRIGHT AND HAVING BEEN WRAPPED AROUND THE BREASTS

ζώνας χρυσᾶς. **15.7** καὶ ἓν ἐκ τῶν τεσσάρων ζώων
[WITH] GOLDEN-SASHES. AND ONE OF THE FOUR LIVING BEINGS

ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς
GAVE TO THE SEVEN ANGELS SEVEN GOLDEN-BOWLS

γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζώντος εἰς τοὺς
BEING FULL OF THE WRATH - OF GOD - LIVING INTO THE

αἰῶνας τῶν αἰώνων. **15.8** καὶ ἐγεμίσθη ὁ ναὸς
AGES OF THE AGES. AND WAS FILLED THE TEMPLE

καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ τῆς δυνάμεως
WITH SMOKE FROM THE GLORY - OF GOD AND FROM THE POWER

αὐτοῦ, καὶ οὐδεὶς ἐδύνατο εἰσελθεῖν εἰς τὸν ναὸν
OF HIM, AND NO ONE WAS BEING ABLE TO ENTER INTO THE TEMPLE

ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ
UNTIL SHOULD BE COMPLETED THE SEVEN PLAGUES OF THE SEVEN

ἀγγέλων.
ANGELS.

CHAPTER 16

Then I heard a loud voice
from the temple telling the
seven angels, “Go and pour
out on the earth the seven
bowls of the wrath of God.”

2 So the first angel went
and poured his bowl on the
earth, and a foul and painful
sore came on those who had

16.1 Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ
AND I HEARD A LOUD VOICE OUT OF THE TEMPLE

λεγούσης τοῖς ἑπτὰ ἀγγέλοις, Ὑπάγετε καὶ ἐκχέετε
SAYING TO THE SEVEN ANGELS, GO AND POUR OUT

τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.
THE SEVEN BOWLS OF THE WRATH - OF GOD ONTO THE EARTH.

16.2 Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν φιάλην
AND ³DEPARTED ¹THE ²FIRST AND POURED OUT THE BOWL

αὐτοῦ εἰς τὴν γῆν, καὶ ἐγένετο ἕλκος κακὸν καὶ
OF HIM ONTO THE EARTH, AND ⁵CAME ⁴SORE ¹A BAD ²AND

πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα
³EVIL ON THE MEN - HAVING THE MARK

τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.
OF THE BEAST AND THE ONES WORSHIPING THE IMAGE OF IT.

16.3 Καὶ ὁ δεῦτερος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς
AND THE SECOND POURED OUT THE BOWL OF HIM ONTO

τὴν θάλασσαν, καὶ ἐγένετο αἷμα ὡς νεκροῦ,
THE SEA, AND IT BECAME BLOOD LIKE [THAT] OF A DEAD MAN'S,

καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν τὰ ἐν τῇ θαλάσῃ.
AND EVERY LIVING-SOUL DIED, THE THINGS IN THE SEA.

16.4 Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς
AND THE THIRD POURED OUT THE BOWL OF HIM ONTO

τοὺς ποταμούς καὶ τὰς πηγὰς τῶν ὑδάτων, καὶ
THE RIVERS AND THE FOUNTAINS OF THE WATERS, AND

ἐγένετο αἷμα. **16.5** καὶ ἤκουσα τοῦ ἀγγέλου τῶν
IT BECAME BLOOD. AND I HEARD THE ANGEL OF THE

ὑδάτων λέγοντος,
WATER SAYING,

Δίκαιος εἶ, ὁ ὢν καὶ ὁ ᾧ, ὁ
RIGHTEOUS ARE YOU, THE ONE BEING AND THE ONE [WHO] WAS, THE

ὅσιος,
HOLY ONE,

ὅτι ταῦτα ἔκρινας,
BECAUSE THESE THINGS YOU JUDGED,

16.6 ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν
BECAUSE [THE] BLOOD OF SAINTS AND PROPHETS THEY SHED

καὶ αἷμα αὐτοῖς [δ]έδωκας πιεῖν,
AND ³BLOOD ²THEM ¹YOU HAVE GIVEN TO DRINK,

ἄξιοί εἰσιν.

THEY ARE~DESERVING [OF IT].

16.7 καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος,
AND I HEARD THE ALTAR SAYING,

Ναὶ κύριε ὁ θεὸς ὁ παντοκράτωρ,
YES, LORD - GOD, THE ALMIGHTY,

ἀληθινὰ καὶ δίκαια αἱ κρίσεις σου.
TRUE AND RIGHTEOUS [ARE] THE JUDGMENTS OF YOU.

16.8 Καὶ ὁ τέταρτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ
AND THE FOURTH POURED OUT THE BOWL OF HIM ONTO

τὸν ἥλιον, καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς
THE SUN, AND IT WAS GIVEN TO IT TO SCORCH -

ἄνθρωπους ἐν πυρί. **16.9** καὶ ἐκαυματίσθησαν οἱ
MEN WITH FIRE. AND ²WERE SCORCHED -

ἄνθρωποι καῦμα μέγα καὶ ἐβλασφήμησαν τὸ
¹MEN ⁴HEAT ³[WITH] GREAT, AND THEY BLASPHEMED THE

ὄνομα τοῦ θεοῦ τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς
NAME - OF GOD, THE ONE HAVING THE AUTHORITY OVER -

πληγὰς ταύτας καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.
THESE~PLAGUES AND DID NOT REPENT TO GIVE HIM GLORY.

16.10 Καὶ ὁ πέμπτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ
AND THE FIFTH POURED OUT THE BOWL OF HIM ON

the mark of the beast and who worshiped its image.

3 The second angel poured his bowl into the sea, and it became like the blood of a corpse, and every living thing in the sea died.

4 The third angel poured his bowl into the rivers and the springs of water, and they became blood. ⁵And I heard the angel of the waters say,

“You are just, O Holy One, who are and were,

for you have judged these things;

⁶ because they shed the blood of saints and prophets, you have given them blood to drink.

It is what they deserve!”

⁷And I heard the altar respond,

“Yes, O Lord God, the Almighty, your judgments are true and just!”

8 The fourth angel poured his bowl on the sun, and it was allowed to scorch people with fire; ⁹they were scorched by the fierce heat, but they cursed the name of God, who had authority over these plagues, and they did not repent and give him glory.

10 The fifth angel poured

his bowl on the throne of the beast, and its kingdom was plunged into darkness; people gnawed their tongues in agony, ¹¹and cursed the God of heaven because of their pains and sores, and they did not repent of their deeds.

¹²The sixth angel poured his bowl on the great river Euphrates, and its water was dried up in order to prepare the way for the kings from the east. ¹³And I saw three foul spirits like frogs coming from the mouth of the dragon, from the mouth of the beast, and from the mouth of the false prophet. ¹⁴These are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty. ¹⁵("See, I am coming like a thief! Blessed is the one who stays awake and is clothed,"^a not going about naked and exposed to shame.") ¹⁶And they assembled them at the place that in Hebrew is called Harmagedon.

¹⁷The seventh angel poured his bowl into the air, and a loud voice came out of the temple, from the throne, saying, "It is done!" ¹⁸And

^a Gk. *and keeps his robes*

τὸν θρόνον τοῦ θηρίου, καὶ ἐγένετο ἡ βασιλεία αὐτοῦ
THE THRONE OF THE BEAST, AND ²BECAME - ¹ITS~KINGDOM

ἐσκοτωμένη, καὶ ἐμασῶντο τὰς γλώσσας αὐτῶν
³DARKENED, AND THEY WERE BITING THE TONGUES OF THEM

ἐκ τοῦ πόνου, **16.11** καὶ ἐβλασφήμησαν τὸν θεὸν
[BECAUSE] OF THE PAIN, AND THEY BLASPHEMED THE GOD

τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν
- OF HEAVEN [BECAUSE] OF THE PAINS OF THEM AND [BECAUSE] OF THE

ἐλκῶν αὐτῶν καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.
SORES OF THEM AND THEY DID NOT REPENT FROM THE WORKS OF THEM.

16.12 Καὶ ὁ ἕκτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ
AND THE SIXTH POURED OUT THE BOWL OF HIM ON

τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην, καὶ ἐξηράνθη
THE ²RIVER - ¹GREAT, THE EUPHRATES, AND WAS DRIED UP

τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων
THE WATER OF IT, THAT MIGHT BE PREPARED THE WAY OF THE KINGS

τῶν ἀπὸ ἀνατολῆς ἡλίου. **16.13** Καὶ εἶδον ἐκ
- FROM [THE] RISING OF [THE] SUN. AND I SAW [COMING] OUT OF

τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος
THE MOUTH OF THE DRAGON AND OUT OF THE MOUTH

τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου
OF THE BEAST AND OUT OF THE MOUTH OF THE FALSE PROPHET

πνεύματα τρία ἀκάθαρτα ὡς βάτραχοι· **16.14** εἰσὶν γὰρ
³SPIRITS ¹THREE ²UNCLEAN LIKE FROGS; FOR~THEY ARE

πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ
SPIRITS OF DEMONS PERFORMING SIGNS, WHICH

ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης
GO FORTH TO THE KINGS OF THE WHOLE~INHABITED [EARTH]

συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας τῆς
TO GATHER THEM TO THE BATTLE OF THE ²DAY -

μεγάλης τοῦ θεοῦ τοῦ παντοκράτορος. **16.15** Ἴδου
¹GREAT - OF GOD, THE ALMIGHTY. BEHOLD,

ἔρχομαι ὡς κλέπτης. μακάριος ὁ γρηγορῶν καὶ
I AM COMING AS A THIEF. BLESSED [IS] THE ONE WATCHING AND

τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ καὶ
KEEPING THE GARMENTS OF HIM, LEST HE WALK~NAKED AND

βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ. **16.16** καὶ
THEY SEE THE SHAME OF HIM. AND

συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον
THEY GATHERED THEM INTO THE PLACE - BEING CALLED

Ἑβραϊστὶ Ἑρμαγεδών.
IN HEBREW, HARMAGEDON (ARMAGEDDON).

16.17 Καὶ ὁ ἑβδομος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ
AND THE SEVENTH POURED OUT THE BOWL OF HIM ON

τὸν ἀέρα, καὶ ἐξῆλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ
THE AIR, AND ³CAME ²VOICE ¹A GREAT (LOUD) OUT OF THE TEMPLE

ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν. **16.18** καὶ ἐγένοντο
FROM THE THRONE SAYING, IT HAS HAPPENED. AND THERE WERE

ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς
 FLASHES OF LIGHTNING AND SOUNDS AND THUNDER, AND ²EARTHQUAKE
 ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ ἄνθρωπος
³OCCURRED ¹A GREAT, SUCH AS DID NOT OCCUR SINCE MAN
 ἐγένετο ἐπὶ τῆς γῆς τηλικούτος σεισμὸς οὕτω μέγας.
 WAS ON THE EARTH, SO MIGHTY AN EARTHQUAKE, SO GREAT.
16.19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη
 AND ⁴BECAME [SPLIT] ¹THE ³CITY - ²GREAT INTO THREE PARTS
 καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν. καὶ Βαβυλὼν ἡ
 AND THE CITIES OF THE NATIONS FELL. AND BABYLON THE
 μεγάλη ἐμνήσθη ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ
 GREAT WAS REMEMBERED BEFORE - GOD, TO GIVE HER THE
 ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.
 CUP OF THE WINE OF THE FURY OF THE WRATH OF HIM.
16.20 καὶ πᾶσα νῆσος ἔφυγεν καὶ ὄρη
 AND EVERY ISLAND FLED, AND MOUNTAINS
 οὐχ εὑρέθησαν. **16.21** καὶ χάλαζα μεγάλη ὥς
 WERE NOT FOUND. AND GREAT-HAIL AS
 ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς
 TALENT [IN WEIGHT] COMES DOWN FROM - HEAVEN ON -
 ἄνθρώπους, καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεόν
 MEN, AND ²BLASPHEMED - ¹MEN - GOD
 ἐκ τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν
 [BECAUSE] OF THE PLAGUE OF THE HAIL, BECAUSE ⁶GREAT ⁴IS
 ἡ πληγὴ αὐτῆς σφόδρα.
¹THE ²PLAGUE ³OF IT ⁵EXTREMELY.

there came flashes of lightning, rumblings, peals of thunder, and a violent earthquake, such as had not occurred since people were upon the earth, so violent was that earthquake. ¹⁹The great city was split into three parts, and the cities of the nations fell. God remembered great Babylon and gave her the wine-cup of the fury of his wrath. ²⁰And every island fled away, and no mountains were to be found; ²¹and huge hailstones, each weighing about a hundred pounds,^b dropped from heaven on people, until they cursed God for the plague of the hail, so fearful was that plague.

^b Gk. weighing about a talent

CHAPTER 17

17.1 Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν
 AND CAME ONE OF THE SEVEN ANGELS -
 ἔχοντων τὰς ἑπτὰ φιάλας καὶ ἐλάλησεν μετ' ἐμοῦ
 HAVING THE SEVEN BOWLS AND SPOKE WITH ME
 λέγων, Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνῆς τῆς
 SAYING, COME, I WILL SHOW YOU THE JUDGMENT OF THE ²PROSTITUTE -
 μεγάλης τῆς καθημένης ἐπὶ ὑδάτων πολλῶν, **17.2** μεθ'
¹GREAT - SITTING ON MANY-WATERS, WITH
 ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς καὶ
 WHOM ⁵COMMITTED FORNICATION ¹THE ²KINGS ³OF THE ⁴EARTH AND
 ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ
⁵BECAME DRUNK ¹THE ONES ²DWELLING ON ³THE ⁴EARTH FROM THE
 οἴνου τῆς πορνείας αὐτῆς **17.3** καὶ ἀπήνεγκέν με εἰς
 WINE OF THE FORNICATION OF HER; AND HE CARRIED ME AWAY INTO
 ἔρημον ἐν πνεύματι. καὶ εἶδον γυναῖκα καθημένην
 A WILDERNESS IN SPIRIT. AND I SAW A WOMAN SITTING
 ἐπὶ θηρίον κόκκινον, γέμον[τα] ὀνόματα
 ON A SCARLET-BEAST BEING FILLED [WITH] NAMES

Then one of the seven angels who had the seven bowls came and said to me, "Come, I will show you the judgment of the great whore who is seated on many waters, ²with whom the kings of the earth have committed fornication, and with the wine of whose fornication the inhabitants of the earth have become drunk." ³So he carried me away in the spirit^c into a wilderness, and I saw a woman sitting on a scarlet beast that was full of

^c Or in the Spirit

blasphemous names, and it had seven heads and ten horns. ⁴The woman was clothed in purple and scarlet, and adorned with gold and jewels and pearls, holding in her hand a golden cup full of abominations and the impurities of her fornication; ⁵and on her forehead was written a name, a mystery: "Babylon the great, mother of whores and of earth's abominations." ⁶And I saw that the woman was drunk with the blood of the saints and the blood of the witnesses to Jesus.

When I saw her, I was greatly amazed. ⁷But the angel said to me, "Why are you so amazed? I will tell you the mystery of the woman, and of the beast with seven heads and ten horns that carries her. ⁸The beast that you saw was, and is not, and is about to ascend from the bottomless pit and go to destruction. And the inhabitants of the earth, whose names have not been written in the book of life from the foundation of the world, will be amazed when they see the beast, because it was and is not and is to come.

⁹"This calls for a mind that has wisdom: the seven heads are seven mountains on which the woman is seated; also, they are seven kings, ¹⁰of whom five have fallen, one is living, and the other has not yet come;

βλασφημίας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.
OF BLASPHEMY, HAVING SEVEN~HEADS AND TEN~HORNS.

17.4 καὶ ἡ γυνὴ ἣν περιβεβλημένη πορφυροῦν καὶ
AND THE WOMAN HAD BEEN CLOTHED IN PURPLE AND

κόκκινον καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ
SCARLET, AND GILDED WITH GOLD AND PRECIOUS~STONE AND

μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ
PEARLS, HAVING A GOLDEN~CUP IN THE HAND

αὐτῆς γέμον βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς
OF HER BEING FULL OF ABOMINATIONS AND THE IMPURITIES OF THE

πορνείας αὐτῆς **17.5** καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα
FORNICATION OF HER, AND ON THE FOREHEAD OF HER A NAME

γεγραμμένον, μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ
HAVING BEEN WRITTEN, MYSTERY, BABYLON THE GREAT, THE MOTHER

τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς. **17.6** καὶ
OF THE PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH. AND

εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν
I SAW THE WOMAN BEING DRUNK FROM THE BLOOD OF THE

ἀγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ.
SAINTS AND FROM THE BLOOD OF THE WITNESSES OF JESUS.

Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα.

AND ³I MARVELED ¹HAVING SEEN ²HER ⁵WONDER ⁴[WITH] GREAT.

17.7 καὶ εἶπέν μοι ὁ ἄγγελος, Διὰ τί ἐθαύμασας; ἐγὼ
AND SAID TO ME THE ANGEL, WHY DID YOU MARVEL? I

ἐρῶ σοι τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου
WILL TELL YOU THE MYSTERY OF THE WOMAN AND OF THE BEAST

τοῦ βαστάζοντος αὐτὴν τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς
- CARRYING HER, - HAVING THE SEVEN HEADS

καὶ τὰ δέκα κέρατα. **17.8** τὸ θηρίον ὃ εἶδες ἦν
AND THE TEN HORNS. THE BEAST WHICH YOU SAW WAS

καὶ οὐκ ἔστιν καὶ μέλλει ἀναβαίνειν ἐκ τῆς
AND IS~NOT, AND IS ABOUT TO COME UP OUT OF THE

ἀβύσσου καὶ εἰς ἀπώλειαν ὑπάγει, καὶ θαυμασθήσονται
ABYSS AND ²TO ³DESTRUCTION ¹GOES, AND ⁶WILL BE AMAZED

οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται
¹THE ONES ²DWELLING ³ON ⁴THE ⁵EARTH, WHOSE ²HAS NOT BEEN WRITTEN

τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς
- ¹NAME ON(IN) THE BOOK - OF LIFE FROM [THE] FOUNDATION

κόσμου, βλέπόντων τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστιν
OF [THE] WORLD; SEEING THE BEAST THAT IT WAS AND IS~NOT

καὶ παρέσται **17.9** ὧδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ
AND WILL BE PRESENT, HERE [IS] THE MIND - HAVING WISDOM. THE

ἑπτὰ κεφαλὰὶ ἑπτὰ ὄρη εἰσὶν, ὅπου ἡ γυνὴ
SEVEN HEADS ²SEVEN ³MOUNTAINS ¹ARE, WHERE THE WOMAN

κάθεται ἐπ' αὐτῶν. καὶ βασιλεῖς ἑπτὰ εἰσιν
SITS ON THEM. ALSO ²SEVEN ³KINGS ¹THEY ARE;

17.10 οἱ πέντε ἔπεσαν, ὁ εἷς ἔστιν, ὁ ἄλλος
THE FIVE FELL, THE ONE IS, THE OTHER

οὐπω ἦλθεν, καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν
 DID NOT YET COME, AND WHEN HE COMES ⁴A LITTLE WHILE ²HIM

δεῖ μέιναι. **17.11** καὶ τὸ θηρίον ὃ ἦν καὶ
¹IT IS NECESSARY [FOR] ³TO REMAIN. AND THE BEAST WHICH WAS AND

οὐκ ἔστιν καὶ αὐτὸς ὀγδοὸς ἔστιν καὶ ἐκ τῶν ἑπτὰ
 IS ~NOT, EVEN HE IS ~AN EIGHTH, AND OF THE SEVEN

ἔστιν, καὶ εἰς ἀπώλειαν ὑπάγει. **17.12** καὶ τὰ δέκα
 IS, AND TO DESTRUCTION GOES. AND THE TEN

κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες
 HORNS WHICH YOU SAW ²TEN ³KINGS ¹ARE, WHO²

βασιλείαν οὐπω ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς
 A KINGDOM DID NOT YET RECEIVE, BUT ²AUTHORITY ³AS ⁴KINGS

μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου. **17.13** οὗτοι
⁵[FOR] ONE ⁶HOURLY ¹WILL RECEIVE WITH THE BEAST. THESE

μίαν γνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ ἐξουσίαν
²ONE ³MIND ¹HAVE, AND THE POWER AND AUTHORITY

αὐτῶν τῷ θηρίῳ διδόασιν. **17.14** οὗτοι μετὰ τοῦ ἀρνίου
 OF THEM TO THE BEAST THEY GIVE. THESE ²WITH ³THE ⁴LAMB

πολεμήσουσιν καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι
¹WILL MAKE WAR, AND THE LAMB WILL CONQUER THEM, BECAUSE

κύριος κυρίων ἔστιν καὶ βασιλεὺς βασιλέων καὶ
 LORD OF LORDS HE IS AND KING OF KINGS, AND

οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.
 THE ONES WITH HIM [ARE] CALLED AND CHOSEN AND FAITHFUL.

17.15 Καὶ λέγει μοι, Τὰ ὕδατα ἃ εἶδες οὗ ἡ
 AND HE SAYS TO ME, THE WATERS WHICH YOU SAW, WHERE THE

πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσιν καὶ ἔθνη καὶ
 PROSTITUTE SITS, PEOPLES AND CROWDS ARE AND NATIONS AND

γλῶσσαι. **17.16** καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ
 TONGUES. AND THE TEN HORNS WHICH YOU SAW AND

τὸ θηρίον οὗτοι μισήσουσιν τὴν πόρνην καὶ
 THE BEAST, THESE WILL HATE THE PROSTITUTE AND

ἡρημωμένην ποιήσουσιν στήνην καὶ γυμνήν καὶ
³HAVING BEEN MADE DESOLATE ¹THEY WILL MAKE ²HER AND NAKED AND

τὰς σάρκας αὐτῆς φάγονται καὶ αὐτὴν κατακαύσουσιν
²THE ³FLESH ⁴OF HER ¹WILL EAT AND WILL BURN HER UP

ἐν πυρί. **17.17** ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας
 IN(WITH) FIRE. - FOR GOD GAVE(PUT) INTO THE HEARTS

αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ καὶ ποιῆσαι μίαν
 OF THEM TO ACCOMPLISH THE DECISION OF HIM AND TO ACT [WITH] ONE

γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ
 MIND AND TO GIVE THE KINGDOM OF THEM TO THE BEAST,

ἄχρι τελεσθήσονται οἱ λόγοι τοῦ θεοῦ. **17.18** καὶ ἡ
 UNTIL ⁴WILL BE FULFILLED ¹THE ²WORDS - ³OF GOD. AND THE

γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα
 WOMAN WHOM YOU SAW IS THE ²CITY - ¹GREAT - HAVING

βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.
 A KINGDOM OVER THE KINGS OF THE EARTH.

and when he comes, he must remain only a little while.

¹¹As for the beast that was and is not, it is an eighth but it belongs to the seven, and it goes to destruction. ¹²And the ten horns that you saw are ten kings who have not yet received a kingdom, but they are to receive authority as kings for one hour, together with the beast.

¹³These are united in yielding their power and authority to the beast; ¹⁴they will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful."

¹⁵And he said to me, "The waters that you saw, where the whore is seated, are peoples and multitudes and nations and languages.

¹⁶And the ten horns that you saw, they and the beast will hate the whore; they will make her desolate and naked; they will devour her flesh and burn her up with fire. ¹⁷For God has put it into their hearts to carry out his purpose by agreeing to give their kingdom to the beast, until the words of God will be fulfilled. ¹⁸The woman you saw is the great city that rules over the kings of the earth."

CHAPTER 18

After this I saw another angel coming down from heaven, having great authority; and the earth was made bright with his splendor. ²He called out with a mighty voice,

“Fallen, fallen is
Babylon the great!
It has become a
dwelling place of
demons,
a haunt of every foul
spirit,
a haunt of every foul
bird,
a haunt of every foul
and hateful beast.”^d

³ For all the nations have drunk^e
of the wine of the wrath
of her fornication,
and the kings of the earth
have committed
fornication with
her,
and the merchants of
the earth have
grown rich from the
power^f of her
luxury.”

⁴ Then I heard another
voice from heaven saying,
“Come out of her, my
people,

^d Other ancient authorities lack the words *a haunt of every foul beast* and attach the words *and hateful* to the previous line so as to read *a haunt of every foul and hateful bird*

^e Other ancient authorities read *She has made all nations drink*

^f Or *resources*

18.1 Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον
AFTER THESE THINGS I SAW ANOTHER ANGEL

καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἔχοντα
COMING DOWN OUT OF - HEAVEN HAVING

ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς
GREAT~AUTHORITY, AND THE EARTH WAS ILLUMINATED BY THE

δόξης αὐτοῦ. **18.2** καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων,
SPLENDOR OF HIM. AND HE CRIED IN A STRONG VOICE SAYING,

Ἐπεσεν ἔπεσεν Βαβυλὼν ἡ μεγάλη,
FELL, FELL, BABYLON THE GREAT,

καὶ ἐγένετο κατοικητήριον δαιμονίων
AND BECAME A HABITATION OF DEMONS

καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου
AND A PRISON OF EVERY UNCLEAN~SPIRIT

καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου
AND A PRISON OF EVERY UNCLEAN~BIRD

[καὶ φυλακὴ παντὸς θηρίου ἀκαθάρτου]
AND A PRISON OF EVERY ⁴BEAST ¹UNCLEAN

καὶ μεμισημένου,
²AND ³HAVING BECOME DETESTABLE,

18.3 ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς
BECAUSE OF THE WINE OF THE PASSION OF THE

πορνείας αὐτῆς
FORNICATION OF HER

Ἦπέπωκαν πάντα τὰ ἔθνη
⁴HAVE DRUNK ¹ALL ²THE ³NATIONS,

καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς
AND THE KINGS OF THE EARTH ²WITH ³HER

ἐπόρνευσαν
¹COMMITTED FORNICATION,

καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς
AND THE MERCHANTS OF THE EARTH ²BY ³THE

δυνάμεως τοῦ
⁴RESOURCES ⁵OF THE

στρήνους αὐτῆς ἐπλούτησαν.
⁶LUXURY ⁷OF HER ¹BECAME RICH.

18.4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ
AND I HEARD ANOTHER VOICE OUT OF - HEAVEN

λέγουσαν,
SAYING,

Ἐξέλθατε ὁ λαός μου ἐξ αὐτῆς
COME OUT - ³MY~PEOPLE ¹OF ²HER,

18:3 text: KJV ASVmg RSV NASB NIV NEB TEV NJB NRSV. var. πεπτωκασιν παντα τα εθνη (all nations have fallen by) ASV RSVmg NASBmg (NEBmg).

- ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις
 THAT YOU^o MAY NOT PARTICIPATE IN THE SINS
 αὐτῆς,
 OF HER,
 καὶ ἐκ τῶν πληγῶν αὐτῆς
 AND ³[SOME] OF ⁴THE ⁵PLAGUES ⁶OF HER
 ἵνα μὴ λάβητε,
¹THAT ²YOU^o MAY NOT RECEIVE,
18.5 ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι
 BECAUSE ³WERE PILED UP ¹HER - ²SINS [REACHING] UP TO
 τοῦ οὐρανοῦ
 - HEAVEN,
 καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα
 AND ²REMEMBERED - ¹GOD THE UNRIGHTEOUSNESSES
 αὐτῆς.
 OF HER.
18.6 ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν
 RENDER TO HER AS ALSO SHE RENDERED
 καὶ διπλώσατε τὰ διπλά κατὰ τὰ ἔργα
 AND DOUBLE THE DOUBLE ACCORDING TO THE WORKS
 αὐτῆς,
 OF HER,
 ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε αὐτῇ
 IN THE CUP WHICH SHE MIXED, MIX FOR HER
 διπλοῦν,
 DOUBLE;
18.7 ὅσα ἐδόξασεν αὐτὴν καὶ ἐστρηνίασεν,
 SO MUCH AS SHE GLORIFIED HER[SELF] AND LIVED IN LUXURY,
 τοσοῦτον δότε αὐτῇ βασανισμόν καὶ πένθος.
 GIVE~SO MUCH ⁴TO HER ¹TORMENT ²AND ³GRIEF.
 ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι
 BECAUSE IN THE HEART OF HER SHE SAYS, -
 Κάθημαι βασίλισσα
 I SIT A QUEEN
 καὶ χήρα οὐκ εἰμί
 AND A WIDOW I AM~NOT
 καὶ πένθος οὐ μὴ ἴδω.
 AND GRIEF NEVER MAY I SEE.
18.8 διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἔξουσιν αἱ πληγαὶ
 THEREFORE IN ONE DAY WILL COME THE PLAGUES
 αὐτῆς,
 OF(ON) HER,
 θάνατος καὶ πένθος καὶ λιμός,
 DEATH AND GRIEF AND FAMINE,
 καὶ ἐν πυρὶ κατακαυθήσεται,
 AND WITH FIRE SHE WILL BE BURNED UP,

so that you do not take
 part in her sins,
 and so that you do not
 share in her plagues;
⁵ for her sins are heaped
 high as heaven,
 and God has
 remembered her
 iniquities.
⁶ Render to her as she
 herself has
 rendered,
 and repay her double
 for her deeds;
 mix a double draught
 for her in the cup
 she mixed.
⁷ As she glorified herself
 and lived
 luxuriously,
 so give her a like
 measure of torment
 and grief.
 Since in her heart she
 says,
 'I rule as a queen;
 I am no widow,
 and I will never see
 grief,'
⁸ therefore her plagues will
 come in a single
 day—
 pestilence and
 mourning and
 famine—
 and she will be burned
 with fire;

for mighty is the Lord
God who judges
her.”

9 And the kings of the
earth, who committed
fornication and lived in
luxury with her, will weep
and wail over her when they
see the smoke of her burn-
ing; ¹⁰they will stand far off,
in fear of her torment, and
say,

“Alas, alas, the great
city,
Babylon, the mighty
city!

For in one hour your
judgment has
come.”

11 And the merchants of
the earth weep and mourn
for her, since no one buys
their cargo anymore, ¹²cargo
of gold, silver, jewels and
pearls, fine linen, purple,
silk and scarlet, all kinds of
scented wood, all articles of
ivory, all articles of costly
wood, bronze, iron, and
marble, ¹³cinnamon, spice,
incense, myrrh, frankin-
cense, wine, olive oil,
choice flour and wheat,
cattle and sheep, horses and
chariots, slaves—and
human lives.⁸

⁸Or *chariots, and human bodies and
souls*

ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνας
BECAUSE STRONG [IS THE] LORD - GOD, THE ONE HAVING JUDGED

αὐτήν.
HER.

18.9 Καὶ κλαύσουσιν καὶ κόψονται ἐπ’ αὐτήν οἱ
AND WILL WEEP AND WAIL OVER HER THE

βασιλεῖς τῆς γῆς οἱ μετ’ αὐτῆς
KINGS OF THE EARTH, THE ONES ²WITH ³HER

πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν
¹HAVING COMMITTED FORNICATION AND HAVING LIVED IN LUXURY, WHEN THEY SEE

τὸν καπνὸν τῆς πυρώσεως αὐτῆς, 18.10 ἀπὸ μακρόθεν
THE SMOKE OF THE BURNING OF HER, ²FROM ³AFAR

ἐστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς
¹HAVING STOOD BECAUSE OF THE FEAR OF THE TORMENT OF HER,

λέγοντες,
SAYING,

Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη,
WOE, WOE, THE ²CITY - ¹GREAT,

Βαβυλὼν ἡ πόλις ἡ ἰσχυρά,
BABYLON THE ²CITY - ¹STRONG,

ὅτι μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου.
BECAUSE IN ONE HOUR CAME THE JUDGMENT OF YOU.

18.11 Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ
AND THE MERCHANTS OF THE EARTH CRY AND

πενθοῦσιν ἐπ’ αὐτήν, ὅτι τὸν γόμον αὐτῶν οὐδεὶς
GRIEVE OVER HER, BECAUSE THE CARGO OF THEM NO ONE

ἀγοράζει οὐκέτι 18.12 γόμον χρυσοῦ καὶ ἀργύρου καὶ
BUYS ANY MORE: CARGO OF GOLD AND OF SILVER AND

λίθου τιμίου καὶ μαργαριτῶν καὶ βυσσίνου καὶ
OF PRECIOUS~STONE AND OF PEARLS AND OF FINE LINEN AND

πορφύρας καὶ σιρικοῦ καὶ κοκκίνου, καὶ πᾶν
OF PURPLE AND OF SILK AND OF SCARLET, AND EVERY [KIND OF]

ξύλου θύϊνον καὶ πᾶν σκεῦος ἐλεφάντινον καὶ
CITRON~WOOD AND EVERY [KIND OF] IVORY~VESSEL AND

πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου καὶ χαλκοῦ καὶ
EVERY [KIND OF] VESSEL OF VALUABLE~WOOD AND OF BRONZE AND

σιδήρου καὶ μαρμάρου, 18.13 καὶ κιννάμωμον καὶ
OF IRON AND OF MARBLE, AND CINNAMON AND

ἄμωμον καὶ θυμιάματα καὶ μύρον καὶ λίβανον καὶ
SPICE AND INCENSE AND MYRRH AND FRANKINCENSE AND

οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ σῖτον καὶ κτήνη
WINE AND OIL AND FINE FLOUR AND WHEAT AND CATTLE

καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν καὶ σωματῶν,
AND SHEEP, AND OF HORSES AND OF CHARIOTS AND OF BODIES

καὶ ψυχὰς ἀνθρώπων.
AND SOULS OF MEN(SLAVES).

18.14 καὶ ἡ ὀπώρα σου τῆς ἐπιθυμίας τῆς ψυχῆς
AND THE FRUIT ³OF YOUR ¹OF THE ²DESIRE - ⁴SOUL

ἀπῆλθεν ἀπὸ σοῦ,
DEPARTED FROM YOU,

καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ
AND ALL THE LUXURIOUS THINGS AND THE SPLENDOROUS THINGS

ἀπώλετο ἀπὸ σοῦ
PERISHED FROM YOU,

καὶ οὐκέτι οὐ μὴ αὐτὰ εὕρῃσουσιν.
AND NO MORE, NEVER, WILL THEY FIND~THEM.

18.15 οἱ ἔμποροι τούτων οἱ πλουτήσαντες ἀπ’
THE MERCHANTS OF THESE THINGS, THE ONES HAVING BECOME RICH FROM

αὐτῆς ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ
HER, FROM AFAR WILL STAND BECAUSE OF THE FEAR OF THE

βασανισμοῦ αὐτῆς κλαίοντες καὶ πενθοῦντες
TORMENT OF HER, WEeping AND GRIEVING,

18.16 λέγοντες,
SAYING,

Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη,
WOE, WOE, THE ²CITY - ¹GREAT,

ἡ περιβεβλημένη βύσσινον
THE ONE HAVING CLOTHED HERSELF WITH FINE LINEN

καὶ πορφυροῦν καὶ κόκκινον
AND PURPLE AND SCARLET

καὶ κεχρυσωμένη [ἐν] χρυσίῳ
AND HAVING BEEN GILDED WITH GOLD

καὶ λίθῳ τιμίῳ καὶ μαργαρίτῃ,
AND PRECIOUS~STONE AND PEARL,

18.17 ὅτι μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος πλοῦτος.
BECAUSE IN ONE HOUR ³WAS LAID WASTE - ¹SUCH GREAT ²WEALTH.

Καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων
AND EVERY STEERSMAN AND EVERYONE ²TO ³A PLACE ¹SAILING

καὶ ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ
AND SAILORS AND AS MANY AS ²THE ³SEA ¹WORK, FROM

μακρόθεν ἔστησαν **18.18** καὶ ἔκραζον βλέποντες τὸν
AFAR STOOD AND WERE CRYING OUT, SEEING THE

καπνὸν τῆς πυρώσεως αὐτῆς λέγοντες, Τίς ὁμοία τῇ
SMOKE OF THE BURNING OF HER, SAYING, WHAT [IS] LIKE THE

πόλει τῇ μεγάλῃ; **18.19** καὶ ἔβαλον χοῦν ἐπὶ τὰς
²CITY - ¹GREAT? AND THEY THREW DUST ON THE

κεφαλὰς αὐτῶν καὶ ἔκραζον κλαίοντες καὶ
HEADS OF THEM AND WERE CRYING OUT, WEeping AND

πενθοῦντες λέγοντες,
GRIEVING, SAYING,

Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη,
WOE, WOE, THE ²CITY - ¹GREAT,

¹⁴“The fruit for which your soul longed has gone from you, and all your dainties and your splendor are lost to you, never to be found again!”

¹⁵The merchants of these wares, who gained wealth from her, will stand far off, in fear of her torment, weeping and mourning aloud,

¹⁶“Alas, alas, the great city, clothed in fine linen, in purple and scarlet, adorned with gold, with jewels, and with pearls!

¹⁷For in one hour all this wealth has been laid waste!”

And all shipmasters and seafarers, sailors and all whose trade is on the sea, stood far off ¹⁸and cried out as they saw the smoke of her burning,

“What city was like the great city?”

¹⁹And they threw dust on their heads, as they wept and mourned, crying out,

“Alas, alas, the great city,

where all who had
ships at sea
grew rich by her
wealth!

For in one hour she has
been laid waste.”

20 Rejoice over her,
O heaven, you saints and
apostles and prophets! For
God has given judgment
for you against her.

21 Then a mighty angel
took up a stone like a great
millstone and threw it into
the sea, saying,

“With such violence
Babylon the great
city

will be thrown down,
and will be found no
more;

²²and the sound of harpists
and minstrels and of
flutists and
trumpeters

will be heard in you no
more;

and an artisan of any
trade

will be found in you no
more;

and the sound of the
millstone

will be heard in you no
more;

²³and the light of a lamp
will shine in you no
more;

and the voice of
bridegroom and
bride

ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ
BY WHICH BECAME RICH ALL THE ONES HAVING -

πλοῖα
SHIPS

ἐν τῇ θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς,
IN THE SEA BY THE COSTLINESS OF HER,

ὅτι μιᾷ ὥρᾳ ἡρημώθη.
BECAUSE IN ONE HOUR SHE WAS LAID WASTE.

18.20 Εὐφραίνου ἐπ’ αὐτῇ, οὐρανὲ
REJOICE OVER HER, HEAVEN

καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ
AND - SAINTS AND - APOSTLES AND -

προφῆται,
PROPHETS,

ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν
BECAUSE ²MADE JUDGMENT - ¹GOD ⁵[FOR] THE(HER) ⁶JUDGMENT ⁷OF YOU”

ἐξ αὐτῆς.
³AGAINST ⁴HER.

18.21 Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον ὡς
AND ⁴LIFTED ¹ONE ³ANGEL ²STRONG A STONE LIKE

μύλινον μέγαν καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων,
A GREAT-MILLSTONE AND THREW [IT] INTO THE SEA SAYING,

Οὕτως ὁρμήματι βληθήσεται
THUS WITH VIOLENCE WILL BE THROWN [DOWN]

Βαβυλὼν ἡ μεγάλη πόλις
BABYLON THE GREAT CITY,

καὶ οὐ μὴ εὑρεθῇ ἔτι.
AND NEVER WOULD IT BE FOUND ANY MORE.

18.22 καὶ φωνὴ κιθαρωδῶν καὶ μουσικῶν
AND [THE] SOUND OF HARPERS AND OF MUSICIANS

καὶ αὐλητῶν καὶ σαλπιστῶν
AND OF FLUTISTS AND OF TRUMPETERS

οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,
NEVER WOULD BE HEARD IN YOU ANY MORE,

καὶ πᾶς τεχνίτης πάσης τέχνης
AND EVERY CRAFTSMAN OF EVERY CRAFT

οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι,
NEVER WOULD BE FOUND IN YOU ANY MORE,

καὶ φωνὴ μύλου
AND [THE] SOUND OF A MILL

οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,
NEVER WOULD BE HEARD IN YOU ANY MORE,

18.23 καὶ φῶς λύχνου
AND [THE] LIGHT OF A LAMP

οὐ μὴ φάνη ἐν σοὶ ἔτι,
NEVER WOULD SHINE IN YOU ANY MORE,

καὶ φωνὴ νυμφίου καὶ νύμφης
AND [THE] VOICE OF A BRIDEGROOM AND OF A BRIDE

οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι·
 NEVER WOULD BE HEARD IN YOU ANY MORE;
 ὅτι οἱ ἔμποροὶ σου ἦσαν οἱ μεγιστᾶνες
 BECAUSE THE MERCHANTS OF YOU WERE THE GREAT ONES
 τῆς γῆς,
 OF THE EARTH,
 ὅτι ἐν τῇ φαρμακείᾳ σου
 BECAUSE BY THE SORCERY OF YOU
 ἐπλανήθησαν πάντα τὰ ἔθνη,
 WERE DECEIVED ALL THE NATIONS,
18.24 καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων
 AND IN HER [THE] BLOOD OF PROPHETS AND OF SAINTS
 εὑρέθη
 WAS FOUND
 καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς
 AND OF ALL THE ONES HAVING BEEN SLAIN ON THE
 γῆς.
 EARTH.

will be heard in you no more;
 for your merchants were the magnates of the earth,
 and all nations were deceived by your sorcery.
²⁴ And in you^h was found the blood of prophets and of saints,
 and of all who have been slaughtered on earth."

^h Gk her

CHAPTER 19

19.1 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην
 AFTER THESE THINGS I HEARD AS [IT WERE] A LOUD~VOICE
 ὅχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων,
 OF A GREAT~CROWD IN - HEAVEN SAYING,
 'Αλληλουϊά·
 ALLELUIA;
 ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις
 THE SALVATION AND THE GLORY AND THE POWER
 τοῦ θεοῦ ἡμῶν,
 [IS] OF THE GOD OF US,
19.2 ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις
 BECAUSE TRUE AND RIGHTEOUS [ARE] THE JUDGMENTS
 αὐτοῦ·
 OF HIM;
 ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην
 BECAUSE HE JUDGED THE ²PROSTITUTE - ¹GREAT
 ἥτις ἐφθείρεν τὴν γῆν ἐν τῇ πορνείᾳ
 WHO WAS CORRUPTING THE EARTH WITH THE FORNICATION
 αὐτῆς,
 OF HER,
 καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ
 AND HE AVENGED THE BLOOD OF THE SLAVES OF HIM
 ἐκ χειρὸς αὐτῆς.
 AGAINST [THE] HAND OF HER.

After this I heard what seemed to be the loud voice of a great multitude in heaven, saying,
 "Hallelujah!
 Salvation and glory and power to our God,
² for his judgments are true and just;
 he has judged the great whore
 who corrupted the earth with her fornication,
 and he has avenged on her the blood of his servants."ⁱ

ⁱ Gk slaves

³Once more they said,
 "Hallelujah!
 The smoke goes up from
 her forever and
 ever."

⁴And the twenty-four elders
 and the four living creatures
 fell down and worshiped
 God who is seated on the
 throne, saying,

"Amen. Hallelujah!"

⁵And from the throne
 came a voice saying,

"Praise our God,
 all you his servants,^j
 and all who fear him,
 small and great."

⁶Then I heard what seemed
 to be the voice of a great
 multitude, like the sound of
 many waters and like the
 sound of mighty thunder-
 peals, crying out,

"Hallelujah!"

For the Lord our God
 the Almighty reigns.

⁷Let us rejoice and exult
 and give him the glory,
 for the marriage of the
 Lamb has come,
 and his bride has made
 herself ready;

^jGk slaves

19.3 καὶ δεύτερον εἶρηκαν,
 AND A SECOND [TIME] THEY SAID,

Ἀλληλουϊά·
 ALLELUIA;

καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς
 AND THE SMOKE OF HER ASCENDS INTO THE
 αἰῶνας τῶν αἰώνων.
 AGES OF THE AGES.

19.4 καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες
 AND FELL [DOWN] THE ²ELDERS - ¹TWENTY-FOUR

καὶ τὰ τέσσαρα ζῶα καὶ προσεκύνησαν τῷ θεῷ
 AND THE FOUR LIVING BEINGS AND WORSHIPED - GOD

τῷ καθημένῳ ἐπὶ τῷ θρόνῳ λέγοντες,
 - SITTING ON THE THRONE, SAYING,

Ἀμὴν Ἀλληλουϊά,
 AMEN, ALLELUIA.

19.5 Καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξηλθεν λέγουσα,
 AND A VOICE FROM THE THRONE CAME FORTH SAYING,

Αἰνεῖτε τῷ θεῷ ἡμῶν
 PRAISE THE GOD OF US

πάντες οἱ δοῦλοι αὐτοῦ
 ALL THE SLAVES OF HIM

[καὶ] οἱ φοβούμενοι αὐτόν,
 AND THE ONES FEARING HIM,

οἱ μικροὶ καὶ οἱ μεγάλοι.
 THE SMALL AND THE GREAT.

19.6 καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς
 AND I HEARD AS [IT WERE] A SOUND OF A GREAT~CROWD AND AS

φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν
 A SOUND OF MANY~WATERS AND AS A SOUND OF MIGHTY~THUNDERPEALS,

λεγόντων,
 SAYING,

Ἀλληλουϊά,
 ALLELUIA,

ὅτι ἐβασίλευσεν κύριος
 BECAUSE ⁶REIGNED ¹[THE] LORD

ὁ θεὸς [ἡμῶν] ὁ παντοκράτωρ.
 - ²GOD ³OF US, ⁴THE ⁵ALMIGHTY.

19.7 χαίρωμεν καὶ ἀγαλλιῶμεν
 LET US REJOICE AND EXULT,

καὶ δώσωμεν τὴν δόξαν αὐτῷ,
 AND GIVE THE GLORY TO HIM,

ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου
 BECAUSE CAME[HAS COME] THE WEDDING OF THE LAMB

καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν
 AND THE WIFE OF HIM PREPARED HERSELF,

19.8 καὶ ἐδόθη αὐτῇ ἵνα περιβάληται
 AND IT WAS GIVEN TO HER THAT SHE SHOULD BE CLOTHED [WITH]
 βύσσινον λαμπρὸν καθαρόν·
 FINE LINEN, BRIGHT [AND] CLEAN;
 τὸ γὰρ βύσσινον τὰ δικαιώματα τῶν ἁγίων
 FOR~THE FINE LINEN ²THE ³RIGHTEOUS ACTS ⁴OF THE ⁵SAINTS
 ἐστίν.
¹IS.

19.9 Καὶ λέγει μοι, Γράψον· Μακάριοι οἱ εἰς
 AND HE SAYS TO ME, WRITE: BLESSED [ARE] THE ONES ²TO
 τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. καὶ
³THE ⁴SUPPER ⁵OF THE ⁶WEDDING ⁷OF THE ⁸LAMB ¹HAVING BEEN CALLED. AND
 λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσιν.
 HE SAYS TO ME, THESE ²THE ⁴WORDS ³TRUE - ⁵OF GOD ¹ARE.

19.10 καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ
 AND I FELL BEFORE THE FEET OF HIM
 προσκυνῆσαι αὐτῷ. καὶ λέγει μοι, Ὅρα μή·
 TO WORSHIP HIM. AND HE SAYS TO ME, SEE [THAT] YOU [DO IT] NOT;
 σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν
 A FELLOW SLAVE OF YOU I AM AND OF THE BROTHERS OF YOU, THE ONES
 ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκύνησον.
 HAVING THE TESTIMONY OF JESUS; - WORSHIP~GOD.
 ἡ γὰρ μαρτυρία Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς
 FOR~THE TESTIMONY OF JESUS IS THE SPIRIT -
 προφητείας.
 OF PROPHECY.

19.11 Καὶ εἶδον τὸν οὐρανὸν ἡνεωγμένον, καὶ ἰδοὺ
 AND I SAW - HEAVEN HAVING BEEN OPENED, AND BEHOLD
 ἵππος λευκὸς καὶ ὁ καθήμενος ἐπ' αὐτὸν
 A WHITE~HORSE AND THE ONE SITTING ON IT
 [καλούμενος] πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ
 BEING CALLED FAITHFUL AND TRUE, AND IN RIGHTEOUSNESS
 κρίνει καὶ πολεμεῖ. **19.12** οἱ δὲ ὀφθαλμοὶ αὐτοῦ
 HE JUDGES AND MAKES WAR. AND~THE EYES OF HIM

[ὡς] φλὸξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ
 [ARE] AS A FLAME OF FIRE, AND ON THE HEAD OF HIM
 διαδήματα πολλά, ἔχων ὄνομα γεγραμμένον ὃ
 MANY~DIADEMS, HAVING A NAME HAVING BEEN WRITTEN WHICH

οὐδεὶς οἶδεν εἰ μὴ αὐτός, **19.13** καὶ περιβεβλημένος
 NO ONE KNOWS EXCEPT HIMSELF, AND HAVING BEEN CLOTHED [WITH]
 ἱμάτιον βεβαμμένον αἵματι, καὶ κέκληται τὸ ὄνομα
 A GARMENT HAVING BEEN DIPPED IN BLOOD, AND ⁴HAS BEEN CALLED ¹THE ²NAME
 αὐτοῦ ὁ λόγος τοῦ θεοῦ. **19.14** καὶ τὰ στρατεύματα
³OF HIM THE WORD - OF GOD. AND THE ARMIES

[τὰ] ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς,
 - IN - HEAVEN WERE FOLLOWING HIM ON WHITE~HORSES,

⁸ to her it has been granted
 to be clothed
 with fine linen, bright
 and pure"—

for the fine linen is the
 righteous deeds of the saints.

⁹ And the angel said^k to
 me, "Write this: Blessed are
 those who are invited to the
 marriage supper of the
 Lamb." And he said to me,
 "These are true words of
 God." ¹⁰Then I fell down at
 his feet to worship him, but
 he said to me, "You must
 not do that! I am a fellow
 servant^l with you and your
 comrades^m who hold the
 testimony of Jesus.ⁿ Worship
 God! For the testimony of
 Jesusⁿ is the spirit of
 prophecy."

¹¹ Then I saw heaven
 opened, and there was a
 white horse! Its rider is
 called Faithful and True, and
 in righteousness he judges
 and makes war. ¹²His eyes
 are like a flame of fire, and
 on his head are many dia-
 dems; and he has a name
 inscribed that no one knows
 but himself. ¹³He is clothed
 in a robe dipped in^o blood,
 and his name is called The
 Word of God. ¹⁴And the
 armies of heaven, wearing
 fine linen, white and pure,
 were following him on white
 horses.

^kGk he said

^lGk slave

^mGk brothers

ⁿOr to Jesus

^oOther ancient authorities read
 sprinkled with

¹⁵From his mouth comes a sharp sword with which to strike down the nations, and he will rule^P them with a rod of iron; he will tread the wine press of the fury of the wrath of God the Almighty.

¹⁶On his robe and on his thigh he has a name inscribed, "King of kings and Lord of lords."

¹⁷Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly in mid-heaven, "Come, gather for the great supper of God, ¹⁸to eat the flesh of kings, the flesh of captains, the flesh of the mighty, the flesh of horses and their riders—flesh of all, both free and slave, both small and great."

¹⁹Then I saw the beast and the kings of the earth with their armies gathered to make war against the rider on the horse and against his army. ²⁰And the beast was captured, and with it the false prophet who had performed in its presence the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive

^P Or will shepherd

ἐνδεδυμένοι βύσσινον λευκὸν καθαρὸν. **19.15** καὶ
HAVING BEEN DRESSED IN FINE LINEN, WHITE [AND] CLEAN. AND

ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα,
OUT OF THE MOUTH OF HIM GOES FORTH A SHARP~SWORD,

ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη, καὶ αὐτὸς ποιμανεῖ
THAT WITH IT HE MAY STRIKE THE NATIONS, AND HE WILL SHEPHERD

αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, καὶ αὐτὸς πατεῖ τὴν ληνὸν
THEM WITH A ROD OF IRON, AND HE TREADS THE PRESS

τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ
OF THE WINE OF THE FURY OF THE WRATH - OF GOD, THE

παντοκράτορος, **19.16** καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ
ALMIGHTY, AND HE HAS ON THE GARMENT AND ON

τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς
THE THIGH OF HIM A NAME HAVING BEEN WRITTEN: KING

βασιλέων καὶ κύριος κυρίων.
OF KINGS AND LORD OF LORDS.

19.17 Καὶ εἶδον ἓνα ἄγγελον ἐστῶτα ἐν τῷ
AND I SAW ONE ANGEL HAVING TAKEN [HIS] STAND IN THE

ἡλίῳ καὶ ἔκραξεν [ἐν] φωνῇ μεγάλῃ λέγων πᾶσιν τοῖς
SUN AND HE CRIED OUT IN A LOUD-VOICE SAYING TO ALL THE

ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι, Δεῦτε
BIRDS - FLYING IN MIDHEAVEN(MIDAIR), COME,

συνάχθητε εἰς τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ **19.18** ἵνα
GATHER TO THE ²SUPPER - ¹GREAT - OF GOD, THAT

φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ
YOU² MAY EAT [THE] FLESH OF KINGS AND FLESH OF CAPTAINS AND

σάρκας ἰσχυρῶν καὶ σάρκας ἵππων καὶ τῶν
FLESH OF STRONG MEN AND FLESH OF HORSES AND OF THE ONES

καθημένων ἐπ' αὐτῶν καὶ σάρκας πάντων ἐλευθέρων τε
SITTING ON THEM AND FLESH OF ALL, BOTH~FREE MEN

καὶ δούλων καὶ μικρῶν καὶ μεγάλων. **19.19** Καὶ εἶδον
AND SLAVES AND SMALL AND GREAT. AND I SAW

τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ
THE BEAST AND THE KINGS OF THE EARTH AND THE

στρατεύματα αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον
ARMIES OF THEM HAVING BEEN GATHERED TO MAKE - WAR

μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ
WITH THE ONE SITTING ON THE HORSE AND WITH THE

στρατεύματος αὐτοῦ. **19.20** καὶ ἐπιάσθη τὸ θηρίον
ARMY OF HIM. AND ³WAS CAPTURED ¹THE ²BEAST

καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ
AND WITH IT THE FALSE PROPHET, THE ONE HAVING PERFORMED THE

σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς
SIGNS BEFORE IT, BY WHICH HE DECEIVED THE ONES

λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς
HAVING RECEIVED THE MARK OF THE BEAST AND THE ONES

προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν
WORSHIPING THE IMAGE OF IT; ⁴LIVING(ALIVE) ³WERE THROWN

οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τῆς καιομένης ἐν
 1THE 2TWO INTO THE LAKE - OF FIRE - BURNING WITH
 θείῳ. 19.21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ
 SULFUR. AND THE REST WERE KILLED WITH THE
 ρομφαίᾳ τοῦ καθήμενου ἐπὶ τοῦ ἵππου τῇ
 SWORD OF THE ONE SITTING ON THE HORSE, THE [SWORD]
 ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ
 HAVING PROCEEDED OUT OF THE MOUTH OF HIM, AND ALL THE
 ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.
 BIRDS WERE FULLY FED BY THE FLESH OF THEM.

into the lake of fire that burns with sulfur. ²¹And the rest were killed by the sword of the rider on the horse, the sword that came from his mouth; and all the birds were gorged with their flesh.

CHAPTER 20

20.1 Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ
 AND I SAW AN ANGEL COMING DOWN OUT OF -
 οὐρανοῦ ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ
 HEAVEN HAVING THE KEY OF THE ABYSS AND
 ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ. 20.2 καὶ
 A GREAT-CHAIN ON THE HAND OF HIM. AND
 ἐκράτησεν τὸν δράκοντα, ὁ ὄφης ὁ ἀρχαῖος, ὅς
 HE SEIZED THE DRAGON, THE 2SERPENT - 1ANCIENT, WHO
 ἐστὶν Διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν
 IS [THE] DEVIL AND - SATAN, AND HE BOUND HIM
 χίλια ἔτη 20.3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἀβυσσον
 A THOUSAND YEARS, AND THREW HIM INTO THE ABYSS
 καὶ ἐκλείσεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα
 AND SHUT AND SEALED [IT] OVER HIM, THAT
 μὴ πλανήσῃ ἔτι τὰ ἔθνη ἄχρι τελεσθῇ τὰ
 HE COULD NOT DECEIVE ANY MORE THE NATIONS UNTIL WERE COMPLETED THE
 χίλια ἔτη. μετὰ ταῦτα δεῖ λυθῆναι αὐτὸν
 THOUSAND YEARS. AFTER THESE THINGS IT IS NECESSARY [FOR] HIM-TO BE RELEASED
 μικρὸν χρόνον.
 A SHORT TIME.

Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. ²He seized the dragon, that ancient serpent, who is the Devil and Satan, and bound him for a thousand years, ³and threw him into the pit, and locked and sealed it over him, so that he would deceive the nations no more, until the thousand years were ended. After that he must be let out for a little while.

⁴ Then I saw thrones, and those seated on them were given authority to judge. I also saw the souls of those who had been beheaded for their testimony to Jesus⁹ and for the word of God. They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with

⁹ Or for the testimony of Jesus

20.4 Καὶ εἶδον θρόνους καὶ ἐκάθισαν ἐπ' αὐτοὺς καὶ
 AND I SAW THRONES AND THEY SAT ON THEM AND
 κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν
 JUDGMENT WAS GIVEN TO THEM, AND [I SAW] THE SOULS OF THE ONES
 πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ
 HAVING BEEN BEHEADED BECAUSE OF THE [IR] TESTIMONY OF (FOR) JESUS AND
 διὰ τὸν λόγον τοῦ θεοῦ καὶ οἵτινες
 BECAUSE OF THE WORD - OF GOD AND [THOSE] WHO
 οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ
 DID NOT WORSHIP THE BEAST NOR THE IMAGE OF IT AND
 οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν
 DID NOT RECEIVE THE MARK ON THE FOREHEAD AND ON THE
 χεῖρα αὐτῶν. καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ
 HAND OF THEM. AND THEY CAME TO LIFE AND REIGNED WITH

Christ a thousand years.

⁵(The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection.

⁶Blessed and holy are those who share in the first resurrection. Over these the second death has no power, but they will be priests of God and of Christ, and they will reign with him a thousand years.

⁷When the thousand years are ended, Satan will be released from his prison ⁸and will come out to deceive the nations at the four corners of the earth, Gog and Magog, in order to gather them for battle; they are as numerous as the sands of the sea. ⁹They marched up over the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from heaven⁷ and consumed them. ¹⁰And the devil who had deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet were, and they will be tormented day and night forever and ever.

¹¹Then I saw a great white throne and the one who sat on it; the earth and the heaven fled from his presence, and no place was found for them.

⁷Other ancient authorities read from God, out of heaven, or out of heaven from God

τοῦ Χριστοῦ χίλια ἔτη. 20.5 οἱ λοιποὶ τῶν νεκρῶν
- CHRIST A THOUSAND YEARS. THE REST OF THE DEAD

οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη. αὕτη
DID NOT COME TO LIFE UNTIL SHOULD BE COMPLETED THE THOUSAND YEARS. THIS

ἡ ἀνάστασις ἡ πρώτη. 20.6 μακάριος καὶ ἅγιος
[IS] THE ²RESURRECTION - ¹THE FIRST. BLESSED AND HOLY

ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ
[IS] THE ONE HAVING PART IN THE ²RESURRECTION - ¹FIRST; ON

τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ'
THESE ONES THE SECOND DEATH DOES NOT HAVE AUTHORITY, BUT

ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ καὶ
THEY WILL BE PRIESTS - OF GOD AND - OF CHRIST AND

βασιλεύσουσιν μετ' αὐτοῦ [τὰ] χίλια ἔτη.
WILL REIGN WITH HIM THE THOUSAND YEARS.

20.7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη,
AND WHEN ⁴WOULD BE COMPLETED ¹THE ²THOUSAND ³YEARS,

λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ 20.8 καὶ
²WILL BE RELEASED - ¹SATAN FROM THE PRISON OF HIM, AND

ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσιν
WILL GO FORTH TO DECEIVE THE NATIONS - IN THE FOUR

γωνίαις τῆς γῆς, τὸν Γὼγ καὶ Μαγῶγ,
CORNERS OF THE EARTH, - [THAT IS,] GOG AND MAGOG,

συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὧν ὁ ἀριθμὸς
TO GATHER THEM TO THE WAR, WHOSE^o - NUMBER

αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης. 20.9 καὶ
- [IS] AS THE SAND OF THE SEA. AND

ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς καὶ ἐκύκλευσαν
THEY WENT UP OVER THE BREADTH OF THE EARTH AND ENCIRCLED

τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν
THE CAMP OF THE SAINTS AND THE CITY -

ἡγαπημένην, καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ
HAVING BEEN LOVED, AND FIRE~CAME DOWN OUT OF - HEAVEN AND

κατέφαγεν αὐτούς. 20.10 καὶ ὁ διάβολος ὁ πλανῶν
CONSUMED THEM. AND THE DEVIL, THE ONE DECEIVING

αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου
THEM, WAS THROWN INTO THE LAKE - OF FIRE AND SULFUR,

ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ
WHERE BOTH THE BEAST AND THE FALSE PROPHET [ARE], AND

βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας
THEY WILL BE TORTURED DAY AND NIGHT INTO THE AGES

τῶν αἰώνων.
OF THE AGES.

20.11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν
AND I SAW ³THRONE ¹A GREAT ²WHITE AND THE ONE

καθήμενον ἐπ' αὐτόν, οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ
SITTING ON IT, FROM~WHOSE - PRESENCE FLED THE

γῆ καὶ ὁ οὐρανὸς καὶ τόπος οὐχ εὑρέθη αὐτοῖς.
EARTH AND - HEAVEN, AND A PLACE WAS NOT FOUND FOR THEM.

20.12 καὶ εἶδον τοὺς νεκροὺς, τοὺς μεγάλους καὶ τοὺς
 AND I SAW THE DEAD, THE GREAT AND THE
 μικροὺς, ἐστῶτας ἐνώπιον τοῦ θρόνου. καὶ
 SMALL, HAVING TAKEN [THEIR] STAND BEFORE THE THRONE. AND
 βιβλία ἠνοιχθησαν, καὶ ἄλλο βιβλίον ἠνοιχθη, ὃ
 BOOKS WERE OPENED, AND ANOTHER BOOK WAS OPENED, WHICH
 ἐστὶν τῆς ζωῆς, καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ
 IS THE [BOOK] OF LIFE, AND ³WERE JUDGED ¹THE ²DEAD BY
 τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ
 THE THINGS HAVING BEEN WRITTEN IN THE BOOKS ACCORDING TO THE
 ἔργα αὐτῶν. **20.13** καὶ ἔδωκεν ἡ θάλασσα τοὺς
 WORKS OF THEM. AND ³GAVE [UP] ¹THE ²SEA THE
 νεκροὺς τοὺς ἐν αὐτῇ καὶ ὁ θάνατος καὶ ὁ ᾅδης
 DEAD - IN IT, AND - DEATH, AND - HADES
 ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν
 GAVE [UP] THE DEAD - IN THEM, AND THEY WERE JUDGED,
 ἕκαστος κατὰ τὰ ἔργα αὐτῶν. **20.14** καὶ ὁ θάνατος
 EACH ONE, ACCORDING TO THE WORKS OF THEM. AND - DEATH
 καὶ ὁ ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός.
 AND - HADES WERE THROWN INTO THE LAKE - OF FIRE.
 οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ
 THIS ²THE ⁴DEATH - ³SECOND ¹IS, THE LAKE -
 πυρός. **20.15** καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς
 OF FIRE. AND IF ANYONE WAS NOT FOUND ²IN ³THE ⁴BOOK -
 ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ
⁵OF LIFE ¹HAVING BEEN WRITTEN, HE WAS THROWN INTO THE LAKE -
 πυρός.
 OF FIRE.

¹²And I saw the dead, great and small, standing before the throne, and books were opened. Also another book was opened, the book of life. And the dead were judged according to their works, as recorded in the books. ¹³And the sea gave up the dead that were in it, Death and Hades gave up the dead that were in them, and all were judged according to what they had done. ¹⁴Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire; ¹⁵and anyone whose name was not found written in the book of life was thrown into the lake of fire.

CHAPTER 21

21.1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν.
 AND I SAW A NEW~HEAVEN AND A NEW~EARTH.
 ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν καὶ
 FOR~THE FIRST HEAVEN AND THE FIRST EARTH PASSED AWAY, AND
 ἡ θάλασσα οὐκ ἔστιν ἔτι. **21.2** καὶ τὴν πόλιν τὴν
 THE SEA IS~NO LONGER. AND THE ²CITY -
 ἁγίαν Ἱερουσαλὴμ καινὴν εἶδον καταβαίνουσαν ἐκ
¹HOLY, NEW~JERUSALEM I SAW COMING DOWN OUT OF
 τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ ἡτοιμασμένην ὡς νύμφην
 - HEAVEN FROM - GOD HAVING BEEN PREPARED AS A BRIDE
 κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. **21.3** καὶ ἤκουσα
 HAVING BEEN ADORNED FOR THE HUSBAND OF HER. AND I HEARD
 φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης, Ἴδου ἡ
 A LOUD~VOICE FROM THE THRONE SAYING, BEHOLD, THE
 σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει
 TABERNACLE - OF GOD [IS] WITH - MEN, AND HE WILL TABERNACLE

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. ²And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³And I heard a loud voice from the throne saying,

“See, the home^s of God is among mortals. He will dwell!”

^s Gk the tabernacle

¹ Gk will tabernacle

with them;
 they will be his peoples,^u
 and God himself will be
 with them;^v
 4 he will wipe every tear
 from their eyes.
 Death will be no more;
 mourning and crying and
 pain will be no
 more,
 for the first things have
 passed away.”

5 And the one who was
 seated on the throne said,
 “See, I am making all things
 new.” Also he said, “Write
 this, for these words are
 trustworthy and true.”⁶ Then
 he said to me, “It is done!
 I am the Alpha and the
 Omega, the beginning and
 the end. To the thirsty I will
 give water as a gift from the
 spring of the water of life.
 7 Those who conquer will
 inherit these things, and I
 will be their God and they
 will be my children. 8 But
 as for the cowardly, the
 faithless,^w the polluted, the
 murderers, the fornicators,
 the sorcerers, the idolaters,
 and all liars, their place will
 be in the lake that burns with
 fire and sulfur, which is the
 second death.”

9 Then one of the seven
 angels who had the seven
 bowls full of the seven last
 plagues came and said to
 me, “Come, I will show you
 the bride, the wife of the

^u Other ancient authorities read *people*
^v Other ancient authorities add *and be*
 their God

^w Or *the unbelieving*

μετ' αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ
 WITH THEM, AND THEY ³PEOPLE ²HIS ¹WILL BE, AND

Ἦ αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται [αὐτῶν θεός], 21.4 καὶ
 HE HIMSELF, - GOD-WITH-THEM, WILL BE THEIR GOD, AND

ἐξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν, καὶ
 HE WILL WIPE AWAY EVERY TEAR FROM THE EYES OF THEM, AND

ὁ θάνατος οὐκ ἔσται ἔτι οὔτε πένθος οὔτε κραυγὴ
 - DEATH WILL BE~NO LONGER NOR GRIEF NOR CRYING

οὔτε πόνος οὐκ ἔσται ἔτι, [ὅτι] τὰ πρῶτα
 NOR PAIN NO LONGER~WILL BE, BECAUSE THE FIRST(FORMER) THINGS

ἀπῆλθαν.
 PASSED AWAY.

21.5 Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ, Ἴδου
 AND ⁵SAID ¹THE ONE ²SITTING ³ON ⁴THE ⁵THRONE, BEHOLD,

καινὰ ποιῶ πάντα, καὶ λέγει, Γράψον, ὅτι οὗτοι οἱ
³NEW ¹I MAKE ²ALL THINGS, AND HE SAYS, WRITE [THIS], BECAUSE THESE -

λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσιν. 21.6 καὶ εἶπέν μοι,
 WORDS ²FAITHFUL ³AND ⁴TRUE ¹ARE. AND HE SAID TO ME,

Γέγοναν. ἐγὼ [εἰμι] τὸ Ἀλφά καὶ τὸ Ὠ, ἡ
 THEY HAVE COME TO PASS. I AM THE ALPHA AND THE OMEGA, THE

ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς
 BEGINNING AND THE END. I, TO THE ONE THIRSTING, WILL GIVE OF THE

πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν. 21.7 ὁ νικῶν
 FOUNTAIN OF THE WATER - OF LIFE FREELY. THE ONE OVERCOMING

κληρονομήσει ταῦτα καὶ ἔσομαι αὐτῷ θεὸς καὶ
 WILL INHERIT THESE THINGS AND I WILL BE TO HIM GOD AND

αὐτὸς ἔσται μοι υἱός. 21.8 τοῖς δὲ δειλοῖς καὶ
 HE WILL BE TO ME A SON. BUT~FOR THE COWARDLY AND

ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσιν καὶ
 UNBELIEVING AND ONES HAVING BECOME VILE AND MURDERERS AND

πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πᾶσιν
 FORNICATORS AND SORCERERS AND IDOLATERS AND ALL

τοῖς ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ
 THE FALSE ONES, - THEIR~PART [WILL BE] IN THE LAKE -

καιομένη πυρὶ καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος ὁ
 BURNING WITH FIRE AND SULFUR, WHICH IS THE ²DEATH -

δεύτερος.
¹SECOND.

21.9 Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν
 AND CAME ONE OF THE SEVEN ANGELS -

ἐχόντων τὰς ἑπτὰ φιάλας τῶν γεμόντων τῶν ἑπτὰ
 HAVING THE SEVEN BOWLS - BEING FULL OF THE SEVEN

πληγῶν τῶν ἐσχάτων καὶ ἐλάλησεν μετ' ἐμοῦ λέγων,
²PLAGUES - ¹LAST AND SPOKE WITH ME SAYING,

Δεῦρο, δείξω σοι τὴν νύμφην τὴν γυναῖκα τοῦ
 COME, I WILL SHOW YOU THE BRIDE, THE WIFE OF THE

21:3 text (which can also be rendered, 'God himself will be with them [and be] their God'); KJV ASV
 RSVmg NASBmg NIV NEBmg TEV NJB NRSVmg. var. αὐτος ο θεος μετ' αυτων εσται [with varying word
 order in different MSS] (God himself will be with them): RSV NASB NEB NRSV.

ἀρνίου. **21.10** καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπὶ
 LAMB. AND HE CARRIED AWAY ME IN SPIRIT ONTO
 ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι τὴν πόλιν
 A MOUNTAIN, GREAT AND HIGH, AND SHOWED ME THE ²CITY
 τὴν ἁγίαν Ἱερουσαλὴμ καταβαίνουσιν ἐκ τοῦ
 - ¹HOLY, JERUSALEM COMING DOWN OUT OF -
 οὐρανοῦ ἀπὸ τοῦ θεοῦ **21.11** ἔχουσιν τὴν δόξαν τοῦ
 HEAVEN FROM - GOD, HAVING THE GLORY -
 θεοῦ, ὃ φωστήρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ ὡς
 OF GOD, THE RADIANCE OF IT [WAS] LIKE A PRECIOUS~STONE, AS
 λίθῳ ἰάσπιδι κρυσταλλίζοντι. **21.12** ἔχουσα τείχος
 A JASPER~STONE BEING CLEAR AS CRYSTAL; HAVING A WALL,
 μέγα καὶ ὑψηλόν, ἔχουσα πυλῶνας δώδεκα καὶ ἐπὶ
 GREAT AND HIGH, HAVING TWELVE~GATES AND AT
 τοῖς πυλῶσιν ἄγγέλους δώδεκα καὶ ὀνόματα
 THE GATES TWELVE~ANGELS AND NAMES
 ἐπιγεγραμμένα, ἃ ἔστιν [τὰ ὀνόματα] τῶν
 HAVING BEEN INSCRIBED ON [THEM], WHICH IS(ARE) THE NAMES OF THE
 δώδεκα φυλῶν υἱῶν Ἰσραὴλ· **21.13** ἀπὸ ἀνατολῆς
 TWELVE TRIBES OF [THE] SONS OF ISRAEL; FROM [THE] EAST
 πυλῶνες τρεῖς καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς καὶ ἀπὸ
 THREE~GATES AND FROM [THE] NORTH THREE~GATES AND FROM
 νότου πυλῶνες τρεῖς καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς.
 [THE] SOUTH THREE~GATES AND FROM [THE] WEST THREE~GATES;
21.14 καὶ τὸ τείχος τῆς πόλεως ἔχων θεμελίους δώδεκα
 AND THE WALL OF THE CITY HAVING TWELVE~FOUNDATIONS
 καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων
 AND ON THEM TWELVE NAMES, OF THE TWELVE APOSTLES
 τοῦ ἀρνίου.
 OF THE LAMB.

21.15 Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν μέτρον
 AND THE ONE SPEAKING WITH ME HAD ²MEASURING
 κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς
³ROD ¹A GOLDEN, THAT HE MIGHT MEASURE THE CITY AND THE
 πυλῶνας αὐτῆς καὶ τὸ τείχος αὐτῆς. **21.16** καὶ ἡ
 GATES OF IT AND THE WALLS OF IT. AND THE
 πόλις τετράγωνος κεῖται καὶ τὸ μῆκος αὐτῆς ὅσον
 CITY LIES~SQUARE AND THE LENGTH OF IT [IS] AS MUCH AS
 [καὶ] τὸ πλάτος. καὶ ἐμέτρησεν τὴν πόλιν τῷ
 ALSO THE BREADTH. AND HE MEASURED THE CITY WITH THE
 καλάμῳ ἐπὶ σταδίῳ δώδεκα χιλιάδων, τὸ μῆκος
 ROD ACROSS ³STADIA ¹TWELVE ²THOUSAND, THE LENGTH
 καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.
 AND THE BREADTH AND THE HEIGHT OF IT IS(ARE)~EQUAL.
21.17 καὶ ἐμέτρησεν τὸ τείχος αὐτῆς ἑκατὸν
 AND HE MEASURED THE WALL OF IT A HUNDRED
 τεσσεράκοντα τεσσάρων πηχῶν μέτρον ἀνθρώπου, ὃ
 FORTY~FOUR CUBITS BY MAN'S~MEASUREMENT, WHICH

Lamb." ¹⁰And in the spirit^x he carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. ¹¹It has the glory of God and a radiance like a very rare jewel, like jasper, clear as crystal. ¹²It has a great, high wall with twelve gates, and at the gates twelve angels, and on the gates are inscribed the names of the twelve tribes of the Israelites; ¹³on the east three gates, on the north three gates, on the south three gates, and on the west three gates. ¹⁴And the wall of the city has twelve foundations, and on them are the twelve names of the twelve apostles of the Lamb.

¹⁵ The angel^y who talked to me had a measuring rod of gold to measure the city and its gates and walls. ¹⁶The city lies foursquare, its length the same as its width; and he measured the city with his rod, fifteen hundred miles;^z its length and width and height are equal. ¹⁷He also measured its wall, one hundred forty-four cubits^a by human measurement,

^x Or in the Spirit

^y Gk He

^z Gk twelve thousand stadia

^a That is, almost seventy-five yards

which the angel was using. ¹⁸The wall is built of jasper, while the city is pure gold, clear as glass. ¹⁹The foundations of the wall of the city are adorned with every jewel; the first was jasper, the second sapphire, the third agate, the fourth emerald, ²⁰the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. ²¹And the twelve gates are twelve pearls, each of the gates is a single pearl, and the street of the city is pure gold, transparent as glass.

²²I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. ²³And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. ²⁴The nations will walk by its light, and the kings of the earth will bring their glory into it. ²⁵Its gates will never be shut by day—and there will be no night there. ²⁶People will bring into it the glory and the honor of the nations. ²⁷But nothing unclean will enter it,

ἐστὶν ἀγγέλου. **21.18** καὶ ἡ ἐνδώμησις τοῦ τείχους
IS [ALSO] [THE] ANGEL'S. AND THE CONSTRUCTION OF THE WALL

αὐτῆς ἱάσπιδος καὶ ἡ πόλις χρυσίον καθαρὸν ὅμοιον
OF IT [WAS OF] JASPER AND THE CITY [WAS] PURE~GOLD LIKE

ὑάλῳ καθαρῷ. **21.19** οἱ θεμέλιοι τοῦ τείχους τῆς
PURE~GLASS; THE FOUNDATIONS OF THE WALL OF THE

πόλεως παντὶ καὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ
CITY WITH EVERY PRECIOUS~STONE HAVING BEEN ADORNED: THE

θεμέλιος ὁ πρῶτος ἱάσπιδος, ὁ δεύτερος σάπφειρος, ὁ
²FOUNDATION - ¹FIRST JASPER, THE SECOND SAPPHIRE, THE

τρίτος χαλκηδών, ὁ τέταρτος σμάραγδος, **21.20** ὁ
THIRD CHALCEDONY, THE FOURTH EMERALD, THE

πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιον, ὁ ἑβδομος
FIFTH SARDONYX, THE SIXTH CARNELIAN, THE SEVENTH

χρυσόλιθος, ὁ ὀγδοὺς βήρυλλος, ὁ ἕνατος τοπάζιον,
CHRYSOLEITE, THE EIGHTH BERYL, THE NINTH TOPAZ,

ὁ δέκατος χρυσόπρασος, ὁ ἐνδέκατος ὑάκινθος, ὁ
THE TENTH CHRYSOPRASE, THE ELEVENTH JACINTH, THE

δωδέκατος ἀμέθυστος, **21.21** καὶ οἱ δώδεκα πυλῶνες
TWELFTH AMETHYST, AND THE TWELVE GATES

δώδεκα μαργαρίται, ἀνὰ εἷς ἕκαστος τῶν
[WERE] TWELVE PEARLS, ³RESPECTIVELY ²ONE ¹EACH OF THE

πυλώνων ἣν ἐξ ἑνὸς μαργαρίτου. καὶ ἡ πλατεία
GATES WAS OF ONE PEARL. AND THE STREET

τῆς πόλεως χρυσίον καθαρὸν ὡς ὑάλος διαυγῆς.
OF THE CITY [WAS] PURE~GOLD AS TRANSPARENT~GLASS.

21.22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ, ὁ γὰρ κύριος ὁ
AND A TEMPLE I DID NOT SEE IN IT, FOR~THE LORD -

θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστὶν καὶ τὸ
GOD, THE ALMIGHTY ²[THE] TEMPLE ³OF IT 'IS, AND THE

ἀρνίον. **21.23** καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου
LAMB. AND THE CITY ²NO ³NEED ¹HAS OF THE SUN

οὐδὲ τῆς σελήνης ἵνα φαίνωσιν αὐτῇ, ἡ γὰρ δόξα τοῦ
NOR OF THE MOON THAT THEY MAY SHINE IN IT, FOR~THE GLORY -

θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ
OF GOD ILLUMINED IT, AND THE LAMP OF IT [IS] THE

ἀρνίον. **21.24** καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ
LAMB. AND ³WILL WALK AROUND ¹THE ²NATIONS BY THE

φωτὸς αὐτῆς, καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν
LIGHT OF IT, AND THE KINGS OF THE EARTH BRING THE

δόξαν αὐτῶν εἰς αὐτήν, **21.25** καὶ οἱ πυλῶνες αὐτῆς
GLORY OF THEM INTO IT, AND THE GATES OF IT

οὐ μὴ κλεισθῶσιν ἡμέρας, νύξ γὰρ οὐκ ἔσται ἐκεῖ,
NEVER WOULD BE SHUT BY DAY, FOR~NIGHT WILL NOT BE THERE,

21.26 καὶ οἴσουσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν
AND THEY WILL BRING THE GLORY AND THE HONOR OF THE

ἐθνῶν εἰς αὐτήν. **21.27** καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν
NATIONS INTO IT. AND NEVER MAY ENTER INTO IT

πάν κοινὸν καὶ [ὁ] ποιῶν βδέλυγμα καὶ
 EVERY(ANY) PROFANE THING AND THE ONE PRACTICING ABOMINATION AND
 ψεῦδος εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς
 FALSEHOOD, BUT ONLY THE ONES HAVING BEEN WRITTEN IN THE BOOK -
 ζωῆς τοῦ ἀρνίου.
 OF LIFE OF THE LAMB.

nor anyone who practices
 abomination or falsehood,
 but only those who are
 written in the Lamb's book
 of life.

CHAPTER 22

22.1 Καὶ ἔδειξέν μοι ποταμὸν ὕδατος ζωῆς λαμπρὸν
 AND HE SHOWED ME A RIVER OF WATER OF LIFE BRIGHT
 ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ
 AS CRYSTAL, GOING FORTH OUT OF THE THRONE -
 θεοῦ καὶ τοῦ ἀρνίου. **22.2** ἐν μέσῳ τῆς πλατείας
 OF GOD AND OF THE LAMB, IN [THE] MIDDLE OF THE STREET
 αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν ξύλον
 OF IT; AND ¹OF THE RIVER ¹ON THIS [SIDE] ²AND ³ON THAT [SIDE] [THE] TREE
 ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον
 OF LIFE PRODUCING TWELVE~FRUITS, ACCORDING TO EACH~MONTH
 ἀποδιδούν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου
 YIELDING THE FRUIT OF IT, AND THE LEAVES OF THE TREE
 εἰς θεραπείαν τῶν ἐθνῶν. **22.3** καὶ πᾶν κατάθεμα
 [ARE] FOR [THE] HEALING OF THE NATIONS. AND EVERY CURSE
 οὐκ ἔσται ἔτι. καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ
 NO LONGER~WILL BE. AND THE THRONE - OF GOD AND OF THE
 ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δούλοι αὐτοῦ
 LAMB IN IT WILL BE, AND THE SLAVES OF HIM
 λατρεύσουσιν αὐτῷ **22.4** καὶ ὄψονται τὸ πρόσωπον
 WILL SERVE HIM AND WILL SEE THE FACE
 αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.
 OF HIM, AND THE NAME OF HIM [WILL BE] ON THE FOREHEADS OF THEM.
22.5 καὶ νύξ οὐκ ἔσται ἔτι καὶ οὐκ ἔχουσιν χρεῖαν
 AND NIGHT NO LONGER~WILL BE AND THEY HAVE~NO NEED
 φωτὸς λύχνου καὶ φωτὸς ἡλίου, ὅτι κύριος ὁ
 OF [THE] LIGHT OF A LAMP AND LIGHT OF [THE] SUN, BECAUSE [THE] LORD -
 θεὸς φωτίσει ἐπ' αὐτούς, καὶ βασιλεύσουσιν εἰς
 GOD WILL GIVE FORTH LIGHT ON THEM, AND THEY WILL REIGN INTO
 τοὺς αἰῶνας τῶν αἰώνων.
 THE AGES OF THE AGES.
22.6 Καὶ εἶπέν μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ
 AND HE SAID TO ME, THESE - WORDS [ARE] FAITHFUL AND
 ἀληθινοί, καὶ ὁ κύριος ὁ θεὸς τῶν πνευμάτων τῶν
 TRUE, AND THE LORD - GOD OF THE SPIRITS OF THE
 προφητῶν ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς
 PROPHETS SENT THE ANGEL OF HIM TO SHOW TO THE
 δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.
 SLAVES OF HIM THINGS WHICH HAVE TO HAPPEN QUICKLY.

Then the angel^b showed me
 the river of the water of life,
 bright as crystal, flowing
 from the throne of God and
 of the Lamb ²through the
 middle of the street of the
 city. On either side of the
 river is the tree of life^c with
 its twelve kinds of fruit,
 producing its fruit each
 month; and the leaves of the
 tree are for the healing of the
 nations. ³Nothing accursed
 will be found there any
 more. But the throne of God
 and of the Lamb will be in
 it, and his servants^d will
 worship him; ⁴they will see
 his face, and his name will
 be on their foreheads. ⁵And
 there will be no more night;
 they need no light of lamp or
 sun, for the Lord God will be
 their light, and they will
 reign forever and ever.

⁶ And he said to me,
 "These words are trust-
 worthy and true, for the
 Lord, the God of the spirits
 of the prophets, has sent his
 angel to show his servants^d
 what must soon take place."

^b Gk he

^c Or the Lamb. ²In the middle of the
 street of the city, and on either side
 of the river, is the tree of life

^d Gk slaves

7 “See, I am coming soon! Blessed is the one who keeps the words of the prophecy of this book.”

8 I, John, am the one who heard and saw these things. And when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me; ⁹but he said to me, “You must not do that! I am a fellow servant^e with you and your comrades/the prophets, and with those who keep the words of this book. Worship God!”

10 And he said to me, “Do not seal up the words of the prophecy of this book, for the time is near. ¹¹Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy.”

12 “See, I am coming soon; my reward is with me, to repay according to everyone’s work. ¹³I am the Alpha and the Omega, the first and the last, the beginning and the end.”

14 Blessed are those who wash their robes,^g so that they will have the right to the tree of life and may enter the city by the gates. ¹⁵Outside are the dogs and sorcerers and fornicators and

^e Gk slave

^f Gk brothers

^g Other ancient authorities read *do his commandments*

22.7 καὶ ἰδοὺ ἔρχομαι ταχύ. μακάριος ὁ τηρῶν
AND BEHOLD, I AM COMING QUICKLY. BLESSED [IS] THE ONE KEEPING

τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.
THE WORDS OF THE PROPHECY - OF THIS~BOOK.

22.8 Καγὼ Ἰωάννης ὁ ἀκούων καὶ βλέπων
AND I JOHN [AM] THE ONE HEARING AND SEEING

ταῦτα. καὶ ὅτε ἤκουσα καὶ ἑβλεψα, ἔπεσα
THESE THINGS. AND WHEN I HEARD AND SAW, I FELL

προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ
TO WORSHIP BEFORE THE FEET OF THE ANGEL -

δεικνύντός μοι ταῦτα. **22.9** καὶ λέγει μοι, Ὅρα
SHOWING ME THESE THINGS. AND HE SAYS TO ME, SEE

μή· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν
[THAT] YOU NOT [DO IT]; A FELLOW SLAVE OF YOU I AM AND OF THE BROTHERS

σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους
OF YOU, THE PROPHETS, AND OF THE ONES KEEPING THE WORDS

τοῦ βιβλίου τούτου· τῷ θεῷ προσκύνησον. **22.10** καὶ
- OF THIS~BOOK; - WORSHIP~GOD. AND

λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας
HE SAYS TO ME, DO NOT SEAL THE WORDS OF THE PROPHECY

τοῦ βιβλίου τούτου, ὁ καιρὸς γὰρ ἐγγύς ἐστιν.
- OF THIS~BOOK, ²THE ³TIME ¹FOR IS~NEAR.

22.11 ὁ ἀδικῶν ἀδικησάτω ἔτι καὶ ὁ
THE ONE BEING UNRIGHTEOUS LET HIM BE UNRIGHTEOUS STILL AND THE

ρύπαρὸς ρύπανθήτω ἔτι, καὶ ὁ δίκαιος
FILTHY ONE LET HIM BE FILTHY STILL, AND THE RIGHTEOUS ONE

δικαιοσύνην ποιησάτω ἔτι καὶ ὁ ἅγιος ἁγιασθήτω
LET HIM DO~RIGHTOUSNESS STILL AND THE HOLY ONE LET HIM BE HOLY

ἔτι.
STILL.

22.12 Ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ’
BEHOLD, I AM COMING QUICKLY, AND - MY~REWARD [IS] WITH

ἐμοῦ ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ.
ME TO GIVE TO EACH ONE AS THE WORK OF HIM~IS.

22.13 ἐγὼ τὸ Ἀλφά καὶ τὸ Ὠ, ὁ πρῶτος καὶ ὁ
I [AM] THE ALPHA AND THE OMEGA, THE FIRST AND THE

ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος.
LAST, THE BEGINNING AND THE END.

22.14 Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν,
BLESSED [ARE] THE ONES WASHING THE ROBES OF THEM,

ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ
THAT ³WILL BE - ²RIGHT ¹THEIR TO THE TREE - OF LIFE AND

τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν. **22.15** ἔξω
BY THE GATES THEY MAY ENTER INTO THE CITY. OUTSIDE

οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ
[ARE] THE DOGS AND THE SORCERERS AND THE FORNICATORS AND THE

φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ
MURDERERS AND THE IDOLATERS AND EVERYONE LOVING AND

ποιῶν ψεῦδος.
PRACTICING FALSEHOOD.

22.16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου
I, JESUS, SENT THE ANGEL OF ME

μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγώ
TO TESTIFY TO YOU° THESE THINGS FOR THE CHURCHES. I

εἰμι ἡ ῥίζα καὶ τὸ γένος Δαβὶδ, ὁ ἀστὴρ ὁ
AM THE ROOT AND THE OFFSPRING OF DAVID, THE 3STAR -

λαμπρὸς ὁ πρωῒνός. **22.17** Καὶ τὸ πνεῦμα καὶ ἡ
1BRIGHT - 2MORNING. AND THE SPIRIT AND THE

νύμφη λέγουσιν, Ἔρχου. καὶ ὁ ἀκούων εἰπάτω,
BRIDE SAY, COME. AND THE ONE HEARING LET HIM SAY,

Ἔρχου. καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων
COME. AND THE ONE THIRSTING LET HIM COME, THE ONE DESIRING

λαβέτω ὕδωρ ζωῆς δωρεάν.
LET HIM TAKE [THE] WATER OF LIFE FREELY.

22.18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους
I-TESTIFY TO EVERYONE - HEARING THE WORDS

τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ
OF THE PROPHECY - OF THIS-BOOK; IF ANYONE ADDS

ἐπ' αὐτά, ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς
TO THEM, 2WILL ADD - 1GOD TO HIM THE PLAGUES -

γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ, **22.19** καὶ ἐάν
HAVING BEEN WRITTEN IN - THIS-BOOK, AND IF

τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς
ANYONE TAKESAWAY FROM THE WORDS OF THE BOOK -

προφητείας ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ
OF THIS-PROPHECY, 2WILL TAKE AWAY - 1GOD - HIS-PART

ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας
FROM THE TREE - OF LIFE AND FROM THE 2CITY - 1HOLY,

τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.
OF THE THINGS HAVING BEEN WRITTEN IN - THIS-BOOK.

22.20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι
SAYS THE ONE TESTIFYING THESE THINGS, YES, I AM COMING

ταχύ. Ἀμήν, ἔρχου κύριε Ἰησοῦ.
QUICKLY. AMEN, COME, LORD JESUS.

22.21 Ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων.
THE GRACE OF THE LORD JESUS [BE] WITH ALL.

murderers and idolaters, and everyone who loves and practices falsehood.

16 "It is I, Jesus, who sent my angel to you with this testimony for the churches. I am the root and the descendant of David, the bright morning star."

17 The Spirit and the bride say, "Come."

And let everyone who hears say, "Come."

And let everyone who is thirsty come.

Let anyone who wishes take the water of life as a gift.

18 I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to that person the plagues described in this book; 19 if anyone takes away from the words of the book of this prophecy, God will take away that person's share in the tree of life and in the holy city, which are described in this book.

20 The one who testifies to these things says, "Surely I am coming soon."

Amen. Come, Lord Jesus!

21 The grace of the Lord Jesus be with all the saints. Amen.^h

^h Other ancient authorities lack *all*; others lack *the saints*; others lack *Amen*